



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

165-10

CENTENNIAL TEMPERANCE VOLUME.

A MEMORIAL

OF THE

INTERNATIONAL TEMPERANCE CONFERENCE,

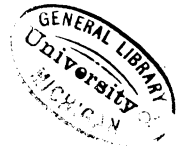
Held in

PHILADELPHIA, JUNE, 1876.

With the specially-prepared Essays, Addresses of Foreign Delegates, Deliberations of the Conference, Woman's International Temperance Convention, National Division Sons of Temperance, Foreign Correspondence, Roll of Delegates, Report of Centennial Committee, a full History of the General Cause of Temperance for the Century; also, Histories of the Sons of Temperance, Good Templars, Temple of Honor, National Temperance Society, Woman's National Christian Temperance Union, Catholic Total Abstinence Union, Good Samaritans, Friends of Temperance, United Friends of Temperance, Rechabites, Cadets, Reform Clubs; British Templars, Prohibition in Canada, together with a History of the Cause in Great Britain, United Kingdom Alliance, National Temperance League, British Temperance League, Scottish Temperance League, Band of Hope Union, the Cause in New Zealand, etc., etc., etc.

NEW YORK:
NATIONAL TEMPERANCE SOCIETY AND PUBLICATION HOUSE,
58 READE STREET.

1877.



Copyright.
J. N. STEARNS, PUBLISHING AGENT.
1876.

CONTENTS.

ADDRESSES BEFORE THE CONFERENCE.

	PAGE
Rev. J. B. Dunn,	17
Hon. Wm. E. Dodge,	18
Rev. T. L. Cuyler, D.D.,	21
✓ J. H. Raper, Esq.,	24
Mrs. J. M. Wellstood,	29
John Harding, Esq.,	29
Thomas Cook, Esq.,	31
Mrs. Letitia Youmans,	32
Hon. S. L. Tilley,	35
John Broomhall, Esq.,	38
Mother Stewart,	42
Robert Reid, Esq.,	42
Nathaniel Smyth, Esq.,	44
Rev. John Bennett Anderson,	48
A. M. Powell, Esq.,	49
Mrs. Mary A. Livermore,	66
William Bradley, Esq.,	68
Charles C. Burleigh, Esq.,	83
✓ J. H. Raper, Esq.,	86
Rev. A. A. Miner, D.D.,	86
Gen. A. W. Riley,	87
W. S. Caine, Esq.,	90
Hon. G. W. Ross, M.P.,	111

Contents.

	PAGE
John Ripley, Esq.,	113
George W. Clark, Esq.,	113
M. B. Knowles, Esq.,	114
Rev. R. F. Burns, D.D.,	114
Rev. W. W. Lyle,	131
George W. Wells, Esq.,	132
T. B. Welch, M.D.,	132
Mrs. F. T. Higgins,	133
Rev. S. H. Platt,	133
Rev. Dr. R. M. Hatfield,	147
Mrs. Emma Malloy,	150
Mrs. Susannah Evans Peck,	185
Prof. Henry Buttz, D.D.,	187
Rev. P. Coombe,	187
George Gross, M.D.,	189
Mrs. J. E. Foote,	189
William Hargreaves, M.D.,	189
Rev. D. C. Eddy, D.D.,	212
Miss Julia Colman,	227
Mrs. M. B. O'Donnell,	229
Francis Murphy, Esq.,	232
Dr. Henry A. Reynolds,	237
James Black, Esq.,	243
J. H. Raper, Esq.,	244
Hon. Neal Dow,	247
Mrs. M. B. O'Donnell,	250
A. M. Powell, Esq.,	250

Contents.

ESSAYS AND PAPERS.

	PAGE
A Knock at the Door of Christ's Church. By Rev. T. L. Cuyler, D.D.,	50
Is the License System Iniquitous in its Nature and Results ? By Miss Lavinia Goodell,	56
✓ The Liquor-Traffic a Source of Lawlessness and Crime. By Mrs. J. E. Foster,	62
Is Prohibition the true Legislative Policy ? By Rev. A. A. Miner, D.D.,	70
The Results of Twenty-five Years of Prohibition in Maine. By Hon. Neal Dow,	78
✗ The Relation of the National Government to the Drink-Traffic. By A. M. Powell, Esq.,	91
Are Alcoholic Beverages a Proper Source of Public Revenue ? By Col. John W. Ray,	98
How shall the Church of Christ most effectively work against the Drink-Traffic ? By Rev. S. K. Leavitt, D.D.,	115
A Plea for "The Financial Basis." By Rev. E. H. Pratt,	126
Christian Liberty as related to Alcoholic Beverages. By Rev. C. L. Thompson, D.D.,	133
Public and Social Drinking. By Hon. Wm. E. Dodge,	142
Temperance as related to Revivals. By Rev. R. F. Burns, D.D.,	151
The Responsibilities of Christian Citizenship. By Rev. W. F. Crafts,	164
The Sale and Use of Intoxicating Drink as affecting Education. By Rev. Daniel Read, LL.D.,	171
Drinking among Women and in Families. By Mrs. Helen E. Brown,	179
The Need of Temperance Literature. By Rev. Albert G. Lawson,	191
Native Wines. By Rev. J. C. Holbrook, D.D.,	202

Contents.

	PAGE
✧ Temperance Work in Schools. By Hon. William B. Spooner,	209
An Adequate Financial Basis a Necessity for the Success of the Temperance Reform. By Rev. H. W. Conant, .	214
✧ Does not Personal Safety demand the Exclusion of Intoxicat- ing Liquors from all Railroads, Steamboats, and other lines of Travel, and that Employees on such Roads should be Total Abstainers ? By B. T. Townsend, Esq., . . .	221
Alcohol : Its Nature and Effects. By Stephen Smith, M.D., .	251
The Medical Uses of Alcohol. By Charles Jewett, M.D., .	258
Should not Unfermented Wine be used at the Communion ? By Rev. A. B. Rich, D.D.,	280
Whiskey Frauds and Political Corruption. By Benj. St. James Fry, D.D.,	294
Temperance Coffee-Houses. By Joshua L. Baily, Esq., .	300
The Malt-Liquor Question. By Rev. J. M. Walden, D.D., .	307
Is there a Necessity for a Prohibition Party ? By James Black, Esq.,	325
✧ Foreign Correspondence,	345
Report of the Committee on the Sale of Liquors on the Cen- tennial Grounds,	367
Roll of Delegates to the International Conference, . .	377
International Temperance Breakfast,	394
✧ The Woman's International Temperance Convention, . .	397
Roll of Delegates to the Woman's International Temperance Convention,	406
National Division Sons of Temperance of North America, .	409
Roll of Delegates to the National Division,	414
Centennial Temperance Hymn,	418

Contents.

• HISTORIES.

	PAGE
History of the Temperance Movement. By Rev. J. B. Dunn,	421
The Sons of Temperance of North America. By S. W. Hodges, Esq.,	544
The Independent Order of Good Templars. By S. B. Chase, Esq.,	599
The Temple of Honor., By Rev. Geo. B. Jocelyn, D.D., . .	625
The National Temperance Society and Publication House. By J. N. Stearns, Esq.,	660
The Woman's National Christian Temperance Union. By Miss F. E. Willard,	686
The Woman's Crusade. By Mrs. Sarah K. Bolton, . . .	705
The Catholic Total Abstinence Union of America. By J. W. O'Brien, Esq.,	722
The Independent Order of Good Samaritans and Daughters of Samaria. By Rev. Geo. H. Hick,	734
The Friends of Temperance. By Rev. W. B. Wellons, . .	738
The United Friends of Temperance. By Isaac Litton, Esq.,	740
The National Christian Temperance Alliance. By Rev. D. C. Babcock,	749
The Order of the Cadets of Temperance. By R. M. Foust, Esq.,	753
The Reform Club Movement,	758
The Prohibition Movement in Canada. By Hon. George W. Ross, M.P.,	770
The United Temperance Association. By Rev. A. M. Phillips,	782
The Temperance Movement in Great Britain and Ireland. By Rev. Dawson Burns, M.A., F.S.S.,	790
The United Kingdom Alliance. By Thos. H. Barker, Esq.,	810
The National Temperance League. By Robert Rae, Esq., .	830
The British Temperance League. By Frederic Atkin, Esq.,	836
The Scottish Temperance League. By Wm. Johnston, Esq.,	845

Contents.

	PAGE
The Irish Temperance League. By David Fortune, Esq.,	851
The Women's British Christian Temperance Association. By Mrs. Margaret E. Parker,	854
Bands of Hope. By Frederic Smith, Esq.,	858
Independent Order of Rechabites. By R. Hunter, Esq.,	865
The Drink-Traffic and Temperance Reform in Australia and New Zealand. By Hon. Wm. Fox, M.A.,	868
Temperance and Life Assurance. By J. Broomhall, Esq.,	872
London Temperance Hospital,	875
The Temperance Reform in Sweden,	879
Temperance in India,	893
Temperance in Jamaica,	897
Temperance in Madagascar,	899
Temperance in China,	900

LIST OF ILLUSTRATIONS.

STEEL ENGRAVINGS.

Portrait of Hon. WILLIAM E. DODGE,	.	.	Frontispiece.
“	Rev. T. L. CUYLER, D.D.,	.	50
“	Mrs. MARY A. LIVERMORE,	.	66
“	Rev. A. A. MINER, D.D.,	.	70
“	Rev. J. M. WALDEN, D.D.,	.	307
“	Rev. J. B. DUNN,	.	421
“	JOHN B. GOUGH, Esq.,	.	464
“	Hon. HENRY WILSON,	.	489
“	Rev. J. B. WAKELEY,	.	535
“	Rev. PETER STRYKER, D.D.,	.	543
“	J. N. STEARNS, Esq.,	.	660

WOOD ENGRAVINGS.

J. H. Raper, Esq.,	24
Sir Wilfrid Lawson,	26
Thomas Cook, Esq.,	31
Hon. S. L. Tilley,	35
Mother Stewart,	42
Hon. Neal Dow,	78
Gen. A. W. Riley,	87
A. M. Powell, Esq.,	91
Mrs. Susannah Evans Peck,	185
Rev. Albert G. Lawson,	190
Francis Murphy, Esq.,	232
Dr. Henry A. Reynolds,	237
Charles Jewett, M.D.,	258

List of Illustrations.

	PAGE
Temperance Coffee-House,	300
James Black, Esq.,	325
Samuel Bowly, Esq.,	345
Dr. B. W. Richardson, F.R.S.,	348
Sir Henry Thompson, F.R.C.S.,	348
Mrs. Annie Wittenmyer,	397
Sons of Temperance Fountain,	417
L. M. Sargent, Esq.,	443
Edward C. Delavan, Esq.,	452
Rev. John Pierpont,	455
Rev. Thos. P. Hunt,	456
William H. Burleigh, Esq.,	508
Rev. Green Clay Smith,	540
W. J. Groo, Esq.,	541
S. W. Hodges, Esq.,	544
Edward Carswell, Esq.,	586
S. B. Chase, Esq.,	599
Rev. Geo. B. Jocelyn, D.D.,	625
Rev. W. W. Newell, D.D.,	663
Peter Carter, Esq.,	675
David Ripley, Esq.,	684
Miss Frances E. Willard,	686
Mrs. Mary C. Johnson,	689
Mrs. Mary T. Burt,	703
Mrs. Sarah K. Bolton,	705
Mrs. E. J. Thompson,	706
James W. O'Brien, Esq.,	722
Father Mathew,	724
Catholic Temperance Fountain,	730
Rev. George H. Hick,	734
Rev. D. C. Babcock,	749
Robert M. Foust,	753
Hon. George W. Ross, M.P.,	770
Frederic Atkin, Esq.,	836

INTRODUCTION.

BY REV. THEODORE L. CUYLER.

THE object of this volume is not only to narrate the history of the Temperance Reform during the first century of its existence, but to set forth its just claims upon the "considerate judgment of mankind." No moral movement can live which does not give good reasons for living. It is the aim of the contributors to this volume to furnish such reasons, and to show how well they have stood the test of a severe scrutiny and of practical experiment. If we date from the publication of Dr. Lyman Beecher's famous "Six Sermons against Intemperance" and from the organization of the earliest State societies, it is about fifty years since the experiment was fairly inaugurated. The actual work wrought, the difficulties encountered, the successes gained, and the arguments which—under God's blessing—have secured these successful results, are all faithfully recorded in this "Centennial History."

A happy occasion gave birth to this volume. The celebration of the first centenary of American Independence by an International Exhibition of arts and industries brought together many intelligent representatives from many countries. Among these were men and women from every land in which the Temperance Reform has an organized existence. A Conference of these friends of the Reform was held in Philadelphia which lasted through four busy days. At that large and influential Conference the papers which compose this volume were either prepared or presented. No one can even glance over its table of contents without discovering that it contains the most complete array of facts and the best furnished armory of arguments

yet produced in behalf of the Temperance Reformation. The facts cover a wide field, because the Reformation has extended to every civilized country on the globe. The arguments are aimed in many directions, because the movement itself has many phases.

At the outset its earliest advocates aimed mainly to arouse the public conscience to the ravages of intemperance, and to urge moderation in the use of ardent spirits. It was soon discovered that no headway could be made against the habit of intoxication without proscribing all intoxicants of every name. To combine opposition against the use of these intoxicants, men and women banded themselves into societies under a solemn pledge of entire abstinence. From its birth the Temperance Reform has been a thoroughly religious movement. Its strongest weapons have been drawn from the Word of God; its single purpose has been to benefit and bless mankind. But as the existence of the dram-shop—which was the chief promoter of drunkenness and demoralization—had long been legalized by the state, it became necessary to strike for a reform in legislation, and for the choice of magistrates who favored a suppression of the tippling-houses. This involved legal prohibition, which finds a full discussion in the pages of this work.

As the use of alcoholic stimulants is a contested point in dietetics, it soon became necessary to meet and answer the plausible defences of such stimulants as promoters of health. This controversy has engaged the earnest attention of many of the most eminent physicians on both continents. The subject has not yet been exhausted. It involves some of the most vital positions taken by the friends of our Reform. If alcohol is a nourisher of physical life, a promoter of physical strength, and is requisite to the human body in its normal condition, then total abstinence from it is not only a folly, it is a warfare against the physical laws established by the Creator. If so, then men ought not only to “look upon the wine when it is red,” but to drink it as an article of wholesome diet. No advocate of total abstinence can afford to be ignorant of these

plausible arguments for the use of alcoholic stimulants, or of the powerful counter-arguments furnished by the physiologist. This controversy over the medicinal effects of alcoholic drinks is one of the Waterloo battle-fields on which we must either win decisive victory or disastrous defeat. We welcome the issue which is now fairly joined with the apologists for alcoholic beverages. We owe it also to our fellow-men the broad world over that they should know what is the verdict of medical science on so vital a question.

The Temperance Reform has a potent bearing upon political economy. It enters more immediately into the enrichment or the impoverishment of national resources than any question of tariff or currency. More money is touched by the drink-traffic, and the effects of the traffic, than by any other trade known among men. The tax upon national resources levied by the bottle is far heavier than the combined taxes for every object of public well-being. The vast majority of all God's creatures must inevitably remain poor while this greedy outlet for the earnings of industry remains unstopped. It is unaccountably strange that the finance-ministers of the leading countries have so long been reluctant to grapple with this subject, or that when they have done it at all they have stopped so far short of the only effectual remedy.

There are other phases of the Temperance Reform which also claim their share of discussion in this volume. Large as is the volume, it is not so large by far as the momentous topics of which it treats. We claim that none are more deserving of careful and conscientious study by every lover of God and of humanity. Many monuments have been erected during this year of a nation's jubilee to mark the headlands of history; many tributes have been paid to public benefactors; but it is not an arrogant presumption to assert that among the memorials of this Centennial year none will be of more permanent value than this "Centennial History" and defence of the grand endeavor to rid the human race of the stupendous curse of strong drink. To all those who long and pray for that deliver.

ance, and who sigh for the coming of God's kingdom upon earth, this volume is confidently commended. We firmly believe that the next hundred years will not shake one stone out of the solid foundation upon which Truth and Love have based the Temperance Reform.

INTERNATIONAL TEMPERANCE CONFERENCE.

At the annual meeting of the National Temperance Society, held in New York May 6, 1875, the following resolution was unanimously adopted:

“Resolved, That, in consideration of the world-wide prevalence of the evils of intemperance, and to devise means for their more effectual suppression, and in view of the gratifying increase of interest in the cause of temperance in foreign countries, as well as in our own, we deem it expedient to call an International Temperance Conference, to be held in the city of Philadelphia in 1876, during the progress of the International Centennial Exhibition, and that a committee of fifteen be appointed to make the necessary arrangements for such a Conference.”

The foregoing resolution was also unanimously endorsed and the proposed Conference commended by the National Temperance Convention held in Chicago in June, 1875.

The Committee hail the advent of our Nation's Centennial as a fitting occasion to consider the relations of the Temperance Reform in its scientific, economic, intellectual, social, moral, and religious aspects, to individual and national life, its progress and needs, and to invite to our deliberations representatives of the cause of temperance from foreign countries. We therefore call an International Temperance Conference, to meet in the city of Philadelphia on Tuesday, June 13, 1876.

It is expected that the Conference will continue in session three days; that simultaneous sessions will be held in sections, at each of which time will be apportioned for the presentation and discussion of the various topics which will claim the attention of the Conference. A series of papers embracing a condensed history of the origin and work of the various temperance organizations and orders, upon the several aspects of the movement, its present methods and needs, will be presented by able and thoroughly competent writers.

The Committee cordially and earnestly invite delegates from all churches and religious bodies, and all temperance organizations in sympathy with the objects of the Conference. All national and State organizations should at least send seven delegates; local churches and subordinate organizations at least two delegates. Any organization which may fail to appoint delegates, or not be in session after the issue of this call, and prior to the meeting of the Conference, the presiding

officer thereof, or, in his absence or failure, the Secretary, may appoint delegates.

The Committee appointed by the Board of Managers of the National Temperance Society to call a National Ministerial Temperance Conference, to be held in Philadelphia in 1876, has been consolidated with this Committee, and the proposed Ministerial Conference will be held in connection with the International Conference—its Ministerial Section. All ministers of the Gospel are hereby cordially and earnestly invited to attend and participate in the Conference.

The Committee anticipate that the week in which the Conference is to be held will be memorable as a General Centennial Congress of all friends of temperance. It is expected that special sessions will be held during the week of the Woman's National Christian Temperance Union, of the National Division of the Sons of Temperance, of the Grand Lodge of Good Templars, and other temperance bodies, including several great public meetings, breakfasts, etc.

All bodies appointing delegates to the Conference, and all clergymen who propose to attend the Ministerial Section, are requested to send, at the earliest practicable date, the names and addresses of such delegates and representatives to J. N. STEARNS, No. 58 Reade Street, New York, Secretary of the International Temperance Conference Committee, to whom all communications relating to the Conference should be addressed.

In behalf of the Committee of Arrangements,

WILLIAM E. DODGE, *Chairman.*

J. N. STEARNS, *Secretary.*

COMMITTEE.

HON. WM. E. DODGE.

REV. T. L. CUYLER, D.D.

JAMES BLACK, Esq.

HON. WM. B. SPOONER.

REV. A. G. LAWSON.

G. SHEPARD PAGE, Esq.

REV. H. W. CONANT.

E REMINGTON, Esq.

HON. WM. DANIEL.

REV. J. B. DUNN, D.D.

REV. D. C. BABCOCK.

REV. E. H. PRATT.

HON. NEAL DOW.

REV. W. C. STEEL.

A. M. POWELL, Esq.

J. R. SYPHER, Esq.

J. N. STEARNS, Esq.

INTERNATIONAL TEMPERANCE CONFERENCE.

The International Temperance Conference, invited by the National Temperance Society, assembled in the Arch Street Presbyterian Church, in the city of Philadelphia, at 9.30 A.M., on Tuesday, June 13, 1876.

There were in attendance about four hundred and twenty delegates, representing twenty-eight different States, England, Scotland, Sweden, New Zealand, New Brunswick, Nova Scotia, and Ontario and Quebec, all the leading National Temperance organizations of Great Britain and of the United States, a large number of State and local temperance organizations, and many churches and religious bodies. It was a grand gathering of the representative temperance men and women of the world, such as in numbers, high character, and wide-spread influence has never hitherto been equalled in the history of the temperance reform. It was a fitting commemoration of the semi-centennial of the temperance reform and of the first centennial of the American nation. It was a happy coincidence that the church in which the Conference assembled was the one in which was held the first National Temperance Convention. The first half-hour was spent in devotional exercises, led by the Rev. D. C. Babcock, of Philadelphia.

Prayers were offered by Rev. T. L. Poulson, of Baltimore ; Rev. R. Simpson, of Glasgow, Scotland ; Rev. Dr. T. L. Cuyler, of Brooklyn ; Rev. H. W. Conant, of Rhode Island ; and Mrs. Jennie F. Willing, of Illinois.

The Conference was called to order at 10 o'clock by Rev. JAMES B. DUNN, D.D., of Boston, in behalf of the Committee of Arrangements.

He said that the International Temperance Conference

was convened in Philadelphia in conformity with a resolution adopted by the National Temperance Society one year ago. There could be no more fitting occasion for such a Convention, seeing it is the bi-centennial of the first prohibition legislative act in relation to the liquor-traffic. In a new constitution of Virginia in 1726 the sale of wines and ardent spirits was absolutely prohibited. This is also the centennial of the first Congressional movement in the same direction, as one hundred years ago the question of putting down distillation was agitated, and the following year Congress, then sitting in this city, recommended the legislatures of the several States to pass laws prohibiting the manufacture of ardent spirits. This is also the semi-centennial of the organization of the first National Temperance Society, and it is most fitting that we should meet in this church, as here was held the first National Temperance Convention, in 1833.

Mr. DUNN concluded by indicating the programme agreed upon by the Committee of Arrangements, and introducing Hon. William E. Dodge, of New York, President of the National Temperance Society, as the chairman selected by the Committee to preside at the opening session of the Conference.

Mr. DODGE, upon taking the chair, called upon Rev. T. L. Poulson, of Maryland, to open with prayer. The following were chosen Secretaries: J. N. Stearns, of New York; Rev. Thomas Gales, of Canada; Miss F. E. Willard, of Illinois; Isaac Litton, of Tennessee; Rev. A. N. Gilbert, of Maryland.

ADDRESS OF HON. WM. E. DODGE.

The Chairman said it afforded him very great pleasure to look into the faces of so many friends who have been laboring for years in the temperance cause. For more than half a century he had been engaged officially in the temperance cause; and although at times, as he looked over the terrible devastation resulting from the manufacture and sale of intoxicating drinks, he had almost felt as if nothing had been accomplished, yet when occupying a po-

sition such as we do to-day, and looking down over the past upon all the way in which God has led us thus far, he felt that we had abundant cause for thankfulness and courage. Marvellous changes have taken place. Many of us can remember the commencement of systematic efforts in this direction in the country. He called to mind his sainted father, an elder in the Presbyterian Church, who was a very strict temperance man for his day. When building a factory in Connecticut, one of the conditions was that there should be an entire separation of the village from the surrounding country where liquor was sold, and nothing that could intoxicate was to be allowed except a small keg of brandy and a keg of New England rum and gin, which was to be dealt out by order of the physicians. But the idea of the social disuse of what could intoxicate had never entered my father's head, for no one was more particular than he in putting up his cider for the year. The best apples were carefully ground and put into clean barrels, and then, after the cider had stood for some time, forty or fifty dozen well-washed bottles were filled and well corked, after my brother and myself had put in the allspice and raisins—three in each bottle—and the cider would be like sparkling champagne. When visitors came, including ministers of all denominations who came to the village to preach, and who always came to father's house, where was a sideboard with the very best Madeira wine, it was not asked whether they would take something, but what would they take—brandy, wine, or this sparkling cider. My father, I say, was a thorough-going temperance man for those days, but that was sixty years ago. He lived long enough, however, to become one of the strongest advocates of total abstinence. What a great stride has been made since that! The social glass, which was a mark of hospitality, and was seen on the tables of the best Christian families, has passed away; and had it not been for the flood of emigration that has poured upon our shores—the Teutons with their beer, and the Irish with their whiskey—I really believe that long ere this we should have banished intemperance from our midst.

We have a great deal yet to do, but we have learned better how to do it than formerly. We have organizations not only of men but of women as well, and I never felt more hopeful in regard to the final triumph of the temperance cause than yesterday at the Woman's Convention. When our mothers and sisters and wives and daughters throughout the land unite with us in this great work, we have every reason to believe that, by the blessing of God, we shall succeed.

I am very thankful that to-day we shall be permitted to hear from our friends across the water. I had hoped we should have with us that great Parliamentary chieftain who is battling so manfully for our cause, but duty to this cause detains him at his post, while his inclination would have led him here. We have with us, however, one who has stood side by side with him out of Parliament, doing a great work ; I refer to our friend James H. Raper. I feel confident that, by the blessing of God, this International Convention will make an impression not only upon our own but upon foreign lands, and that we shall look back to this occasion and bless God that we were permitted to unite from so many portions of the world in this effort to-day.

A VOICE. How about Sir Wilfrid Lawson?

The CHAIRMAN. I did not mention Sir Wilfrid Lawson, because I supposed every one present understood it perfectly. I trust the time will yet come when we shall be permitted to welcome him here. By the blessing of God he will in the end succeed in getting a majority in Parliament for his noble measure.

Before introducing our brother who is to welcome our friends from abroad, I will name the Committee on Credentials : Rev. A. M. Palmer, of New Jersey ; B. R. Jewell, of Massachusetts ; Dr. M. T. Anderson, of Minnesota ; Rev. W. B. Wellons, of Virginia ; "Mother" Stewart, of Ohio ; Mrs. W. D. Gould, of California ; and Miss L. Penney, of New York.

The CHAIR then said : " I have now the great pleasure

of introducing to you the Rev. Dr. Cuyler. Everybody in this country knows him, and many in Europe."

Dr. Cuyler came forward amid applause, and said :

ADDRESS OF WELCOME BY REV. T. L. CUYLER, D.D.

MR. PRESIDENT AND FRIENDS: A very pleasant duty has been assigned to me this morning. I shall endeavor to be brief, for love deals in monosyllables, and generally goes straight to the point.

We are glad this morning not only to meet our fellow-countrymen who are fellow-workers in the great cause of temperance, but to give special greeting to our brethren and sisters from beyond the seas. I have not yet had the opportunity of knowing how many are here from Continental Europe or from the islands of the sea ; but I have already grasped the hands of several from the mother-country who have come to see how their child looks now, having become a century plant in civil history. Ah ! brethren from the old mother-country, the latch-string is out to all British-born men and women in our centennial year. The daughter America, though she did go out of the old homestead, not exactly with kisses and caresses, but with some high words and hard blows, a hundred years ago, loves the old homestead, and loves the old mother that taught her, after all, the catechism of constitutional liberty; and the old mother likes the daughter all the more because the old lady always gloried in her spunk, and felt she would not have rebelled and become independent if she hadn't had British blood in her veins. So you see we meet to-day with a peculiar harmony, and I don't doubt, as you walk these streets and see the Union Jack displayed in all directions with the stars and stripes, you will feel that after all, somehow or other, you have a partnership right in this country and soil as well as we.

And then we hope to have some earnest Continental brains with us. I don't know whether there is anybody here from stanch little Holland. I would like very much to welcome Von Scheltema, of Amsterdam, who is aiding

our gallant work over there, and others from other lands, but I trust some of their faces will appear among us before we adjourn.

We are heartily glad to welcome you here, too, from Great Britain, because we have recognized the tremendous work you are doing there against such fearful odds. We are glad to welcome that wing of the temperance army presided over by the Quaker philanthropist, Samuel Bowly, and that other wing of the army that follows the white plume of that gallant knight of reform, Sir Wilfrid Lawson. We are glad to see here the regalia of the Good Templars and other brigades of the temperance reform in England. In coming over here we have some things to show you besides yonder Centennial Exhibition—not only sewing-machines, steam-engines, and other contrivances of Yankee brain and hand, but we are glad to welcome you to the land of the birth of the temperance reform. We go back to old Britain and France and Germany and Switzerland, and find the old homesteads and fountain-heads and roots whence all spring; but, brethren, you have got to come here after all if you would find the soil in which the temperance reform first rooted and grew up to its present stature. We can take you to the place where the first temperance society was organized by an old man who went to his rest recently. We can show you where the first National Temperance Convention met. We can show you also the place where the first State Temperance Society was organized that was ever known. We could show you also a man whom Britain knows, and knows as well as we do, whom, when you sent to us your John B. Gough to work for temperance we sent back to you, the pioneer of your Wilfrid Lawson. I refer to Neal Dow. We can show you the State in which the first thorough prohibitory law was passed, and, thanks be to God, its author is with us this morning! He lives to see that law unerased from the statute-book of Maine and in vigorous operation.

We can show you also in this country, if not torn down, the little room in Division Street, New York, in which the Sons of Temperance organized in September, 1842. That

band has spread its branches over the water, and they have reached down and taken root in Britain and other countries. We can also show you the place where the Order of Templars was organized ; and their bright regalia shines to-day in every temperance procession. We can take you to Ohio and show you where the Woman's Crusade was inaugurated by the guidance of God. Some of our representatives have gone abroad during the last year, and have told you what God hath wrought.

Now, we think that, with all this to show you, it will have more interest in your eyes, perhaps, than any handiwork in the Centennial Exposition ; and we give you greeting with hearty hands, our heart in our hands, and ask you to come and bring us your record of what God has wrought by you, and with you thank God and take courage, clasping hands afresh for the hardest and holiest fight to which God has called men in this nineteenth century. The temperance reform, which was born here, and has made great progress here, we believe shall here win its earliest complete triumph. I know we have had a great deal to contend against. The church has not been half aroused, as you will learn before this meeting is over. You will see, also, that we suffer somewhat in America from the tendency of our countrymen to high excitements, followed sometimes by lulls of popular feeling—for it belongs to our temperaments ; yet, in spite of that, we have still held out, and mean to. And then another difficulty, alluded to by our Chairman : we have to contend against such a perpetual overflow of foreign delegates who come to us by no means instilled with the principles of temperance. In fact, if you will go into Agricultural Hall on the Centennial grounds, you will see, right by the doorway, two foreign delegates in permanent session on each side of the entrance—one of them a very showy case of Irish whiskey ; that delegate always abides with us ; and on the other side you will see a very gaudy and gorgeous temple of Bacchus in the shape of German wine-bottles, some of them the size of a man. While such foreign delegates continue to come over to us, our progress is greatly

impeded. We hope, therefore, that you will send your people over here better educated. Let me say that the temperance reform, having been born in America, and blessed of God in America, and having won great triumphs in America, does not mean to die in America. *No!* The soil that holds the ashes of old Lyman Beecher and Governor Briggs, John Marsh and Mr. Delavan, and the ashes of that teetotal President, Abraham Lincoln—that soil has no room in it anywhere for the sepulchre of the temperance reform. And that old bell that rang out “*liberty*” a hundred years ago from the tower of Independence Hall was never made to toll its funeral knell.

And now, dear friends, we welcome you this morning in the name of the Lord. May you have a delightful visit to America; may you enjoy the session of this Convention, and go back to strengthen the ties of brotherly love between the people of the Lord in the Old World and in the New!

The CHAIR. I now have very great pleasure in introducing to the audience one of our foreign delegates, whose name is a household word on the other side of the waters, and very well known on this—Mr. J. H. Raper, who is nobly working outside of Parliament to do what Sir Wilfrid Lawson is accomplishing inside.

Mr. Raper came forward, greeted with the most hearty applause, and spoke as follows:

ADDRESS OF JAMES H. RAPER, ESQ.

MR. PRESIDENT: In responding to your call I am very far from being quite at ease. There are several others among the members of the Convention, who are included in the welcome words you and Dr. Cuyler have addressed to us, to whom I should have gladly listened at this time. However, the Business Committee have asked me to break the ice, and others of “the foreigners” will follow. The fact is, I have been so many weeks, and even months, in America that I scarcely feel myself among “the strangers” who have been referred to. My researches into the characteristics and general condition of the country, and especially as

regards the temperance reformation, have led me to an acquaintance with so many excellences which command my respect, and even affection, that I have ever and anon to repeat to myself a portion of a valuable English poem, and say :

“Old England for ever ! No power shall sever
My heart from the land of my birth.
'Tis the land of the free, as it ever shall be ;
’Tis the happiest land upon earth.”

And conclude with :

“Shall I leave thee for others ? No, never !
Where’er I may roam, still thou art my home ;
Old England’s my country for ever.”

It is thus I keep myself from being too greatly Americanized ; and to-day, with Mr. Broomhall of London, and Mr. W. S. Caine of Liverpool, I represent “The United Kingdom Alliance for the Total Suppression of the Liquor-Traffic.” This organization, like the one which held its glorious meeting in the Academy of Music yesterday, the “Woman’s Christian Temperance Union,” is an efflux of the temperance reformation. It was formed to do a portion of the work of that reformation, and not by any means to substitute other agencies in active operation. Its object is expressed in its name. It aims to create a public opinion which will lead to an enactment totally prohibiting the legalized traffic in intoxicating liquors, with its General Council, including residents in all parts of Great Britain and Ireland, with an Executive Council in the city of Manchester. The lecturing agents and the Alliance cover all parts of the kingdom, and the work of educating public opinion through the press and platform goes on without any intermission. The subscriptions and the expenditures last year amounted to about \$100,000, or £20,000 sterling. The battle is a severe one, and the obstacles to progress by no means small or few ; but the noble men and women who are banded together are animated by the highest motives, and they are resolved to persevere until complete triumph attends their

labors. A great change in public opinion has already taken place, and there is an increasing conviction that the traffic in intoxicating liquors is inimical to the welfare of the country, and ought to be prohibited. The continued and earnest demand for such an enactment is resulting in considerable numbers of influential men coming forward to advocate at least diminution in the number of licensed liquor-sellers and greater restrictions in the hours and conditions of sale. No fewer than seven bills of this kind have been placed before the British Parliament this year, and, in regard to the sale of liquors in Ireland on Sundays, a resolution proposed by Dr. Smyth, member of Parliament for Londonderry, was last month carried by a majority of fifty-seven. This majority was secured in opposition to the Government and all the influences of the combined forces of the liquor party. The resolution may not be followed by the enactment of a law this year, but this signal triumph will doubtless effect that result at an early period. Other measures I will not describe in detail, but they all point towards the diminution of the power of temptation and towards enactments with which Americans are familiar. The United Kingdom Alliance is vigorously supporting what is called the "Permissive Prohibitory Liquor Bill," which has been introduced by Sir Wilfrid Lawson. This measure is similar to your "Local Option" Acts, and by it we hope to give effective form to the opinion which temperance reformers are continually creating.

We find the work of all the departments largely counteracted by the licensed traffic, and hence we are demanding that all communities desiring to be free should be protected, so that the traffic may not be forced upon them against their will, which is the case at the present time. Your municipal institutions have, from the commencement of the movement, been much more favorable to protective operations than have those of Great Britain. The licensing authority with us has been outside the direct influence of the people. With you there was power at once to elect licensing boards in accordance with the rising tide of temperance conviction. I have made it a special subject of en-

quiry to discover how far the special advantages which you have have been used, and I find that to this power of fixing responsibility and making it necessary for the most indifferent to take sides you owe much of the advanced position, compared with Britain, which you now occupy. Your teachings of the platform and pulpit and press have been supplemented by your action at the polls. The ballot has aided the cause. I have found this to be the case in regions far apart, right across the continent; and every illustration of its power has increased my anxiety that the mother-country should be possessed of similar power of protection for their families, churches, schools, and cities. It is impossible to say how much I have valued some of your advantages; and I am confirmed in my conviction that Britain has to look westward to find out the best method of resolving the great problem of "How to stop drunkenness." Assuredly little light can be obtained from the Continental nations. Only west of the Atlantic are illustrations of the true relation which civilized communities should hold to the liquor-traffic. It was holding such a conviction that made me resolve that, on arriving in the United States, I should land in a State where the sale of liquor, instead of being fostered and regulated, was prohibited. I therefore resolved to sail to Portland in preference to New York, Boston, or even Philadelphia. In Portland and throughout Maine I had the intense gratification of knowing that any liquor which was sold was in contravention of law rather than with the sanction of the law and partnership in the wrong. To walk along the streets of such cities when the sale of liquor as beverages is illegal gives me a consciousness of being in civilization as compared with the degrading system of corruption with which we are familiar.

Since my arrival I have seen wonderful sights in the regions of the East as well as in the far West of California; but the sight which has given me the greatest delight was a liquor-seller in a Maine prison and shaking hands with him. The man was there, not for selling at improper hours, but for selling that which was prohibited at all hours and

all places. I had before me the proof that what was legal in Philadelphia was a crime in Maine. This is the work which we have at this Convention and throughout all our countries—to hasten to create an opinion so high and strong that everywhere this traffic in alcoholic liquors will be regarded as a crime. Last week I was in Washington, and, amid the many exciting scenes of the capital, I had the gratification of conversing with Senator Morrill, of Maine. It was most encouraging to find that the venerable and venerated statesman held firmly by the opinion which he expressed in the Senate, that the system we oppose is the “gigantic crime of crimes.” Such a characterization of the desolating traffic is worthy of the Senator from Maine, and it is our duty to act as though it was true. I may venture to say that we in Britain look to the United States and America generally to keep in the van of the movement, and we hope that in every department of the temperance reformation such efforts may be put forth as to secure a speedy emancipation from “the crime of crimes.” We are coming to the conclusion that you are right in your watchword, “Vote as you pray,” and that those who wish the kingdom of righteousness to be established must show their desires by acting as well as wishing, so that such men may be selected to execute the laws as worthily represent the true temperance opinion of our nations. [REPORTER’S NOTE.—Those who listened to Mr. Raper’s address may be disappointed in the report. The above is *substantially* what Mr. Raper said, but he is one of those rare speakers whose manner and action and voice give a charm to their words that cannot be put upon paper; and, further, he is so very rapid in the utterance of some of his sentences that the reporter may congratulate himself if he can preserve the sense, though the words may, some of them, elude the skill of his pen.]

The CHAIR. We have heard from England. Now we want to hear from Scotland, and I have great pleasure in introducing to this audience Mrs. J. M. Wellstood, of Edinburgh.

Mrs. Wellstood came forward and said :

International Temperance Conference. • 29

ADDRESS OF MRS. J. M. WELLSTOOD.

MR. PRESIDENT AND FRIENDS: This is so totally unexpected that I can really say nothing but that I rejoice to be with you on this occasion, and already feel my heart wonderfully warmed. We Scotch people are generally regarded as cold and not easily moved, but if we were oftener in such a gathering as this we would be warmed up and inspired with the spirit of earnest work in this cause of God. We that are wives and mothers and sisters, how dear to our hearts must be any cause that has for its object the amelioration of those who are so dear to us! And, oh! it has made me work more earnestly than ever to see how many of our sisters are lapsing into this evil. It has appeared more than ever that it is ours to arise, trust in God's might, and try to save not only our brothers but our sisters from the effects of this sin. You will excuse me from saying more at this time, for I was called upon very unexpectedly, and am not accustomed to speaking in public. I thank you for your cordial welcome.

The CHAIR next introduced to the Convention John Harding, Esq., of New Zealand, who said:

ADDRESS OF JOHN HARDING, ESQ.

MR. PRESIDENT, LADIES, AND GENTLEMEN: I have the honor to represent what, up to some three or four years ago, or perhaps less, was the old lady's youngest baby, the youngest colony of the British possessions; but we have lost the privilege of being the baby, for a little while ago the old lady had another child: it is Feejee. I am very proud to say that I belong to what was until recently the youngest child of that dear old lady, Mrs. John Bull. I am proud to say that in representing that country as I do, I am representing a very large number of total abstainers. It is but a little place, but for our numbers we have a goodly number of teetotalers. I am sent to represent the Rechabites. Possibly most, if not all, know that it is a beneficial society, composed entirely of total abstainers.

I have a daughter present who is representing the Good Templars of New Zealand. I represented them in our Right Worthy Grand Lodge the other day.

I will now tell you what we are doing in New Zealand. I almost feel like a baby. When at home, and even in Australia, I can look around and say, I don't think there is anybody here older in the temperance reform than I am ; but to-day I have heard you, Mr. Chairman, and some other friends that I heard about when I was a little boy. I remember reading Dr. Lyman Beecher's sermons when I was quite a little fellow, and I believe these laid the groundwork in my mind of what I afterwards became—a temperance advocate. I have been that for more than forty years, and, please God, will be so till my dying day. I have never regretted it once. I am happy to see here one dear brother who was over among us the other day—Brother Hastings.

• In New Zealand we have, I think, altogether something like, in the island I represent, 1,400 or 1,500 Rechabites. In New Zealand we have altogether something like 11,000 or 12,000 Good Templars in good standing ; and besides these, we have Bands of Hope connected with almost every Christian church throughout the island. There are exceptions. A goodly number of our ministers are pledged teetotalers, but I am sorry to say a very large proportion are not, and that amongst that number we find some of our greatest opponents, even up to the present time. I hope the time is not far distant when that will no longer be.

I think I must now conclude by saying how glad I am to see here to-day so many of the fathers of the temperance cause, whose names are as familiar to me almost as the names of my own family ; but I could wish I might have seen one or two that I for years have longed to see—Delavan and one or two others who have passed away. I don't know if that dear gentleman is present, but, if so, I hope to shake hands with him—the Hon. Neal Dow. I love him as a father, and from him have obtained many and many a speech text and argument from his speeches and letters. I have used them on the temperance platform many times,

and ought to be tried like they were trying a minister the other day, for using those letters, and speeches, and articles; but then it was to do good, and I always gave credit to the Hon. Neal Dow for the speeches, etc. I am glad to meet you all here to-day, and shake hands with the veterans in the cause. [As Mr. Harding left the platform, the Hon. Neal Dow, who was sitting in the front seat, rose and they shook hands amid the cheers of the entire congregation.]

Thomas Cook, Esq., of the National Temperance League, London, was next introduced.

ADDRESS OF THOMAS COOK, ESQ.

I scarcely think, Mr. Chairman, brethren, and sisters, that the Committee have selected the right man. Mr. Robert Read, of Edinburgh, was appointed along with me to represent the National Temperance League, and I had hoped that he would be called upon to address you this morning. My friend Mr. Rae, the Secretary of the League, has sent me a statement to be read. I observe that the order of the morning is talking rather than reading, and yet, sir, I think it is right I should read the statement, because I see there is a note at the foot of it that this paper was read at this Convention; therefore I will not ask you to take it as read, but inasmuch as it gives a very copious outline of the operations of the National Temperance League, I will, with your permission, read it as my speech. [The paper will be found in its appropriate place in this volume.] After reading the paper, Mr. Cook added: I have travelled through your country for the last eleven years, and am now pretty closely connected with it. During this time I have had a large experience, enabling me to form conclusions in reference to drinking, and I am disposed to give my vote for the stars and stripes. In this great temperance movement we are one. I rejoice to have an opportunity of representing the feelings of the League, and thank you for your patience in listening to so long a paper, and hope the facts narrated therein will not be without use.

I wish just to add that many Americans, when they tra-

vel abroad, being told that the waters are not pure or safe to drink, and recommended to drink the wines of the country, foolishly believe this delusion. From extensive acquaintance with many lands, I unhesitatingly affirm that everywhere God has provided pure water for man, and that the wines drunk are often miserable and dirty. I have found water everywhere that I have travelled—in China and India, Palestine and Egypt—and everywhere water has been my beverage.

The CHAIR stated that Mr. Cook was well known as the tourist, and that he could do more for the cause of temperance than almost any other man. The paper which Mr. Cook had read is one of the most valuable contributions ever presented at our meetings, and will be highly appreciated by us.

Mr. J. N. STEARNS, Secretary of the Committee of Arrangements, stated that he had various valuable papers which had been forwarded by parties who could not be present, including one from T. H. Barker, of the United Kingdom Alliance; Robert Rae, of the National Temperance League; Frederick Atkin, of the British Temperance League; Frederick Smith, of the Band of Hope Union of London; Hon. William Fox, of New Zealand; Rev. Dawson Burns, of London, and others, which were ordered to be printed with the proceedings of the Conference.

The BUELL FAMILY sang "Sound the Battle-Cry," after which the Chair introduced Mrs. Letitia Youmans, of the Woman's Christian Temperance Union, Prince Edward's Co., Canada.

ADDRESS OF MRS. LETITIA YOUMANS.

MR. PRESIDENT AND FRIENDS: I supposed that this morning was given exclusively to the gentlemen, as we ladies had a convention all to ourselves yesterday. Yet I would not withhold my tribute to this great gathering. I represent a town and county copying in some degree after that represented by Hon. Neal Dow. Twenty-five years ago the noble sentiments expressed by him kindled in my heart a

fire that has never gone out. They enkindled in me an enthusiasm to put down the liquor-traffic, and make it a crime to make drunkards of our boys and young men. That fire has been burning in the hearts of others as well as my own. We have been waking up to the great thought, in our county, and province, and Dominion, that we have been *selling our boys to pay the revenue*, and we felt that we were *paying too dear a price*. We saw that we were not protecting our children as well as our domestic animals are protected. I spoke of this last night in the Woman's Convention, and felt almost ashamed to admit it. I do not know whether you protect the birds and fish and everything else but the boys, but we do; and we have come to the conclusion that our boys are worth as much to us as the fish in Lake Ontario and as the little birds in the trees. We have had a law over there, for many years, making it a high crime to sell drink to an Indian; and we began to think that white men were as well worth saving as an Indian, and to ask again, Can't they be saved?

Just think of the absurdity!—\$500 and two years in the provincial penitentiary for selling an Indian liquor, and twenty paltry dollars and costs for selling to one of our boys. Oh! 'tis such a shame! And what makes the difference? The Indian chiefs, who put to blush our white men, long ago demanded of the Government protection for their people, and they were protected. And I believe that when the white men and white women go to our Parliament—and we are going shortly—as the Indians went a hundred years ago, they will get protection. One of our Indians said he was glad the white men of Canada were coming up to where the Indians were a hundred years ago. Oh! the heathen nations are rising up to condemn us. In our Woman's Convention yesterday we made the Queen of Madagascar a vice-president of our International Association, and I will tell you why. Because she pours out the rum given to her for revenue, and will not kill her subjects with it. I think we ought to put the old Emperor of China in as an officer of this Convention, for he would not have a revenue for what debased his subjects.

Oh ! how I have wished lately that that glorious old heathen emperor could go down and teach our Senators wisdom ; and I would like to have him go to Washington and teach your Senators wisdom. Well, now, our Canadian youths and your American youths are worth as much as the Chinese any day, and are as well worth saving as the Indians.

The 16th of last December was a memorable day in the history of Canada. The temperance women of Canada entered the halls of our Provincial Parliament and demanded to have their homes protected. But didn't it seem absurd ? When the Fenian horde desecrated our soil, the Government didn't wait for the women, but drove them back ; and when our noble regiment marched through the streets, if they had seen a Fenian flag floating they would have riddled it with a thousand bullets ; but all the time blacker flags floated at almost every street-corner than ever Fenian regiment carried, and no war was made upon them. But they are all taken down in that little old-fashioned county of Prince Edward's now, and there has been a general jail delivery and the evil spirits have been cast out ; and in a little while we hope to have the house swept and garnished and fitted up for honest trade, with the sword of Eden at the doors, that evil may not enter again.

They built us an inebriate asylum in Canada that would accommodate a hundred patients, but they could not promise to cure any one of them. If you have not come up to that inebriate asylum water-mark, send the inebriate over there and we will try to save him. You know that when slavery existed here your fugitives fled to our shores, and we beckoned them on, holding up the flag and shouting, "Slaves cannot breathe on British soil !" When they touched our soil, their shackles fell off and they were safe under our flag. Now, then, you have gloriously, magnanimously washed out slavery by the blood of your sons, and it is just like you to wash out intemperance. We want you to lead the way. We had much rather follow you than to have you to follow us ; but we can't wait much longer. The fire is burning. It came from Maine and

Ohio, and laps the waters of the St. Lawrence and of Ontario, and it is kindling all along the line, and we have got there what Sir Wilfrid Lawson is contending for—local option. The counties all along through Ontario are taking it up just now, and I believe that ere long they too will have it.

And, oh! I feel so sorry for the Dominion Parliament! They are not going to have the honor and glory of giving us prohibition; we are taking it out of their hands. And we are not trusting in ourselves; in the Lord Jehovah is everlasting strength. In the beginning, all through, and with unanimous consent we said that God should have all the glory. We are going to protect our families; we are not going to lay them on the shrine of our country's revenue any longer. No, we will take in washing or sewing, if necessary, or anything, to raise a revenue; but we are resolved to save our children. I have often wondered if there was not jewelry enough worn by ladies to pay the revenue. The old women of Rome contributed their ornaments to save the city. And, oh! if we got the Government tided over one year, they would never want to go back again.

I would like to see that man in jail of whom one of the speakers spoke. We are going to have them there—those who sell our sons intoxicants. We find everywhere that law is the best schoolmaster. "Educate the people!" That is what they say. We are trying to do it; but we shall find, when we get the power, that it is law that educates them best. We never intend to surrender until the last rum-shop is closed up. The banner of temperance waves all over the nation. Will you join us, friends?

The CHAIR. I don't know that it will be safe to introduce any more friends from Canada so soon, because we shall all feel like going in for annexation; but I want to introduce now the Hon. S. L. Tilley, Lieutenant-Governor of New Brunswick. We have got a governor now before us who stands by the temperance law.

ADDRESS OF GOVERNOR S. L. TILLEY.

MR. CHAIRMAN, LADIES, AND GENTLEMEN: In referring to the remarks of the chairman, I may say that I would be

unworthy the position I occupy, after having taken the pledge five-and-thirty years ago, were I not to maintain it in any position to which I might be called. It was only yesterday that I heard I had been honored by being appointed as one of the delegates to this Convention from the National Division of the Sons of Temperance of North America. A paper was placed in my hands, stating that the first meeting would be held this morning for the reception of foreign delegates. Well, sir, I thought I would come to see the foreign representatives received. I didn't for the moment imagine that I was included. I thought there might be representatives from France, Germany, and other foreign countries, but that we cousins who live on the other side of the border would be considered as foreigners I never once dreamed; but I recollected that a hundred years ago you declared our ancestors foreigners; therefore we, as their descendants, have to appear here as such to-day.

I have met the temperance men of the United States before, in Philadelphia and elsewhere, and do not feel at all like a foreigner here or in any other city of the Union. I came to your city for two purposes: first, to visit the Centennial Exhibition; and next, to attend as a representative of the National Division of the Sons of Temperance. And having spent a few days in the Exhibition, I felt that our ancestors—those disloyal men, as I heard them called in New York the other day; we call them loyalists—who left this country one hundred years ago, made great sacrifices, especially when I saw in the magnificent productions in the United States exhibit evidences of luxury and wealth. But in reflecting upon the matter more fully, and passing through the Canadian departments, I came to the conclusion that we Canadians were not so badly off after all, and that the Exhibition was a very good thing, if for no other purpose than to bring out that spirit of generous rivalry between cousins on both sides of the border that is calculated to increase and strengthen the feeling of friendship and fraternity that ought to exist between us.

Reflecting upon the temperance question, I felt some

little pride when I considered that throughout this whole Union but one State had adopted what is called the Maine or Prohibitory Law in its most stringent form (and I am glad to see the father of it here to-day); that in a neighboring province to the State of Maine, a province I have the honor to represent, as strong and efficient a law as that of Maine was enacted, and for a time enforced, it being the only British possession where such a law ever passed. We have not a distillery in New Brunswick. It is true, our friends in Ontario and Quebec can manufacture for us; the temperance sentiment has never been so strong and the practice of total abstinence so universal as now. The progress made during the last two or three years is wonderful; and I am satisfied that the agitation now going on in the Dominion of Canada with reference to the enactment of a prohibitory law for the whole Dominion, though it may not secure such a law for us at present, yet it will prepare the way for its enactment; and my opinion is that our Dominion Parliament will be in advance of your Congress in this matter. This judgment is based upon what I have seen in travelling through both countries. There is a wide-spread feeling in favor of prohibition in Canada, extending in power and influence; and if it continues to increase as it has for the last few years, it will be difficult for any Parliament to resist long the pressure that will be brought upon it.

Thanking you for your cordial greeting, I will reserve my further remarks for another occasion, and give place to my fellow "foreigners" who are yet to address you.

MR. RAPER. As it is customary for Government officials to provide wines at their entertainments, I would like to ask how our brother the Lieutenant-Governor manages to get along in New Brunswick without having liquor on his table? That is a very important thing to know.

GOV. TILLEY. I understand my friend Raper and the object he has in view in asking the question. I have met him before. It was a novel thing until of late, in the Province of New Brunswick, as perhaps in all the Provinces, to give entertainments at Government House without wine.

As a pledged teetotaler, and one who has believed for the last thirty years that intemperance is increased by the social influence of persons in high positions, I felt that when accepting the Lieutenant-Governorship I could do so only upon one condition, and that was to carry out my principles as a teetotaler. In all the entertainments I have given, I have never had wine in my house or on my table; and I do not hesitate to say that there is scarcely a man in New Brunswick, whether a teetotaler or a wine-drinker, that has not sustained me in this course and commended me for it.

The CHAIR. I now have the pleasure of introducing John Broomhall, of the United Kingdom Band of Hope. "Mother" Stewart desires me to say that when she had a large public meeting in London he presided for her.

ADDRESS OF JOHN BROOMHALL, ESQ.

MR. CHAIRMAN, LADIES, AND GENTLEMEN: I hardly know the capacity in which I stand here at present, inasmuch as I have been sent with friend Raper as one of the representatives of the United Kingdom Alliance, and also with friend Ripley as one of the representatives of the United Kingdom Band of Hope. You have all heard friend Raper. He is a great gun in England—in fact, our greatest gun. No man among us is so well up in all matters of the United Kingdom Alliance and all our work to obtain the suppression of the liquor-traffic; so that, having made his speech, I feel very much in the position of a friend of the celebrated orator Burke, who sat by him in the House of Commons, and, whenever the great orator delivered one of his splendid orations, after he had taken his seat this gentleman would get up and say, "Mr. Speaker, I say ditto to Mr. Burke." Now, if I say ditto to Mr. Raper, I have said all I can.

But I feel a great pleasure in standing up here before this audience, gathered under such peculiar circumstances;

and not only in standing before this audience to address you, but in appearing before you as one of the representatives of the United Kingdom Alliance, because it stands head and front in England of all our benevolent associations, and I believe is destined to do more for our common fathers' country than all other organizations besides. I use the expression our "fathers' country" advisedly, because I know very well that there are a great many hearts in this room who love old England, and think of it as the country of their fathers. We have a plot in England where for centuries we have deposited the remains of our most illustrious dead—Westminster Abbey. You all have heard of it. There rest our kings and queens, our senators and warriors, and our poets; and last, but not least, the remains of that great traveller—David Livingstone. Well, in the Abbey we have a stone, and that stone was set up by your fathers. It stands in the southern aisle. I was there about three or four months ago, and jotted down the inscription on that stone. I cannot exactly remember it now, but it runs about thus: "Erected by order of the Governor and the General Court of Massachusetts, in New England, on the 2d day of February, 1759." Now, we look upon that stone as erected when we were one, and we are proud of it. The very first place which our American friends visit is that sacred sanctum of our dead. In future time, if any of your children should say, in the growth of your national greatness, "What have you to do with us?" or should our children in like spirit say, "What have you to do with us?" the stone which stands in the south aisle of Westminster Abbey, and which was set up by your fathers, shall cry out and say: "Behold the stone which was set up by our fathers, not for sacrifice and not for burnt-offering, but as a memorial between us!"

The United Kingdom Alliance, as has been very aptly said by Brother Raper, is for the suppression of the liquor-traffic. Well, I am one of the magistrates of the county of Story, and, of course, if the United Kingdom Alliance carries its way, it will take part of my occupation away. I

need not tell you I shall be very glad if such shall be the case, for I can assure you there is no more painful duty for me and my colleagues there than once a year to renew licenses—that is to say, to decide what new licenses shall be granted, or what old licenses shall be suppressed. In this particular we stand about the best-abused body of men in the kingdom. Mark what I say, and I only say “in this respect,” because the magistrates of the kingdom, I believe, enjoy the confidence of the people; but in this particular our teetotal friends are under the impression that we ought to grant no new licenses, and that we ought to sweep all old licenses away. Then the publicans who apply for further license seem to think that we ought to grant every new license applied for; so between the two we have a nice time of it. Both classes forget that we are bound by law in this matter. Previous to 1869 the publicans acquired a vested right, making it illegal to refuse to renew their license unless some very grave offence is proved against the holder of it. Then, on the other hand, the publican says, “I never did apply for a fresh license in which a teetotal magistrate on the bench could see any necessity for it.” And such is the case.

I don't know how you get along in America with the medical profession. We have a vast amount of trouble with them. But for them, I believe, teetotalism would have obtained with us. Nine out of every ten medical men among us recommend alcoholic beverages in some shape to cure almost every disease; and yet, if you ask the principle on which they recommend it, not one of them can give a good reason. We have many ways of checking them; the last one tried was this: One of them agreed to farm out the poor in one of our districts for a stipulated sum. At the end of the year he sent in a bill for £110 for wine and beer. One of the guardians said to him: “What is this?” “Why,” he replied, “that is for wine and beer supplied to the poor.” “Upon what principle?” the guardian asked. The physician replied, “As medicine.” “Then,” said the guardian, “your contract is to provide medicine.”

It is needless to add that the bill was not paid, and that the next year the physician found means to cure his wards without alcoholic drinks.

So much for department No. 1. Now, I stand here also as the representative of the United Kingdom Band of Hope. The first Band was organized in 1847 by Mr. Turner, now dead. We have now 6,000 Bands of Hope scattered all over the country. We have 810,000 registered members in those Bands, 7,000 honorary speakers, and 35,000 honorary officers. We held last year 2,800 meetings; and the entire sum of money which we had sent in to us during the year was £1,000. So you see we are not very extravagant. We have 299 societies in London, and one yearly meeting in the Crystal Palace. At our last yearly meeting we had a choir of 5,000 children arrayed in white and blue and other colors. These Bands are doing a great work in disseminating temperance intelligence and creating a temperance sentiment in various ways, and all who engage in this work do so *con amore*.

The CHAIR. Those of us who were at the Woman's Convention last evening were greatly charmed with several songs sung by Mrs. Clark, and just at this moment I will venture to ask if she will not come and sing one of them for us.

The audience endorsed the invitation by earnest applause, and Mrs. Clark came forward and sang with thrilling effect, "Who is on the Lord's side?" Being enthusiastically encored, she came forward again and sang, "Where hast thou gleaned to-day?"

The CHAIR. Next on my programme is Mrs. Margaret E. Parker, of Scotland; but as she is not able to be with us this morning, she sends this motto: "The Master has come, and calleth for thee"—for us all. And now I will ask "Mother" Stewart to just relate any incident that occurred on Monday night after the singing of the first hymn that Mrs. Clark sang.

INTERESTING INCIDENT BY "MOTHER" STEWART.

Practical work, dear friends, is what we like to hear of. After that sweet, inspiring war-song last night, which has just been repeated here, and after I had tried to impress upon those present the necessity of earnest work, a party going home passed by one of these man-traps in this beautiful city, and one remarked: "There is work for you; now put that inspiration from the song and Mother Stewart's words into practice," and two ladies went into that place and crusaded until a late hour in the night. One was from Canada and the other from Washington, and they had a blessed time. They were so late home (about one o'clock) that they found themselves shut out, but Sister Clark says their countenances shone like the faces of angels.

The CHAIR. I now have great pleasure in calling on our friend Robert Reid, Esq., of Scotland.

ADDRESS OF ROBERT REID, ESQ.

MR. PRESIDENT AND FRIENDS: I have the honor to represent the Scottish Temperance League, the oldest of the many very valuable temperance institutions that we have in Scotland. Its work consists very much in publishing information and supporting temperance lecturers. It was established in 1844. We circulate, on an average, 6,000 volumes of carefully prepared temperance literature every year. Besides this we distribute 600,000 tracts, and we have some seven agents constantly in the field. In this work we spend about £8,000 annually. I will not, however, detain you with any very particular remarks in regard to general operations, but will rather, for a few moments, ask your attention to the state of public feeling in that country on this question. I recollect very well when we began this movement, about 1836, that we were very thorough in our views. We lacked scientific knowledge, but were satisfied that alcohol was a poison. The doctors laughed at us, but we took for our guidance the principle laid down 1,800

years ago, that the tree is known by its fruit. And what has been the result? It has been the same with you—and I refer to it because I know that your own experience will bear me out in it—that the thorough principles enunciated at the beginning of this movement have been thoroughly sustained by scientific investigations. What are the facts in the case, as it regards ourselves? The pulpit in 1836 was almost entirely against us. What is the case now? There is not a minister in that country who has a reputation to sustain who would risk it in questioning the philosophy and soundness of total-abstinence principles. Then, as regards the physiological view of the question, it is thoroughly settled. From that period down to the present there has been an incessant course of investigations going on, and if there is any one point more than another thoroughly settled, it is this, that alcohol is a poison—in every shape and form is a poison; that you cannot take it into the human constitution, in whatever way or quantity, without injuring that constitution to the extent to which you take it. Dr. Davis, of Chicago, an eminent medical authority, says it is as clearly established as any problem in Euclid.

Well, this movement went on, and we became respectable. We adopted the expediency principle. We tried it for twenty-five years, and are glad to say that in Scotland we have at last returned to thoroughly healthy facts on this question. The increasing opinion is that the trafficker holds two licenses—one from the state, and another from the church—and that the license he holds from the church is ten times more valuable to him than the one he holds from the state. In our country, at least, the drinking system has entwined itself with the religious sentiment of our people, and we are now trying to separate them, and, by God's help, they will yet be separated.

We often hear it said: "Why, you have been laboring nearly fifty years now, and where is the fruit of your labors? The drink-traffic is as strong as ever." It may be, but I state my own honest, deep convictions when I say there is not in this world, at this moment, a single move-

ment that has been more triumphantly successful than the total-abstinence enterprise. I look upon it, sir, as the most magnificent moral enterprise of the age. Why, we have rescued the Bible from the foul slanders that the advocates of drink have been putting upon it; we have defined what is the nature of that terrible substance that is decimating the world and threatening the destruction of the human race; we have been establishing great principles; and now it is for the present and coming generations to carry them out. For the last fifty years we have been laying the foundation, broad and solid and sure. May the temperance reformers, the next fifty years, build upon it that magnificent structure—the reclamation of the human race from the slavery of drink.

The CHAIR. I will now call on our friend Nathaniel Smyth, of the Popular Licensing Reform Association, Liverpool.

ADDRESS OF NATHANIEL SMYTH, ESQ.

MR. PRESIDENT, LADIES, AND GENTLEMEN: It is much better for me to be in the struggle than to stand and talk about victories. I come from one of the most extraordinary towns in the known world—a dark spot, a drunkard's drink-besotted town. I have pleasure in being here, however, from the fact that there are many present whom I have had the opportunity of welcoming upon our shores. Liverpool is the spot where most American temperance reformers first land, and where we have the opportunity of taking them prisoners and conducting them off to temperance meetings. We owe a great deal to our good brethren and sisters on this side of the water for the energy and fire and enthusiasm they have inspired among us. We have borrowed from you. We have taken the fire from your American altars and warmed up some of our cold, stolid people on the other side of the water.

I am not going to attempt to make a speech or read any papers, but simply to put in the hands of your Chairman two productions of our association in the town of Liverpool, because Liverpool has been regarded by our English

towns and cities as about the model-worked town in reference to the temperance reformation. We have in that town 2,300 gin-palaces—public-houses we call them—with a staff of 1,200 policemen to keep us in order, and a jail continually crowded with prisoners, and overcrowded, in consequence of drink, so that from week to week large numbers are sent to Lancaster jail in order to keep them in durance vile and away from the contamination of drink while serving out their time. We have a body of magistrates, second to none in the kingdom, but they are so bound by the harassing acts of Parliament that no opportunity is afforded them of carrying out fully, if they were so disposed, the wishes of the temperance people. Seven magistrates in our town, forming the license committee for the year, have the power to renew all these licenses and grant any fresh ones they please. Though sometimes on license day we take up a memorial signed by seventy or eighty thousand petitioners, asking that no new license be granted, yet it is only just by sufferance that we are allowed to have a footing there or say a word. We are seeking, in connection with our friends in other towns and cities, under the auspices of the United Kingdom Alliance, to get that help, and to have the right to stand there and protest against this national wrong.

The town of Liverpool has an organization. By this we are in perfect harmony and accord with the United Kingdom Alliance, but collect our own funds, expend our own money, and work according to our own plans. We spent last year, in the operations of the society itself, £11,000. This was spent in prosecuting publicans for extending the license contrary to the tenor of the act, opposing the decisions of stipendiary magistrates in the highest courts, carrying up to the highest court, the Queen's Bench, etc. We have in Liverpool a great many organizations at work for the suppression of intemperance. [The speaker here held up a chart to the view of the audience, showing what districts were with and what without license, and said:] Eighty thousand inhabitants are living in prohibited districts, and the landlords tell us they can readily get

tenants who are willing to pay increased rental for houses in quiet districts over and above what houses bring in licensed districts. We have eighty Good Templar lodges in Liverpool, and some of these are so earnestly working to secure prohibitory laws and impress upon the magistrates of our towns to do right and fear not, that at the last election in Easter week a leading man, who for twenty-four years had held a prominent position in the interest of the liquor party, was ousted by the united exertions of these cold-water men. We have also a large Band of Hope Union, with a membership of more than 10,000 young people, all trained to ignore strong drink. In addition to these we have a Young Men's Temperance Association, with a very fine hall, whose province is to go out into the warehouses and mercantile districts, and seek the young men who are likely to be drawn aside from virtue and sobriety; and you will see there is a great work for them to do from this chart. [The chart was here held up to the audience.] In these localities are saloons, some with several bars, and most flashily dressed young women standing behind these bars to decoy young men to ruin. On this chart we have published the names not only of the tenants but of the owners of these dens, that the public may know who they are. Among them you will find men of reputed respectability and figuring high in social and political life.

In addition to these we have a number of local associations connected with Christian churches. And it will be a happy day when, in this land and in all lands, there are temperance organizations in every church. We thank "Mother" Stewart for coming to our country and teaching us there that you in this country understand that there is a religion broad enough to embrace even a temperance reformation.

There is one other agency at work in Liverpool that I will speak of. It is the agency employed by Father Nugent, who is following so close in the footsteps of the illustrious Father Mathew. He is a Catholic priest there, the chaplain in the borough jail, and is devoting himself to

lifting up his down-trodden and unfortunate countrymen. There is a large Irish population in Liverpool, and it is no uncommon thing to see from three to six thousand men, women, and children, at the close of an impassioned address by this priest and others, kneeling down and receiving the pledge; and, better still, they keep it.

There is now in Liverpool a Catholic League, with a membership of 3,000 staunch sons of Erin, who have forsworn the use of strong drink, and who are useful on polling days in coming up and voting for men who will aid in overthrowing the liquor-traffic. On the 1st of November last one of the fiercest battles in Liverpool was fought (and we have fought some hard ones there, and I hope you will have a defeated but not dejected candidate here before we adjourn; you will see we have men who stand in the breach). On the 1st of November last a Good Templar abstainer was put up against one who held the city, a brewer, backed up by all the liquor interest in the town; and I venture this assertion, that there is not a town where the liquor-interest has triumphed as in Liverpool; but there, by the united effort of men determined to be free, the brewer was ousted and the temperance man elected.

One word, and I have done. I received a letter yesterday conveying the cheering intelligence that, notwithstanding the efforts made by the liquor-trade in Liverpool, the past week, to get one of the best magistrates off the bench because of his teetotal proclivities, the opposition has succumbed to the popular feeling of the town. John Patterson, of the Queen's Bench, is the gentleman to whom I refer. A counter memorial has been gotten up, and the magistrates of the Government are so satisfied, and the attorney-general, with the statement put forth by the friends of temperance, the lovers of peace and good order, that that gentleman retains his place, and I trust will long remain there to be a blessing to the people. The time is coming when public opinion will be so ripe in England that our great Gladstone, who is very fond of hewing down trees, will have to take up a very different axe from that he has been wielding, and hew down the upas-tree of intempe-

rance; for our people will ere long rise in their strength and assert their freedom from the tyranny of the rum-power.

COMMITTEE ON FINANCE.

The CHAIR announced the following as the Committee on Finance:

Rev. D. C. Babcock, of Philadelphia; Rev. W. C. Steel, of Brooklyn; Hon. H. D. Cushing, of Boston; David Ripley, Esq., of Newark, N. J.; Henry A. Reynolds, M.D., of Bangor, Me.; Mrs. S. K. Leavitt, of Cincinnati, O.; Mrs. M. B. Holyoke, Chicago.

Rev. JOHN BENNETT ANDERSON, representing the Church of England Temperance Society, was introduced, and said he desired to correct a misapprehension that existed in the minds of many in America concerning the Church of England Temperance Society, that it was composed of moderate drinkers as well as abstainers. It is a union of two societies that formerly existed, divided into two sections; one composed entirely of total abstainers, the other in which non-abstainers can help abstainers in certain directions, as procuring legislative action. There are many in England who are willing to give their influence for closing liquor-saloons on the Sabbath, but not on the week-day, and for limiting the hours when they shall be opened on week-days. It was thought wise to secure the co-operation of these persons to the extent that they were willing to go, and, by identifying them with the cause of reform, bring them under the influence of the Society, and gradually educate them by lectures and addresses of eminent teetotalers and temperance literature, and the results had proven the wisdom of the plan.

The CHAIR introduced to the Convention Baron OLAF HERMELIN, of Sweden, who expressed his regret that he could not speak the English language with sufficient ease to say much, but he wished to express his pleasure at being present and the deep interest he felt in the cause of temperance. He presented a document concerning the use of in-

toxicating liquor in Sweden, extracts from which will be found in another part of this volume.

Mr. A. M. POWELL, of New York, was next introduced. He said there was a singular significance in the fact that we meet to-day in the church where the first National Temperance Convention was held, which adjourned from Independence Hall to this place. It brings uppermost in our minds, he said, the thought of this new era—this new point of departure. I should be glad, therefore, if to-day we could practically make it another new point of departure with reference to our work. In the admirable addresses of the morning this question has been presented from the religious, social, legislative, and political points of view. Now, in our American Union there are two great national political parties which are about to give us their platforms of principles on which they will stand before the world to be judged during the next four years. It would be an occasion for profound thanksgiving to God if, by a memorial message from us, we could induce either or both these parties to take our position on this question. My purpose is to offer for your consideration such a memorial greeting and petition, to be transmitted to these respective national bodies from this historic church, identified for half a century with this great reform. With your permission I will read the following, to be addressed to both of them :

MESSAGE TO PRESIDENTIAL NOMINATING CONVENTIONS.

"To the National Conventions to assemble respectively at Cincinnati and St. Louis, the International Temperance Congress, now in session in Philadelphia, sends greeting and the earnest prayer of many thousands of Christian citizens that, in your Centennial platform about to be adopted, you will pronounce against the traffic in alcoholic drinks as the chief cause of crime, pauperism, and political corruption ; and that you will nominate as candidates for President and Vice-President total abstainers from intoxicating beverages, and supporters of the prohibition of the liquor-traffic as the true national legislative policy."

The reading of this message was greeted with enthusiastic applause, and it was adopted by the Convention with only two dissenting votes.

On motion, the Conference adjourned till half-past two o'clock P.M.

TUESDAY AFTERNOON.

The Convention reassembled; Hon. S. D. HASTINGS, of Wisconsin, in the chair. Prayer was offered by Rev. H. W. Conant, of Rhode Island.

Rev. T. L. CUYLER, D.D., of Brooklyn, N. Y., read the following paper :

A KNOCK AT THE DOOR OF CHRIST'S CHURCH.

Why has not a movement so sensible in its aims and so thoroughly Christian in its spirit as the temperance reform made more wide and permanent progress? We reply that it is for the very same reason that the enterprise of evangelizing the heathen had made such slender progress in this country one hundred years ago. When the historic bell in old Independence Hall rang out its joyful tocsin of liberty, there were not a score of American missionaries on foreign shores. The pagans were perishing for lack of knowledge. Christ's command to "go and disciple" them was clear and imperative. But his church in America had not yet awaked to their duty. When they *did* awake to it, over one thousand foreign missionaries were soon in the field.

Up to this centennial year the Christian church in this Republic has never done a home-work for saving immortal men from the dram-cup at all commensurate with its foreign work in saving men from paganism. The havoc and the curse of the dram-cup have loomed up like red-mouthed Vesuvius. The chiefest enemy of Christ, of Christianity, and of our country is the dram-cup. Nothing has destroyed as many lives, desolated as many homes, and damned as many souls as intemperance. If Jesus Christ established his church for the very purpose of saving human society from its sins, then surely the hugest sin that curses society should command the church's foremost attention.

Some Christians attempt to excuse the church's neglect of duty by affirming temperance to be a purely political question, and by relegating it to the law-maker and the policeman. It is true that the legal suppression of the drink-traffic belongs to the ballot-box and the magistrate; but unless Christ's followers put their *conscience* into the ballot-box, no such righteous laws will be made, and no righteous magistrates will be chosen to enforce them. Some other good people regard dram-drinking as a question of dietetics and turn it over to the doctors. Undoubtedly it has its physiological bearings; but if it is the duty of the doctor to keep strong drink out of men's bodies, it is tenfold more the duty of the Christian to keep strong drink out of men's *souls*. The moment that an evil lays its hand on man's moral and eternal welfare, that same moment must the church of God lay her hand upon it.

Again, it is asserted by sundry short-sighted and slovenly thinkers that the temperance movement is purely a social one, with which Christ's church, as such, has nothing to do. But every true social reform, in order to be successful, must have the countenance, sympathy, and support of the followers of Christ and his purifying Gospel. No moral reform can *live* outside of Christ's followers. There is not a moral precept which tempted humanity needs but the church of Jesus should teach it; there is not a pure example to be set but the church of the holy Jesus should practise it. That company of Christ's followers look most like their Master and live most like him who do the most to "seek out and save" their tempted fellow-men. When Christ gave the Bible to his people, he gave it to teach them self-denial for others' sake; when he handed to them the "sword of the Spirit," it was not to commit suicide, but to be thrust into the heart of such hydras as Intemperance. His people are to be the "light" and the "salt" of the world. But it is a hideous burlesque to call that church a "light" which does not even hang up a penny lantern to warn men from the most thickly-travelled road to ruin. It is a mockery to style that church a "salt"

of society which puts a time-server in its pulpit and gathers tipplers around its communion-board.

We need not array here all the hundred arguments to demonstrate that Christ's church might be, can be, and ought to be an organized force to resist the drink-traffic and to reform the drinking usages of society. No arguments are as unanswerable as solid *facts*. One such instructive fact has been lately furnished us in the career of that honored American evangelist whose trumpet voice has rung over Christendom. Dwight L. Moody is to-day the most successful reformer of his fellow-creatures on the globe. But all that he has done (by God's help) has been accomplished simply as a Christian teacher—as a preacher and a practiser of Christ's Gospel. He aims that Gospel at *all sin* and every sinner. Looking squarely at the bottle which is grasped by so many hands, he smites that bottle with the "sword of the Spirit" and shivers it to atoms. Looking at the man behind that bottle as a transgressor of God's law, he exhorts him to quit his sin, and to find restoring grace and strength in the Lord Jesus. He invokes for him the power of prayer and the sympathy of God's people. The wanderer thus brought back is commended by the wise evangelist to the watch and care of the church, and that church would be recreant to the very name of their divine Shepherd if they refused a welcoming and a watchful hand to the converted inebriate. Every link in this chain of saving influence is thoroughly Scriptural and evangelical, and Paul himself could not work after a more orthodox pattern.

Now, if one Christian worker thus applies Scriptural truth, Christian love, and common sense to the reformation of drunkards, why should not a whole church of Christian workers employ the same methods for the rescue of every drunkard they can reach? The Christian Church, thus occupied in the practical work of pulling out "brands from the burning," would make itself an effective temperance brotherhood—more permanent in its influence than any "Washingtonian" society ever organized. A genuine church of Jesus Christ, governed and guided by the Spirit

of Jesus, ought, from its very principles and its permanent character, to be the best agency in the land for the rescue and the shelter of the victims of the bottle. Christ built his church to be a *fold*; and we may well enquire what wandering sheep can possibly need a *fold* more than the one who has been fleeced by the grog-seller and worried and mangled by the hounds of temptation?

If the church is a proper organism for saving men *out* of drunkenness, then, by sound logic, it ought to be an equally proper organism to prevent people from falling *into* drunkenness. It ought to be a school of instruction to teach inexperienced youth not to tamper with the ensnaring wiles of the tempter. It ought to teach the wisdom, the safety, and the blessings of entire abstinence from the intoxicating cup. In its homes, in its Sunday-schools, in its pulpits, it should enforce the divine exhortation not to "look upon the wine, which at the last biteth like a serpent and stingeth like an adder." By every motive of tender solicitude for the protection of its own children from the horrors of this basest of vices; by every motive of regard for its own spiritual purity; by every motive of self-denial for the sake of the weak and of sympathy for the souls of the tempted; by every motive of self-preservation and of jealousy for the honor of its King, *every* band of Christ's followers ought to "come out and be separate and touch not this unclean thing." What concord hath Christ with this Belial of the bottle? No matter what be the label on this bottle, if there be alcohol in it, then it is "possessed with a devil." Eighteen centuries of sorrow and of shame and of soul-slaughtering ought to have taught Christ's church that she can never be a nursing-mother to her children while she mixes the sincere milk of the Word with one poison-drop of the devil's brewing.

If entire abstinence from the sale, purchase, and use of intoxicants be the only *safe*, strong ground for Christ's servants, then this principle ought to be wrought into their daily creed and conduct. A principle so vital claims its proper place in the pulpit, in the practice, in the prayers, and in the discipline of every church which would be "pure

from the blood of all men." No Christian church is thoroughly furnished for good work unless it has a temperance wheel in its moral machinery. In plain English, every single church requires an organization of some kind to promote the principles of abstinence. As the church organizes her Sabbath-school and missionary operations, so let her organize her efforts to resist her deadliest foe.

We would recommend that the total-abstinence machinery in each congregation be very simple and manageable. No prolix constitution or intricate by-laws are required. A half-dozen articles of government, a wide-awake president, vice-president, treasurer, and secretary, a small executive committee whose zeal burns with the steady glow of an anthracite fire, and a *pledge of total abstinence*—this is about all the machinery that can be used to advantage. The pastor's aid and sympathy are indispensable. A church seldom gets beyond its own pulpit; and if the devil can smuggle a demijohn of choice wine into the pulpit, it is pretty certain to trickle out into all the pews in the sanctuary. Next to the pastor's co-operation, success will depend upon having the right sort of men and women to handle the ropes. Managers should be appointed who are zealous enough to arrange frequent public meetings, and discreet enough to select the right kind of speakers and singers, and wise enough to steer clear of reckless methods and of sensational buffooneries in the name of the Lord. No righteous cause has ever been so sadly damaged by fools and fanatics as the cause of temperance. The wisest heads and the most godly hearts in every church can find no better field for their best efforts than in the difficult conflict with this hundred-headed hydra of strong drink.

The temperance reform is really as yet in its experimental stages. So far from being a veteran giant, it is as yet but a ruddy stripling, confronting a giant with but five smooth stones from the water-brooks in its slender scrip. In its early, experimental stages our holy cause has suffered severely from some unwise methods, but is gaining wisdom from every reverse or blunder. Our severest sufferings

have come from the indifference or unbelief or open opposition of many who "profess and call themselves Christians." In regard to the temperance enterprise the American churches actually stand to-day where they stood in regard to foreign missions threescore years ago. Only a few individual churches here and there have introduced our weapons into their armory, or organized their opposition to the most colossal curse on this continent. Only a few churches have efficient total-abstinence societies; only a few comparatively have introduced temperance literature into their Sabbath-schools.

But it ought to be known that those churches—in Britain and in America—which have discarded the antiquated "smooth-bores," and have adopted the rifled guns of total abstinence, have done splendid execution in the armies of King Jesus. God has bestowed rich revival blessings upon such churches. When they have turned aside in compassion, to lift up the wretched brother-man who has fallen into the thickets of temptation and been left plundered, wounded, and half-dead, the divine Master has given them that benediction, "Ye did it unto me."

To-day the future of this temperance reform—on which so many human lives, so much of national welfare, and so many immortal destinies are depending—the future of this reform is committed to the church of the Lord. The moment that God's people adopt it, give it house-room and heart-room, put it into their purses and their prayers, that moment its life is secure. The temperance cause *deserves* a place on every church-roll of pecuniary contributions. Its books, its pictures, and its tracts deserve a shelf in every Sunday-school library. *If the children are lost, all is lost!* The principles of total abstinence, taught in God's inspired Word and reinforced by human experience, deserve their place in the instructions and appeals of every pulpit. It is no shiftless, selfish mendicant who raps at the door of God's house begging for alms; but as an angel of mercy from the King comes the fair SPIRIT of TEMPERANCE. The dew of the morning is on her locks; the water-pitcher which she bears on her shoulder has been the water of life to

thousands whom she has carried off the battle-field mangled and ready to die. She brings to Christ's churches, Sunday-schools, and prayer-gatherings more favors than she asks. No one else can do her precise work ; no one else ever has done it. The family of Christian virtues and working forces is incomplete without her. No church of Jesus Christ is willing to spare her when they have once felt the power for good and tested the blessings which she brought. At the portal of every American church, every Sabbath-school blooming with childhood, and every home stands the bright-eyed, clean-limbed Angel of Temperance. Length of days is in her right hand. She comes to unbind the captives and to lead them to HIM who is *mighty to save!*

Behold this angel at your door !
 She often knocks—has knocked before ;
 Has waited long—is waiting still :
 You treat no other friend so ill.

Admit her ! for the human breast
 Ne'er entertained a kinder guest.
 Admit her ! and you won't expel ;
 For where she comes, *she comes to dwell.*

MISS LAVINIA GOODELL, attorney-at-law, of Janesville, Wis., read the following paper :

IS THE LICENSE SYSTEM INIQUITOUS IN ITS NATURE AND RESULTS ?

In dealing with the question of the sale of intoxicating liquors, three courses are open to the Government : 1st. To allow free sale ; 2d. To "regulate" by license ; 3d. To prohibit. In permitting free sale the Government is simply passive—neither authorizing nor forbidding the traffic, but merely allowing it to exist. In pursuing the *license* policy Government assumes a positive attitude—recognizing the business as legitimate, and granting to certain persons, upon complying with prescribed conditions, the privilege of following it, at the same time prohibiting all others from doing so. In adopting the *prohibitory* policy the Government likewise assumes a positive attitude ; but in this

case it condemns the traffic as a crime, and positively forbids any person to engage in it. We are now called to consider whether the second of these three policies—viz., the license system—is or is not iniquitous in its nature and results. The license system means, in other words, the granting of franchises by the Government to certain persons for a given sum of money, which franchises shall authorize such persons to sell intoxicating liquors as a beverage. Whether this policy is iniquitous in its nature depends largely upon the question, What is the legitimate object of civil government? If the license system is in harmony with that object, it cannot be iniquitous, either in its nature or results; if antagonistic to it, it must needs be so. What, then, is the object of civil government?

The dear old national charter of one hundred years ago tells us that governments were instituted to secure to us our inalienable rights, among which are life, liberty, and the pursuit of happiness. Centuries before, Cicero proclaimed that “to *secure* to the citizens the benefits of an honest and happy life is the grand object of all political associations.” Blackstone says that “the principal aim of society is to *protect individuals* in the enjoyment of their natural rights”; that “no man has a right to use his property to the injury of another; and that the consent of the party injured is no mitigation of the offence.” *Protection*, then, is the primary duty of Government—the protection of the individual in person and property, and the protection of society from anything tending to injure and corrupt it. It is in obedience to this principle that certain acts are pronounced crimes and punished as such—or, in other words, that certain *virtues* are *enforced* by legislation. People sometimes tell us that it is not within the province of Government to enforce morals; that you cannot legislate a man into virtue. Yet I notice that the Government prohibits theft, bribery, and fraud. What is that but enforcing the virtue of honesty? I notice that the Government prohibits murder, and assault and battery. What is this but enforcing the virtue of peacefulness? I notice that the Government prohibits telling falsehoods on the witness-stand.

Isn't that legislating a man into the virtue of truthfulness? I think we must conclude that Government *does* coerce men into many virtues to which they would be strangers for ever if left to moral suasion alone. And what would Government be worth to us if it did not enforce those virtues? Isn't the enforcement of those virtues the primary object of civil government? Without their enforcement, would not anarchy ensue? All those virtues, the enforcement of which is necessary to protection, Government *has* a right, and it is the *duty* of Government, to enforce, and no others. Protection being the object, the enforcement of certain virtues incidentally occurs in the attainment of that object. The incidental enforcement of a virtue, then, in the process of fulfilling the object for which governments were instituted—the protection of their citizens—need cause no alarm as tending to endanger personal liberty; for in no other way can citizens be secured in the enjoyment of their rights.

Now, is the license system in harmony with this principle of protection which lies at the foundation of civil government, or antagonistic to it? I claim that the sale of intoxicating liquors as a beverage, whether authorized or unauthorized by Government, is an *attack* upon the rights of the citizen and a direct agent in the promotion of social corruption.

First. It is an attack on the personal safety of the citizen. Attendance upon criminal trials in courts and an investigation of jail and prison statistics will show how overwhelmingly large a proportion of the assaults, murders, arsons, thefts, and burglaries have their origin in the liquor-saloon. These nurseries of vice pour out nightly a host of temporary lunatics to endanger the persons and property of quiet, law-abiding citizens, and fires, burglaries, assaults, and murders are the result. If these saloons are licensed, does not Government authorize the results which of necessity follow, and thus itself attack instead of protecting its citizens?

Second. It is a peculiarly wanton and cruel attack upon the weaker and more helpless members of society—

the wives and children of drinkers. For these men, whom we tremble to meet on the street, have homes, and in those homes are wives and little children. When they return at midnight, mad with liquor, who shall protect those wives and little ones from their unreasoning frenzy? Government was established to protect the weak against the strong: where is it now? Is it at its post, doing its duty? Does it reach out its kind, protecting arm to shield the wife and little ones? While it *licenses* these houses to deal out liquid fire to the husband and father, does it not *attack*, instead of *protecting*, the weak and helpless? Our Government may be never so strong and wise, rich in statesmen, bountiful in benevolent institutions, abounding in internal improvements; it may keep the best schools and post-offices, encourage useful industries, promote commercial interests, establish never so sound a financial basis; yet if it fails to protect the wife and mother, with her innocent little ones, at her own fireside, in the discharge of her duties, our Government is a failure. If, more than failing to protect, it actually authorizes the traffic which exposes the wife and children to this terrible and daily-recurring danger, has it not proved recreant to its trust, and betrayed the principles it was instituted to enforce?

Third. The liquor-traffic, licensed or unlicensed, encroaches upon the rights of the drinker himself, taking from him his property without rendering any valuable consideration in return, impairing his health and strength, and not unfrequently taking his life. The fact that he *consents* to the robbery, injury to health, or murder is no excuse. The principle which Blackstone lays down, that "no man has a right to use his property to the injury of another, and that the consent of the party injured is no mitigation of the offence," is widely adopted in legislation. A person assisting in a suicide is held guilty as accessory to murder. The consent of the suicide does not absolve him. Gambling is held a crime, though the person defrauded consents. The liquor-dealer, therefore, who imperils the life or impairs the health of the drinker, or takes his money and renders him no equivalent for it, in just so far

encroaches upon his right to life, health, or property ; and Government, if it grant him a license to do this, itself encroaches upon the right to life, health, and property of its citizen thus injured by it.

The injuries to society by the sale of liquor, licensed or unlicensed, can scarcely be enumerated within the limits of this paper. The effect of intoxicating drink upon the children of parents addicted to its use, and the consequent physical, mental, and moral enfeeblement of a large proportion of the community, would of itself require a volume. The almost wholesale destruction of young men and boys, who go down into vice and crime directly through its use every year before our eyes, and become thieves, vagabonds, tramps, paupers, lunatics, perchance murderers, is a theme at least equally vast, and more overwhelming. The domestic inharmony ; the pecuniary loss, not only in the direct cost of liquor—the smallest item in the account—but in the increased crime and pauperism and destruction of property ; the loss by the indolence and premature decay and death of multitudes of citizens, are subjects to which we can only allude. The blunting of conscience, the destruction of all the finer feelings, and the intellectual decay, occasioned by the use of intoxicating drink, are a source of injury and corruption to the community impossible to estimate.

Thus does the sale of intoxicating liquors encroach upon the rights of the individual and the well-being of society. In pursuing the policy of allowing free sale by all, Government simply permits this attack upon individual rights and upon society, instead of interposing to *protect*, as it should do. In *licensing* the traffic, it does more : it actually *authorizes* certain persons thus to encroach upon the rights of its citizens and to corrupt society. In other words, it no longer simply refuses to *protect*, it actually *attacks* its citizens and society through authorized agents. It not only refuses to perform the office for which it was established, it subverts its own ends and betrays the trust committed to it.

The license system, then, is iniquitous in its nature,

because it is not only not in accord with the objects of Government, but in direct antagonism to them.

Being iniquitous in its nature, it must necessarily be iniquitous in its results ; and so experience has proved that it is. Its first result is to blunt the moral sense of the community. Lending the sanction of Government to a business fruitful only in disease, violence, crime, pauperism, mental and moral imbecility, and private and public corruption, and which tends directly to anarchy and barbarism ; giving it thus the sanction of the community, and setting upon it the seal of recognized respectability, tends to destroy all moral distinctions in the minds of that vast majority of people whose ideas of right and wrong are measured largely by the standard of authority. Ask a licensed dealer to give up his business, telling him that it is an injury to the community, and he will tell you that Government has decided it to be a legitimate business, and has positively authorized him to follow it. He will say : "Go talk to Dea. A, Elder B, and Esquire C ; they voted for license. My business has their sanction. The people want licensed saloons, and vote to keep them, and why should not I sell as well as another to carry out their wishes?" He is indeed a rare man if he can be induced to rise to a higher plane than the Government and the respectable voters of the community require of him.

Another result of the license system is to confuse the intellectual perceptions. The principle that an offence against the community which cannot be at once completely suppressed and utterly exterminated may be recognized, regulated, and licensed, being once conceded, where may it not lead us ? If a deliberate attack upon the health, property, and personal safety of the people may be licensed, by what course of reasoning shall we long forbear to license fraud, bribery, burglary, impurity, and assault and battery ? When the foundation-principles of civil government are thus overlooked or ignored, whither are we drifting ?

People are wont to sneer at abstract principles, and pronounce them of no practical value. Yet abstract principles lie at the foundation of every science ; and only by

being true to these can we reach successful results. The science of statesmanship is no exception. Let Government be true to the principles upon which it is based, and we make for the harbor of a higher civilization. Let it turn aside to compromise with lawlessness and condone crime, and we drift backward toward anarchy. Which harbor shall we make?

Mrs. J. E. FOSTER, attorney-at-law, of Clinton, Iowa, read the following paper :

THE LIQUOR TRAFFIC A SOURCE OF LAWLESSNESS AND CRIME.

In the presentation of the subject assigned me I might have given a statistical view, but I have found it more in accordance with my own feelings and convictions to look at the question in the light of underlying principle rather than numerical results. The safety of the state and the permanence of any work of reform depend upon a clear understanding of and a firm adherence to fundamental truth ; let us not be influenced too much by the materialistic character of the present time, and look to apparent results rather than to the development and execution of principle and law, which is as everlasting and inexorable as the character of the great Lawgiver. . . .

Law is defined to be a rule of action. Civil law is the supreme power of the state, commanding that which is right and prohibiting that which is wrong ; it is essential to human society ; and man cannot live in communities without it ; by it life, liberty, and the pursuit of happiness—those bulwarks of absolute rights—are secured, and every public interest and private relationship protected.

A respect for law is a necessary element of a high degree of civilization. It lies at the foundation of civil society ; it is the foundation upon which the superstructure must rest ; if it is shaken, the building totters ; if it sinks, the building falls.

That governments are thus dependent upon a proper respect for and observance of law none will fail to perceive ; that our own, being federative in form, is doubly so, will appear from a careful examination of its principles and policy. Here every man is not only a *subject* but a *king*, and in a sense obeys no will but his own ; if this will is controlled by clear perceptions, sound judgment, and a good conscience, his obedience will be productive of happiness to himself and safety to the state ; if not thus directed and controlled, he is unfit either to make law or obey its prescriptions. Whatever, then, is a source of lawlessness is a foe to the government, an enemy of its peace, and a destroyer of its life.

Human law, being the product of society's necessities and human intelligence, and therefore not superior to the human conscience, is not, by virtue of its origin, infallible, and the guilt of lawlessness is proportioned only to the dignity of the law disregarded.

Crime differs from *lawlessness* in this : it is a disregard of the prescriptions and restrictions of the divine Lawgiver. Were he not absolute in his authority, as well as infinite in his wisdom and justice, this disregard would work the same ruin in the moral government of God that it does in the civil and human institutions of man ; but since the moral quality of any offence, whether against the law of God or man, *lies in the intent*, the turpitude of crime is only measured by the dignity of the lawgiver offended, and the character of the government it seeks to overthrow. *Lawlessness* and *crime*, then, stand arrayed against all governments, human and divine ; they tend to confusion, anarchy, and the ruin of all things pure and good.

The liquor-traffic as a factor in this great outrage stands before the world arraigned for trial and condemnation. That intemperance unfits a man for the performance of every public duty and the fulfilment of every private relationship, is so often and forcibly demonstrated that we know the sad truth beyond a peradventure.

Obedience to law is conditioned upon an understand-

ing of its requirements and a respect for its dignity. The intoxicated man is unable to do either; his stupid brain only appreciates arguments addressed to his senses, and these of the very lowest grade; even self-preservation—an animal instinct—is wanting, and thus he sinks below the brute; much less can he comprehend his varied obligations to preserve the life and respect the dignity of the state. By his inebriety he is fitted for the utter disregard of all these obligations.

Social relationships also become either the weapons of his lust or the silent monuments of his ruin; the most sacred—those of the family—are as idle tales or spiders' webs in their power to bind. Need we write of widowed wives or orphaned children, of desolated homes, of dying hopes, of broken hearts? These stand in sombre attire or move in mournful procession to the music of the drunkard's dirge—a dirge whose minor strain should stir all hearts; for from nearly every home has a mourner gone, and through all our grand *Te Deum* and *Gloria Patria* can this plaintive strain be heard: "No drunkard shall enter the kingdom of God!"

If the intoxicated man is unfit to care for himself and unmindful of his obligations to the state and to all social relationships, how meaningless to him are the mandates of the divine Lawgiver! If he is deaf to human voices and understands not the language of friendship, of patriotism, of philanthropy, who shall interpret to him the language of Sinai, or construe its statutes? How shall he understand that dialect of soul that reveals to those whose brains are clear, whose hearts are pure, the wonderful mystery of godliness?

If it is claimed that we may not rightfully charge all this woe and sorrow to the *liquor-traffic*, and that the *drunkard alone* is responsible for the results of his inebriety, we answer: these results are the natural and usual consequences of the sale and use of intoxicants, and a well-established principle of law is that a man is presumed to have intended the natural and probable results of his acts.

The natural and probable results of the traffic in intoxicants is, as we have shown, lawlessness and crime.

The enlightened jurisprudence of the Christian civilization of to-day does not recognize the distinction made by the Justinian Code between principal and accessory; our most advanced jurists, they who most perfectly have incorporated into human law the spirit of the divine—these make each and every individual responsible for the results of his own acts, whether he be accessory before or after the fact.

The vender, then, of the drunkard's drink is, by the thunders of Sinai and the voice of Christian jurisprudence, the source of lawlessness and crime; he is the disturber of the peace; he is the ringleader of riots; he is the codifier of mob law; he is the thief of petty and of grand larcenies—he pilfers the chicken-coop and robs the national treasury. He is the midnight burglar, who stealthily and cowardly crowds his own den with the fruit of other men's honest toil.

He lights the incendiary's torch, and burns the homes where our children sleep. He kindles the passion, fires the lust, and sends the debauchee, with his black flag and trail of blood, on pirates' voyages through the peaceful harbors of our quiet homes. And oh! *this piracy!*—debauched man, prostituted womanhood, outraged childhood, and desecrated infancy! Nay, more, it lays an embargo of death on the human soul before its launching day.

He whets the assassin's steel, he aims the desperado's bullet, he hurls the bully's bludgeon—*he is the murderer*. What murder is to the individual, treason is to the state. It is the highest offence known to the civil law.

The vender of intoxicants is the murderer of the body politic.

He fevers its head, frenzies its brain, palsies its arms, cripples and blisters its feet, and, saddest of all, corrupts its heart to rottenness, mortification, and death. Yea, the liquor-traffic is guilty of this greatest offence, *high treason*.

One thought more. Under the old Justinian Code, by the common law, and in our own jurisprudence, whoso harbors a criminal is himself guilty of the crime. America—our dear, our native land, she who, we proudly boast, is the world's banner nation—she harbors this great criminal. This Samson of strength, in his blindness, is reaching out for the pillars of our temple of liberty. Already they tremble under the pressure of his leviathan tread, and the air is hot with his wrathful breath; his cable muscle and iron nerve are stretching for the grasp. Strike him, strike him; bind him, bind him; hurl him hence, lest in his death-throes the nation be overthrown.

After the reading of the above papers, which the Convention endorsed by hearty applause, the Buell Family sang "Farewell to Whiskey."

Discussion on the last two papers was then opened by Mrs. MARY A. LIVERMORE, of Massachusetts. She said: The last two papers have been read by lawyers and have to do with the matter of law. During the whole of the morning session, as I sat here, thrilled with the inspiring eloquence of our brethren and sisters from across the waters who gave to us their marvellous reports, I noticed all the way along they kept reporting the gains they had made through law. There is the place to work steadily until we make the law of the land identical with the law of God, which requires us to love our neighbor as ourself; but the liquor-traffic is in direct contravention to this law of God. But what have we women to do with the law? We are not makers of law, but sufferers from the law. The law allows the liquor-dealer to invade our homes and destroy our husbands and sons, and our fathers and brothers, at the frightful rate of 60,000 a year. I repeat it, we are sufferers from the law. What are we to do under such circumstances? If I say anything, I must be honest, true to my convictions, and my belief is this: that the day that sees women going up on the arms of their husbands and fathers, and brothers and sons, to the ballot-box will see the beginning of the end of this terrible curse. But

that day is a long way off. I hardly expect to live to see it ; but we are not going to sit down and fold our hands because we cannot do all we want to do. We are going to take up the duty first at our hand and do what we can, and "having done all, we are to stand." Now, what can women do ? I am asked to lead in the discussion of these papers that relate to the legality of the question. I don't exactly know how, I confess, but I will tell you what women can do and are doing. Women can make public sentiment, and that is what the women of the land are to-day doing ; so that by-and-by, when a prohibitory liquor-law shall come up again, there will be this public sentiment that will vivify and make it strong. In the first place, we intend to have but one standard of morality in the country, and that is God's standard. There is no sex in guilt, in crime. It is as bad for a man to get drunk as for a woman. Men require of women a standard of purity that only angels can live up to, while they place before themselves a very different standard. Now, we are going to require of men that they live up to the same standard that they require of us. We intend there shall be but one standard for all. If it is reputable for young men at college to sit down to wine-suppers, and, after freely indulging, return to their dormitories noisy and turbulent, it should be reputable for young ladies at school to do the same ; but, if it be not, then we intend it shall not be for their brothers. It is said : "Oh ! young men must sow their wild oats" ; but let it be remembered that "whatsoever a man soweth, that shall he also reap" ; and our young men are growing up diseased and debilitated in body as well as depraved in heart, and falling into premature graves, because society makes this apology for them.

The law of nature and of God are inexorable, and a public sentiment must be created that shall require conformity thereto on the part of men as well as women ; and this is our work. Another thing : fathers should be held equally responsible with mothers for the training of children. I have heard sermons preached on the respon-

sibilities of mothers that made me tremble ; but while we accept our responsibilities, we say to fathers : You are not doing your duty to your children when you go to the polls and vote for men who legalize the liquor-traffic. You cannot expect us to keep them pure when you by your votes open the doors of temptation to them.

During the war I talked once with our martyred President, and, speaking of the little we women could do, he replied : " Don't measure the value of your efforts by the money you raise ; the public sentiment you are making is more than all the money. You are making disloyalty disreputable, secession unpopular, and the Copperheads throughout the country don't dare to mutter." That is just what the women are going to do for the cause of temperance. We are going to make social drinking and all drinking disreputable and vulgar. The statistics of the last century are appalling. It depends upon us to say whether they shall be repeated in the next century. Let us all unite to do what we can to extirpate this greatest curse of our land.

After an inspiring song by Mrs. Clark, WILLIAM BRADLEY, Esq., of Boston, addressed the Convention. He referred to the remarks of one of the speakers concerning the pleasure it gave him to shake hands with a rumseller in jail, and said : I sympathize with him in his joy—not from a spirit of malevolence and revenge, but because he was where he might be led to consider the enormity of his sin, and where his conscience might trouble him under the influences that surrounded him, and there was hope of his recovery to a better life. We have heard a great deal on the subject of law. I am in favor of law. God is the author of law. Back of law is love, and whatever we do to drunkards or drunkard-makers should be prompted by love. Mr. Bradley then read resolutions elaborating this thought, and added : If we can dry up the liquor-business either by love or law, we dry up the sources of three-fourths, if not nine-tenths, of all the misery that afflicts our country.

In all our large cities and towns on this continent, and in every other country, philanthropists and Christians are saying, "What shall we do with these suffering families?" Why are these families suffering? Because the father and husband spends his money for liquor. We must take care of these families or they will starve and freeze. If we do take care of them, the man goes on in his wickedness; if we do not take care of them, they suffer. Let these men be placed under restraint where they shall pay their own way, giving the balance of their earnings, if any, to their families.

Rev. Mr. BABCOCK, Chairman of the Finance Committee, presented the financial necessities of the Conference, and contributions were received to meet the same.

Mrs. AMANDA SMITH sang "My faith looks beyond."

Rev. A. A. MINER, D.D., of Boston, read the next paper. Before doing so he said: This is an International Congress, and, though I am not an Irishman, "I would like to say a word before I begin." We have been led along in the law. Your present speaker is only a humble clergyman, and would like to switch off here into the Gospel. In some countries, I believe in Scotland, men mention the subject of remark and then put the pronoun in after it; as, "John, he did so and so." A story is told of a good Scotch clergyman—of course a Presbyterian; a story likes a good parentage—who took for his text "The devil goeth about as a roaring lion, seeking whom he may devour"; and he said, "My brethren, I shall divide my subject into three parts. In the first place, I shall enquire who the devil he was; in the second place, I shall enquire who the devil he was seeking for; and in the third place, what the devil he was roaring about." Now, I think we have heard enough on the subject of temperance to understand who the devil he is, and who the devil he is seeking for, and what the devil he is roaring about; and our business is to find out what the devil we can do with him. Contrary to my usual custom, I shall read to you a paper: first, because I wish to show that prohibitionists can obey law; and,

secondly, because it is to be discussed, and a man likes to know what hair is to be pulled.

A DELEGATE. Especially if he has very few left.

IS PROHIBITION THE TRUE LEGISLATIVE POLICY ?

ON the criminalities and various mischiefs which flow from the drink-traffic it is not necessary in this paper to dwell. The popular estimate of these is probably none too high. Three-fourths to nine-tenths of the waste, pauperism, and crime of civilized communities may doubtless be justly attributed to their drinking habits. For all the purposes of the present discussion this may be assumed ; and at the same time, therefore, we may assume that the elimination of these habits and the suppression of this traffic are among the most imperative obligations of the patriot and the Christian. That both these ends can be greatly furthered by legislation against the traffic is well-nigh universally conceded. Friends of prohibition and friends of license alike profess to seek the utmost practicable limitation of the traffic. The issue between them, therefore, is substantially which of these two methods—for there is no third as respects dealing with the traffic by law—can be most effective.

On this point it is not a little surprising that intelligent men can differ. Notwithstanding the mountainous obstacles in the way of success, the tide of opinion appears to be setting strongly toward vigorous measures. The number, it is believed, is rapidly increasing on both sides of the Atlantic who are convinced that nothing can prohibit like prohibition.

There are at least three important conditions of a clear perception of the truth in this matter. First, we must be willing to see the truth, lead us wherever it may. Secondly, we must be willing that the drink-traffic should be suppressed, bear on private interests or party hopes however

it may. Thirdly, we must be willing to aid in that suppression, bear on our private interests however it may. These conditions fulfilled, both duty and the efficient means of success will become as clear as the sunlight in the heavens.

One can hardly fail to observe that practically all

LICENSE LAWS

are the same. Based in error, they cannot but result in mischief. Their restrictive provisions, however pretentious, are necessarily inoperative; and their penalties are embarrassed with discriminations which under any circumstances are difficult, and which, in the hands of reluctant authorities, are almost sure to afford to the culprits a tolerably safe deliverance. License, therefore, at the very best, is looseness legalized. The introduction of stringency into license laws is the introduction of an element of conflict which has nothing to stand upon. The enactment of a license law is the knocking away of all moral foundations; and stringency necessarily becomes a mere ballooning element with no stakes to tie to. Stringent looseness is an imaginary legal compound which no political chemist has yet been able to prepare. The two elements lack affinity. They will no more unite than oil and water. Centuries of effort by legal pharmacists of the license school to combine these elements have been followed by uniformly disastrous results, and thereby all license-laws are practically and finally condemned. These elements are not simply lacking in affinity; they are mutually repellant. And in the conflict sure to ensue between them, looseness triumphs over stringency.

Indeed, it is practically confessed that license laws cannot *cure* the evils with which the drink-traffic afflicts the nations. At best they can only regulate them. This is all they profess to seek, on the plea that this is all that is possible.

But even the regulations bear on no vital points. Of what avail, even if made effective—which rarely happens—

is the exclusion of the small hours of the morning from the cycle of the traffic, when every good man, including the watchman himself, is fast asleep? Of what avail is the exclusion of the sacred hours of Sunday, when the devout official, whose face is set toward his political Zion, can know nothing, of course, concerning the back-doors of grog-shops? Of what avail is the restriction that the licensee shall not sell to a person already intoxicated?—implying clearly that he may sell to any one until he is intoxicated. Traffickers can fully comply with such a restriction and yet prostrate the nations in drunkenness at their feet.

The vital problem which license laws substantially though unconsciously present, but which they can never solve, is, not what are the proper hours of the traffic, not who are permissible patrons of the traffic, but how can appetite and greed secure gain to the seller and intoxicating beverages to the drinker, and at the same time prevent those intoxicants from intoxicating; how, to state it otherwise, to throw one's self down a precipice, and not break one's bones; how to run into the fire, and not be burned; how to defraud the Government, and not steal; how to blaspheme the name of God, and not sin? Whoever solves one of these problems will solve them all. Whoever attempts to regulate, by license laws or any other laws, the drinking traffic and drinking usages of society, attempts to regulate what is in itself an irregularity, and an irregularity which, as respects government, begins in criminal toleration, and progresses by license laws themselves. What is needed is not regulation but annihilation; and an irregularity regulated is thereby annihilated.

Nor are the various modern shifts for affording redress to the sufferers justifiable in theory or valuable in practice. The now fashionable

CIVIL DAMAGE

provisions, as respects the fidelity of governments, are no relief under the enormities of license. Allowable as one

of many repressive elements of a prohibitory law, they are inconsistent with a license law. They deepen its criminality. They show that the governments adopting them sin knowingly. They recognize the fact that injuries are likely to follow the drink-traffic; that the trafficker is among the parties responsible for those injuries; and yet with criminal indifference they throw about the traffic the sanctions of law, solacing themselves with proffering the victim a means of redress which, in general, his poverty prevents him from using, and which, were it otherwise, involves an amount of trouble and vexation which governments have no right to throw upon the citizen.

However stringent in the outset, license laws tend continually to increasing "liberality." This is illustrated in their history in Massachusetts during the past year. In 1875, in obedience to the demand of the sixteen or seventeen cities of the Commonwealth, the prohibitory law was repealed, and a license law, professedly in the interests of greater restriction, was enacted. It provided that there should be no open bars, and no license for selling to be drunk upon the premises, except to those holding innholders' licenses or licenses as common victuallers. Some portions of the Boston press pronounced it the most stringent license law ever enacted. Yet, under its operation, in a little more than six months the number of such innholders and common victuallers increased nearly five-fold, their leading business unquestionably being the drink-traffic; and, in addition to this evil, the unlicensed traffic continued in successful defiance of law. So manifest was the weakness of the situation that the Mayor of Boston, the License Commissioners of Boston, and the Governor of the Commonwealth, respectively, recommended additional legislation. In response to these recommendations the Legislature of 1876 enacted the seizure provisions of the former prohibitory law to apply to the unlicensed traffic, and then proceeded to enact a license law in a new draught, permitting open bars and the sale of liquors to be drunk upon the premises, by several classes of dealers, without reference to innholders or victuallers' licenses, intending, apparently, to

open the door for the traffic so wide that the seizure law would be utterly valueless. This measure was so glaring that the Governor wisely interposed his veto.

Such is the mischievous tendency of license laws everywhere, both at home and abroad. Viewed from the standpoint of such laws, this social problem is confused, entangled, hopeless. Pretended workers by such instrumentalities show little vigor beyond their efforts in the removal of all restrictions from the traffic.

PROHIBITION,

on the other hand, stands out with a clear background. The end it seeks is definite. Its means are explicit. Its methods are practical. Its grip is firm. Its principles are pronounced. It is free from confusion and entanglement, and is glowing with hope. The violation of its behests is easily determined. No careful analysis of liquors is demanded; no enquiry into the hour of the day, or day of the week, when the sale was made; no diagnosis of the drunkard's pulse, stomach, or brain to determine his sobriety when the dram was taken; no searching of the birth-registers of distant States or distant lands to learn his age. The simple fact that an intoxicating draught has been furnished to any one constitutes the offence; and nothing is wanting but the fidelity of governments, which will be secured when the people demand it, to make prohibitory laws effective. The principles which lie at the foundation of prohibition are being more and more widely accepted. The physiological effects of alcohol upon men in health are abundantly shown to be harmful. Were it otherwise, adequate persuasives to abstinence, and hence to prohibition, are found in the law by which indulgence uniformly tends to excess, and in the influence which the self-denying exercise over those who are weak in self-restraint.

Nor is Paul's principle of regarding our brother's welfare necessarily confined in its application to our individual or private action. A state as well may, and oftentimes must, practise self-denial. Righteousness exalteth a nation

no less than an individual. Governments are amenable to the same moral laws that impose obligations upon their subjects. The duty of sacrifice for the general good is enforced by the same principles in the one case as in the other. In various ways governments act upon these principles, and must act upon them, and thus often trench upon what are regarded as some of the most sacred rights of the citizen. The authority which may demolish the ancestral mansion to open a highway; which may nullify parental authority in order to rescue the future citizen from the dominion of lust or greed, and rear him in intelligence and virtue; and which may snatch the husband, father, or son from the bosom of the family and place him at the cannon's mouth to be blown to atoms for the good of posterity, may, surely, knock in the head of a brandy-cask or beer-barrel, though it should involve the terrible calamity of sending some bruiser of a bishop to bed without his "balm." Granting, therefore, the possible good of moderate drinking, there remain abundant reasons for the obligations of abstinence on the one hand and prohibition on the other.

But that the use of intoxicants, even in moderation, involves a good, can by no means be granted. The rapid strides of physiological science during the last few years, especially in regard to the relations of alcohol to the human economy, have exploded not only the various theories of its tissue-building and heat-producing power, but equally its boasted claim as a stimulant, and with it all pretence of its usefulness in bridging the chasm of extreme debility. By experiments, which I have not space to describe, made in several quarters, apparently simultaneously, the conclusion has been reached that it is a paralyzer from the start. Its paradoxical character, appearing first as a supposed stimulant and afterwards as a narcotic, has thus yielded to incisive scrutiny, and alcohol now takes its place, where it belongs, among the death-dealing agencies of the world. All the reasons, therefore, for abstinence and prohibition which gave such impetus to the temperance movement in its earlier years, are

greatly fortified by this newly-discovered fact. What was then seen to be obligatory under the Christian law is now seen to be imperative under physical law.

And yet Christian men are found, even in the high places of the land, who teach otherwise. The author of a recent work on ethics,* prepared with especial reference to the Freshman Class in one of our oldest universities, says "temperance is better than abstinence." He bases the opinion in part on the assumed good of indulgence, and in part on economic grounds; as use gives rise to the multiplication of employments and the consequent increase of wealth. The excellent author apparently never dreamed of employments that destroy wealth; that, however they may enrich the individual by transferring to him the possessions of others, leave the community poor.

Besides, he admits that abstinence may become a duty when our example would harm others (and when, pray, would it not?); when inherited proclivities make temperance difficult; when past excesses render temperance impossible. In the latter case, he distinctly affirms the Hibernian obligation of "suppressing the appetite we can no longer control," as though suppression were not the most absolute control. Had he further recognized the uniformity with which indulgence tends to excess, thereby revealing the physiological incompatibility of alcohol, he would have covered the whole ground, and refuted his primary proposition.

ECONOMY OF PROHIBITION.

It is just at this point of economy that prohibition manifests some of its chief glories. In Great Britain the direct cost of liquors to the consumers is estimated to be £140,000,000, or \$700,000,000; and its indirect tax upon the nation a still greater sum. Nor does our own country stand any better. The retail cost of liquors in the United

* "A Manual of Moral Philosophy." By Andrew P. Peabody, D.D., LL.D., Plummer Professor of Christian Morals in Harvard University. 1873. pp. 170-177.

States, according to Dr. Young, Chief of the Bureau of Statistics, is £600,000,000 per annum, or \$6,000,000,000 in ten years. William Hargreaves, M.D., of Philadelphia, in his excellent work entitled "Our Wasted Resources," places the estimate at \$715,575,000 per annum; while the total railway receipts of the United States for 1873, according to "Poor's Railway Manual," as quoted by Dr. Hargreaves, are but \$526,419,935. The shadows of this picture are greatly deepened by the fact that every dollar directly spent for drink indirectly costs another dollar by waste of power, by accident, sickness, and loss, by crime, and by police, judicial, and penal expenditure. An annual drain of \$1,400,000,000 from the nation's treasury, all under the siren embraces of "regulating license" laws! Can folly descend to a lower depth? Can this folly be immortal?

Against this unwisdom stands the wisdom of prohibition wherever it has been employed. More than a thousand parishes in the province of Canterbury and elsewhere in England, where the drink-traffic has been prohibited by the land-owners; several States of our own country, among whom Maine is conspicuous, who have placed among their statutes and to a great extent executed prohibitory laws, notwithstanding the determined opposition of cities; and the thousands of municipalities in these States in which public sentiment and law have conspired substantially to banish the traffic—all bear the most emphatic testimony, I will not say to the policy, the expediency, the permissibility of prohibition, but to the duty, the obligatoriness, the necessity, of prohibition. The Divine authority for it is shown to the fullest extent that human welfare can show such authority. The health, industry, economy, thrift, with the domestic felicity, order, peace, morality consequent thereon, are God's seal of approbation. Heaven grant that the nations may be wise!

Hon. NEAL DOW, of Portland, Me., read the next paper. He stated that, being requested to compress it within a limited space, it was, as a consequence, imperfect in some parts. The author's appearance before the Convention was greeted

with hearty applause, which was repeated several times during the reading.

THE RESULTS OF TWENTY-FIVE YEARS OF PROHIBITION IN MAINE.

ON the second day of June, 1851, the Governor of Maine signed the bill entitled "An Act for the Suppression of Drinking-houses and Tippling-shops," and from that day the prohibition of the liquor-traffic became the settled policy of the State, so that now there is no organized opposition to it, nor, indeed, is there opposition to it of any sort, except local, fitful, and insignificant.

The Maine Law, so-called, by an express provision, went into operation upon its approval by the Governor, allowing no time to the liquor-dealers to get rid of their stocks of liquors, of which they had large quantities on hand. Up to that memorable day, the second of June, the liquor-traffic had been licensed in Maine, as it has been since, and is now, in many of the States of our Union, and in almost all parts of the civilized world.

The people of Maine, by a regular system of public teaching, were fully persuaded that the liquor-traffic was inconsistent with the general welfare; that it was in deadly hostility to every interest of the State; and they were fully resolved that the experiment of prohibition and suppression should be tried upon it to see what the result would be. And so by their votes they obtained a legislature that would respond, by a suitable enactment, to their convictions upon this subject; and by great numbers of petitions they demanded of the Government "protection to themselves and their children from the infinite evils of the drink-trade."

On the day of the enactment of the Maine Law, the liquor-traffic was carried on in Maine extensively, by wholesale and retail, in the same manner as it is now conducted in those States and countries where it is licensed

by the law. Every country grocery and every country tavern was a grog-shop where strong liquors were freely sold to all comers, and in the cities and larger towns they were sold as freely as any other description of merchandise. But instantly, upon the approval of the Maine Law by the Governor, all this was changed, and intoxicating liquors kept for sale were no longer property; they were placed outside the law; the courts were forbidden to entertain any claim for the recovery of such liquors or for their value; and, like venomous reptiles or wild beasts, they were at the mercy of any one who might choose to destroy them. By the provisions of this law, intoxicating liquors kept for sale were liable to be seized by any sheriff, constable, or police officer, wherever they might be seen, and unless the owner or claimant could show that they were not kept and intended for sale, they were to be destroyed.

The effect of the law was almost instantaneous. Stocks of liquors were immediately sent off out of the State and in many cases the small stocks of retail dealers were carefully concealed, so that they could not easily be found when searched for by the police. The favorable results of this policy of the suppression of the liquor-traffic were very soon seen and felt all over the State. The local newspapers contained frequent notices of empty jails and empty workhouses and an improved condition of the people. In many of the smaller towns and in the rural districts of the State, the workhouses were entirely empty within four months after the enactment of the law; and in all the larger towns the number of paupers was much reduced. In five of the counties the jails were entirely empty; and now, within a few weeks, the papers contained an announcement that another jail was empty. Upon the jail in Franklin County a sign was fastened upon the wall—inscribed thereon the words, "To be let." So intimate and inevitable is the connection between the liquor-traffic and poverty, pauperism, and crime, that immediately upon the suppression of that traffic these effects of it will disappear. If the liquor-trade could be thoroughly extinguished, there would be very little poverty, pauperism, and crime in this country,

where the means of living are generally abundant and easily obtained by all sober and industrious people.

Cumberland County is the most populous of any in the State, and contains the largest city and largest seaport. The jail of that county had been overcrowded for many years: its condition was so bad from this circumstance that it was frequently the subject of sharp criticism in the local papers. Within four months after the enactment of the law, this jail contained but five prisoners, and three of them were liquor-sellers, imprisoned there for violation of the law. The House of Correction of Cumberland County was employed for the confinement of drunkards and petty offenders against the peace and good order of society, and for many years it had been overcrowded, but within four months after the enactment of the law it was entirely empty. In the larger towns there were many children regularly begging from door to door for "cold victuals." These were the children of drunkards and the victims of that indolence and improvidence which come from drunkenness. Their days were spent in the streets, seeking food for themselves and families, and about the wharves and ship-yards, in stealing whatever might come in their way, and in "picking up chips" for household use. The families of these wretched children had no fuel except such as was obtained in this way, supplemented by such as the parents could obtain at night from fences torn down or from the exposed wood-piles of their neighbors.

Immediately after the enactment of the law all this street-begging and all this vagrancy ceased. These children, in foraging for food, had regular beats. Certain children were dependents on certain families, to whom they were well known. Two little girls had for a long time been regular beggars for "cold victuals" at the house of one of our most honored citizens, General Appleton. But soon after the enactment of the law against the liquor-traffic these beggars ceased to call at the General's house. Some weeks after, he met one of these little girls in the street, and said: "Why, Sally, how do you do? Where have you been this long time? Why don't you come to see us

as you used to do?" "Oh! sir," she replied, "we have warm victuals at home now, and I go to school." I had this simple tale from the General himself within a minute or two after his meeting with "Sally," and he told it to me with moistened eyes; he had been one of the bravest, truest, and ablest of all our workers for prohibition, and this was a small sample, but by no means an insignificant one, of the fruits of his labor and self-denial.

In a neighboring town, six miles from Portland, lived a small farmer named Eliakim Libby. Coming into town as often as once a week to market, I saw him frequently, as his way was by my house. "Like Libby" was known to almost all the town, as he was eccentric in face, figure, and in all his ways. Always he would go home roaring drunk, singing funny songs at the top of his powerful voice as he passed on his way. Soon after the enactment of the law of prohibition, as he was passing my house on his way home one day, he stopped and looked up at the windows; seeing some member of the family, he said, stretching out a long arm by way of emphasis, "Look-a-here! you tell Neal Dow that Like Libby is going home sober the first time for twenty year!" I could multiply these anecdotes to almost any extent, showing the effect upon drunkenness of the suppression of the liquor-traffic.

In order to show clearly the general effect throughout the State of the law of prohibition, I have been at some pains to obtain certificates from the most prominent persons residing in the various counties as to its results upon the public welfare, so far as their observation and knowledge extend.

Sidney Perham, Governor, and every member of the Executive Council, say: "At the time of the enactment of the law the liquor-traffic was carried on extensively and openly, as it is now in States where the trade is licensed. The effect of the law in diminishing the trade in intoxicating drinks was immediate and very great.

"In many parts of Maine the liquor-trade has absolutely ceased to exist, liquor-shops are unknown, and wherever within the State the trade exists at all, it is carried

on secretly and with caution, as other unlawful things are done. . . . Poverty, pauperism, and crime have been greatly diminished by it, because vastly less money has been wasted in strong drink."

Senators Hamlin and Morrill, and Hon. W. P. Frye, M.C., say: "The immediate effect of the statute was to outlaw the trade, declaring it to be inconsistent with the general welfare, and reducing it to very small proportions. In many parts of the State it is now nearly or quite unknown. There are large districts of country where liquor-shops are absolutely unknown. . . . The favorable effects of this change are great, and everywhere apparent to the most casual observer who has any knowledge of the State prior to the year 1851. We do not believe that the people of Maine, for any consideration, would again sanction the policy of license to drinking-houses and tippling-shops."

Mr. Speaker Blaine says: ". . . So far as my knowledge extends, derived from twenty years' observation of the cause of temperance in Maine, I most cordially concur in all that is said in the foregoing letter."

Governor Perham, in a published letter, says: "As to the liquor-trade in this State, I think it safe to say it is very much less than before the enactment of the law—probably not one-tenth as large. . . . In large districts of the State the liquor-traffic is nearly or quite unknown, where formerly it was carried on like any other trade."

Ex-Attorney General Frye, in a published letter, says: "In the country portions of the State the sale and use of liquors have almost entirely ceased. The law of itself, under a vigorous enforcement of its provisions, has created a temperance sentiment which is marvellous, and to which opposition is powerless. In my opinion, our remarkable temperance reform of to-day is the legitimate child of the law."

Hon. John A. Peters, M.C., and Hon. Eugene Hale, M.C., in a published letter, say: "We are satisfied that there is much less intemperance in Maine than formerly, and that the result is largely produced by what is termed prohibitory legislation."

The Mayor of Portland, and the living ex-Mayors, in a published letter, say: "The diminution of the (liquor) trade is very great, and the favorable effects of the policy of prohibition are manifest to the most casual observer."

The pastors of twelve Portland churches, in a published letter, say: "If the (liquor) trade exists here at all, it is carried on with secrecy and caution, as other unlawful practices are. All our people must agree that the benefits of this state of things are obvious and very great."

The Board of Overseers of the Poor of Portland, in a published letter, say: "If liquor-shops exist at all in this city, it is with great caution, and the same thing is true generally throughout the State. The favorable effect of the policy of prohibition is very evident, particularly in the department of pauperism and crime. While the population of the city increases, pauperism and crime diminish, and in the department of police the number of arrests and commitments is very much less than formerly."

I could easily multiply these testimonies to an indefinite extent, from all parts of our State, showing the beneficent effects of the prohibition of the liquor-traffic upon every interest of our people, but the limits which have been necessarily assigned to me for this paper prevent me from producing them here. I therefore content myself with adding that there has never been a time since the enactment of prohibition in Maine when that policy was more firmly established than now in the hearts of our people, and when the cause of temperance was more flourishing among us than it is this day.

This and the previous paper were next discussed as follows:

CHARLES C. BURLEIGH, of Massachusetts, said that in listening to the papers just read he had been impressed with the fact that the controversy between the friends of prohibition and the friends of license is not a controversy upon the principle involved—the principle of prohibition—because that principle is admitted in every license law. Every license law is a prohibition with the privilege of purchasing exemption by a small class of people from

the application of the prohibition ; therefore it is a partial and unjust application of a just principle : it provides for a sort of aristocracy among us of a kind far more pernicious than that prohibited by the Constitution of the country.

Another thought was pressed upon my mind. The reader of the first paper showed us very clearly that certain provisions sometimes accompanying license laws for the purpose of guarding against the evils flowing from the liquor-traffic, administering the same remedy to the victims of those evils, are unsound in principle unless associated with a constant and thorough prohibition. He might have gone further. Having shown that, for example, the provision of suit for civil damages comes under this head of condemnation, he might have gone on to show that the license law itself is self-condemned by the application of the same rule of reasoning. This law that civil damages may be sued for when injury is inflicted by the liquor-traffic implies that the legislator knows that the traffic he licenses is likely to inflict evil, and therefore he is acting inconsistently in licensing and then authorizing persons to sue for the damage he does under that license. There are but two reasons I can think of for licensing the traffic—one for raising revenue, the other to guard against the necessarily incidental evils of the business licensed. No man will say it is merely to raise revenue that the system is adopted ; or if he does, then we say it is saving at the spigot, and wasting, not at the bung-hole but at the knocked-out head of the barrel, immeasurably more of the nation's revenues by the consequences of the traffic licensed than can possibly be raised by the money paid for license. The main reason, then, for the license is that the business does such mischief that it is necessary to put it under stringent regulation. Then if the mischief is incidentally necessary, you must show us that a good able to counterbalance that injury is reasonably to be expected. I will not here stop to prove, but assume that everybody knows, that no essential and important good is even expected by the drunkards themselves. They expect the

gratification of their appetite and transient animal enjoyment ; but what is that against the measureless evils upon themselves and society, and the incomparable amount of danger to which they expose themselves?—for no man is safe. The license system is therefore self-condemned.

Again, we are told that prohibition is not right and ought not to be adopted, because we cannot make men moral by statute law ; we can't force men to be good. I know that ; and what is the logical conclusion, then—that, therefore, you may license them to go to the adversary ? that because you can't force them to walk in the straight and narrow path, therefore you may give additional force to all the energies crowding them into the broad and perilous path of ruin ? It strikes me that that would be bad logic.

But I say we desire to reform evils by moral influence. First, that those exposed to the evil influences shall be, as far as possible, guarded from them by such legislation as is adapted to that end ; and, next, that the state shall not exert its moral influence on the wrong side of the question. These men seem to forget that law is a moral agency ; that it does not exhaust its force as a mere prohibition, as a mere menace of penal infliction in case of disobedience, but it is also a moral educator of the people ; and that system of law through a generation will make your opinion, fashion character, stamp its impress upon the mind and heart of that generation, and make it the copy of law, just as the coin sent out to you from the mint is a copy of the stamp pressed upon that coin.

I ask, then, that you will make the law a moral educator in behalf of truth and righteousness ; to enact a law which shall clearly express the state's conviction that the traffic in strong drink is evil, and that continually, and for exerting the strongest moral influence you are likely to be able to exert. We each of us exert an influence individually. The state gathers around and presses up the press, the pulpit, the school and college, and pours the voice of them all through the speaking-trumpet of its legislation ; and thus law is the expressed moral sentiment of the individual.

Rev. P. COOMBE dissented from the statement of Dr. Miner's paper concerning the increase of intemperance as compared with the population, and hoped the doctor would re-examine the statistics and correct his figures.

Mr. RAPER thought the doctor must be mistaken quoting Dr. Peabody of Harvard University as opposing prohibition. He desired to know from what edition of Dr. Peabody's work Dr. Miner quoted—whether an old or a recent one. He had visited Harvard, and saw teetotalism and prohibition in full operation among the students. He saw no liquor provided, and asked the question distinctly whether liquor was allowed, and was told by the president that they did not allow a drop to go into their mouths; that they considered it better for young men, physically and morally, to abstain altogether from its use; and he could not reconcile such verbal statements made to him at Harvard with the quotations of Dr. Miner's paper. He had enquired at Harvard whether they had dined the Prince of Wales without wine, and was answered. "Yes, we were the only party who dined the Prince without liquor."

Dr. MINER replied to Mr. Raper that he must have caught Harvard University in its special moral dress. They must have known who Mr. Raper was; at all events, they knew Mr. Dunn. His quotations, he said, were from a recent work of Dr. Peabody's, whose title he had announced, published about two years ago, and written, as the doctor says in his preface, especially for the Freshmen of Harvard University. Dr. Miner added, in reply to the assurance that Mr. Raper had received that no liquors were allowed at Harvard, that the *Boston Daily Traveller* published some two years since that a portion of the graduating class was invited to the rooms of one of the professors one evening, and the occasion opened and closed with the wine-cup. He had also sat at the table of the president with the presidents of other colleges, and wine was placed before them. When the waiter came to my place, however, said the doctor, the president did me the honor to wave him away. Dr. Miner also replied to the criticism of Rev. P. Coombe that he thought he must have overlooked one point

that he distinctly stated, which if he had observed he would not have misapprehended the statement which he criticised.

Gen. A. W. RILEY, of Rochester, N. Y., said he was an octogenarian.* He had been engaged in the temperance cause for more than fifty years. More than forty years ago he presided at a temperance meeting in Western New York. There was no other place in the country where a thousand men could be induced to sign the pledge of total abstinence then. From that time till the present he had been working for the cause in almost every State in the Union. He had also travelled 12,000 miles in Great Britain, and spoken more than 30,000 times. During the past year he had spoken in France and Italy. He made the first total abstinence address that was delivered in Boston. The old Spartans used to say to their young men :

“We have been young and now grown old,
Hardy in thought, in battle old.”

And the young men would reply :

“We are so now ; let who dares to try,
We'll conquer or in combat die.”

The boys replied back :

“Whate'er you both can do or tell,
We will one day you both excel.”

That I have witnessed this day. I have been more than twenty years advocating prohibition. And why? I will tell you. In a little town in Montgomery County, N. Y., was a tavern kept by a man occupying the highest office in the town. It took fire one night. A little way off stood the wife of a drunkard. She was a member of the Methodist Church. As she saw the flames loom up from the place where her husband had been made a drunkard she exclaimed, “Glory to God! I prayed for that.”

That is why I became an advocate for prohibition. Now, we advocated abstaining from ardent spirits only when I commenced. The' second step was abstinence from all kinds of intoxicating drinks; the third step the annihila-

tion and entire destruction of every grog-shop in the land. Who were our workers? In that Convention, at which I presided, Edward C. Delavan stood up and gave his money as well as his voice to put down this traffic. Now, why are you here to-day? Because he scattered his papers all over the nation and the world. He went over to Belfast and labored there, lecturing and scattering temperance literature. I have it from the lips of a Presbyterian minister of Belfast that Delavan was the first man that presented the cause of temperance in Europe. Elisha Taylor is another name that should be immortal. He worked faithfully and long in the cause in New York State without one cent's compensation. The Rev. John Marsh is another—he was at that meeting; and E. N. Kirk, of Boston, was another. And ever since then we have had men laboring in the cause as you do to-day.

And what more? I well remember, when I was a boy, how old Calvin Chapin stood up in the pulpit, and, with his eyes resting on the distillers, prayed one after another of them out of the business, until the distillery on the banks of the river was without a tenant and used only by the boys for a dressing-house when they went in bathing.

One word about licensing. What is the foundation principle of our Government? The greatest good to the greatest number. All your laws are based upon that principle. I don't want any legislation. I only want a decision, and have got a judge in training for it to stand up and say the license system is anti-republican; that it is for the benefit of the few to the injury of the many. The speaker believed that when the legal profession were right on this question it would be an easy matter to prohibit the traffic. He closed by relating a conversation with a gentleman in England who thought the Americans a very wicked and intemperate people. Yes, the speaker replied, but most of the grog-shops and schools of vice are kept by Europeans.

The closing remark of the last speaker, which was made in a manner that needed to be heard and seen to be understood, prompted calls from all parts of the house for

Mr. Raper, who came forward amid applause, and said he didn't wonder that his American friends called for some possible solution of the difficulty. He was engaged in closing up a searching investigation of this country not by any means confined to temperance. He had attended various conventions while here, had luxuriated at Washington for a week, had been under the special care of General Riley there, as General Riley had been in his care in another and better clime, and he was compelled to confess that his feelings were far more than roused at times when he saw to what an extent the grand institutions which had their initiation at Plymouth Rock are vitiated by the incursions of foreigners, and he was prepared to consider and advocate some plan by which they might be sifted on their arrival at New York, and only the good ones allowed to come in. The fact is that the argument is perfectly simple to me now. Your successes are ours. General Neal Dow's triumph in the State of Maine is of infinite importance to the discussion in Europe at the present moment. Foreigners come here to enjoy the glorious luxuries of a country in which liberty abounds, whilst they insist upon the bad practices of other lands. He wanted Americans to tell the Germans that they couldn't have the liberties in which the people now rejoiced and, at the same time, bring their Continental Sabbaths and Continental lager with them.

The opening of our grand Centennial Exhibition on the Sabbath day, he had no hesitancy in saying, would be disastrous to our moral influence. Foreigners wish to take all the roses and leave the thorns, as they call them—the thorn of your glorious habits which have generated a morality for general government purposes far exceeding that which they are accustomed to at home. Your American institutions, he said, are not strong enough to take 200,000 foreigners and in one year make them into decent citizens. The corruption at Washington and throughout this country is largely due to the liquor-traffic, and therefore the sooner you grapple that the better. The speaker added that he had been to Maine. Neal Dow had been to Europe

addressing large audiences night after night, and then, coming home, stood by the sheriffs to see that the laws were executed. He had been down to see whether his friend Dow had told them the truth in Europe, and he had satisfied himself it was even as had been declared. If in other States we were going to be governed by a lot of German beer-brewers and Irish whiskey-distillers, and our authorities and courts were to be overawed by them, so that the laws for the enforcement of order, sobriety, and observance of the Sabbath were not enforced, then our boasted free government would prove a failure. But he had some hope of us when he saw the good sisters coming forward to the rescue. Two lady attorneys—that's a sight for the gods!—had expounded the law; all that was wanting now was a lady attorney-general to rise after them. He belonged to a city represented not by John Bright, but by a better man than he—Jacob Bright—and he believed that such ladies should stand side by side with men in the municipal elections, and purify the places now made corrupt by the fumes of alcohol. Prohibition is yet to be the order of the day by the aid of the women and the blessing of God.

TUESDAY EVENING SESSION.

The Convention reassembled at 8 o'clock, Mr. W. S. Caine, of England, in the chair.

After prayer by Rev. Dr. C. L. Thompson, of Illinois, the Chairman said he considered it a great honor to be elected to the position of president of this meeting. He had never heard better advice than had been given this day, nor more brilliant and well-considered papers than had been read by the two lady attorneys. He was specially glad to see the prominence given to women in this work in this country. In England they are ahead of us in one respect: women have a vote in anything but Parliamentary returns, and they will probably be ahead of us in female suffrage; but Englishwomen do not take so active a part in public meetings. He always endeavored to look without prejudice upon this country in his many visits, and he saw

much to praise as well as much to warn. Our laws were good, but we seemed to lack the power to enforce them.

A. M. POWELL, Esq., of New York, read the following paper on

THE RELATION OF THE NATIONAL GOVERNMENT TO THE DRINK-TRAFFIC.

THE NATIONAL GOVERNMENT.

THERE are within the United States of America two kinds of citizenship—State and United States citizenship. The District of Columbia and nine Territories, not yet organized as States, are subject to the direct control of the National Government. The same authority extends over all forts, magazines, arsenals, dockyards, and other needful buildings belonging to the United States. Over the District of Columbia and other possessions of the National Government, Congress, by express terms of the Constitution, is “to exercise exclusive legislation in all cases whatsoever.” The jurisdiction of Congress, for purposes of revenue, “to pay the debts, and provide for the common defence and general welfare of the United States,” extends also to the States, with power to lay and collect taxes, duties, imports, and excises. In two ways the relation to the National Government to the drink-traffic is intimate and important. First: It legalizes the manufacture and sale of alcoholic liquors in the District of Columbia, the Territories, and other possessions under the direct control of Congress. Second: It recognizes the drink-traffic as a legitimate “commerce with foreign nations, and among the several States,” by regulating importation and exportation, and through the revenue and excise laws. This relation is important, not only as involving interests directly within the jurisdiction of Congress, but as an influential example and precedent in the sphere of State legislation concerning the drink-traffic.

THE DISTRICT OF COLUMBIA.

In the District of Columbia, according to the annual report of the Commissioner of Internal Revenue for 1875, there were 1,075 retail liquor-dealers, who, as such, paid into the National Treasury a special tax of \$26,893. There were 37 wholesale liquor-dealers who paid \$3,775. There were 15 brewers who manufactured 21,573 barrels of beer, and paid for their beer-making privilege \$21,573. There were 8 retail and 3 wholesale dealers in malt liquors, who paid to the Government \$374. The brewers, rectifiers, wholesale and retail liquor-dealers of the District of Columbia, paid into the nation's Treasury, the last fiscal year, an aggregate of \$57,407. What of the results of this commerce in alcoholic beverages, authorized and protected by the Congress of the United States in the capital of the nation? There, as elsewhere, they are poverty, disorder, and crime. The United States Jail furnishes the illustration. A new jail has recently been constructed. It was first occupied in December last. The old jail, a wretched affair, was to have been sold, by direction of Congress, but it was found necessary to postpone the sale because the new one proved too small for the prison needs of the District. The Chairman of the Committee on the District of Columbia, in introducing a bill in the House of Representatives to authorize a postponement of the sale of the old jail, said of the new one, that when it "was built it was supposed that it would be sufficient for the confinement of all the criminals sentenced by all the courts of this District, as well as the United States courts. But it has turned out too small for that purpose." "There are," he said, "two hundred and seventy-two single cells in that jail, and at this time there are two hundred and eighty-nine prisoners confined there." A late visit to this United States Jail, by the writer of this paper, verified the account given of it in the House of Representatives. A canvass of the inmates by a committee of the Young Men's Christian Association of Washington disclosed the fact that, of the white prisoners, eighty per cent. were there, directly or indirectly, as the

victims of intemperance. On a former visit I was assured by the warden that fully three-fourths of all the prisoners were there, directly or indirectly, from the same cause. I found on a late visit to the so-called "workhouse," or Washington Asylum Building for the poor, 215 overflow criminals from the Washington police courts, herded together in a most indecent manner, for whom there was no room in the new jail, and nearly all of whom, I was assured by the warden, were of intemperate habits. Thus in part may be seen the unhappy fruition of the drink-traffic as fostered by the National Government—in part only. The All-seeing Eye alone can discern that wretched fruition in full in the inflamed passions, the domestic unhappiness, the heart-anguish, occasioned by the legalized drink-scourge.

In the Senate of the United States, March 22, 1875, Senator Wright of Iowa introduced a bill to prohibit the manufacture, importation, and sale of intoxicating liquors in the District of Columbia. This bill was referred to and is still pending before the Senate Committee on the District of Columbia.

THE TERRITORIES.

The nine Territories are Arizona, Colorado, Dakota, Idaho, Montana, New Mexico, Utah, and Wyoming. Arizona in 1875, at the close of the last fiscal year, had 6 brewers engaged in the manufacture of fermented liquors; 167 retail and 20 wholesale liquor-dealers, who paid into the National Treasury an aggregate of \$6,812. Colorado had 27 brewers; 879 retail and 39 wholesale liquor-dealers, who paid to the Government \$50,143. Dakota had 7 brewers; 179 retail and 6 wholesale liquor-dealers, who paid \$7,095. Idaho had 9 brewers; 273 retail and 12 wholesale liquor-dealers, who paid \$8,994. Montana had 25 brewers; 404 retail and 33 wholesale liquor-dealers, who paid \$14,025; New Mexico had 9 brewers; 494 retail and 33 wholesale liquor-dealers, who paid \$15,846. Utah had 18 brewers; 435 retail and 18 wholesale liquor-dealers, who paid \$14,053. Washington Territory had 14 brewers; 219 retail and 9 wholesale liquor-

dealers, who paid \$8,100. Wyoming had 9 brewers; 204 retail and 12 wholesale liquor-dealers, who paid \$6,646. It will be seen that, as in the District of Columbia, so in the nine Territories, the liquor-traffic has already gained a relatively strong foothold, and is assuming large proportions. It is wholly competent for Congress to make the traffic unlawful throughout this vast domain, which is rapidly filling up with settlers from the older States of our own country and from foreign lands. The experience of such temperance colonies as Vineland, New Jersey, and Greeley, Colorado, prosperously founded upon the basis of the absolute prohibition of the liquor-traffic, with a conspicuous absence of crime and pauperism, illustrates the great benefit of *preventive* prohibitory legislation. It is easier to prevent the traffic in the beginning of the settlement of these Territories than to stop it after it has become fully established, entrenched in a commercial and political support. Senator Wright, March 22, 1875, also introduced in the United States Senate a bill "to prohibit the manufacture, importation, and sale of alcoholic liquors as a beverage in the several Territories of the United States." This bill was referred to the Senate Committee on Territories, where it is still pending.

FOREIGN IMPORTATION AND THE INTER-STATE LIQUOR-TRADE.

By the terms of the Constitution of the United States there is vested in Congress the power (section 8, article 1) "to regulate commerce with foreign nations and among the several States and with the Indian tribes." This includes not only the power to regulate useful commerce, but to wholly interdict any traffic detrimental to the welfare of the people. The traffic in slaves, which was actively carried on with foreign countries when the Constitution was adopted, and also among the States, has since been entirely prohibited both with foreign countries and between the several States of the Union. Congress, many years ago, enacted a stringent prohibitory law, now upon our national statute-books, forbidding the traffic in alcoholic liquors with the Indian

tribes. That excellent law has, to a large extent, failed because not made applicable to whites as well as Indians.

The annual importation of alcoholic liquors from foreign countries is valued (at a probable under-estimate) at upwards of \$80,000,000. If this immense sum was simply wasted it would be bad enough as a depressing influence, especially in "hard times." But as a source of physical disease, of demoralization and crime, the destructive consequences are far-reaching, quite beyond computation. It is the obvious duty, as it is a constitutional function of Congress by statute law and treaty stipulation, to interdict such a commerce as injurious to the national welfare.

THE PUBLIC SERVICE.

Another important constitutional function of Congress is to make rules for the government and regulation of the public service, civil, military, and naval. In that service, exclusive of the rank and file of the army and navy, about seventy thousand persons are engaged. In each division of the service great public loss is sustained through the corrupting and demoralizing influence of strong drink. Gigantic and scandalous whiskey-ring frauds serve as a striking illustration of the demoralizing influence of the liquor-traffic upon the civil officers who represent the Government in important stations of public trust. Through the connivance of such officials the National Treasury has been defrauded of millions of dollars and the national honor badly tarnished. In one of the late important whiskey-ring trials, an ex-United States Commissioner of Internal Revenue testified, that after these frauds had been discovered, and while they were still in progress, he conferred with the Secretary of the Treasury, and they decided to "wait," before taking effectual measures to stop them, till after sundry pending State elections, then several senatorial elections, and also a Presidential election had passed; so the whiskey thieves were allowed to go on plundering lest the liquor-men should be offended and prove troublesome in the several elections. Many distilleries and rectifying-houses were subsequently seized; and a large num-

ber of United States gaugers, store-keepers, and others have been arrested, some of whom have been tried, convicted, and are now in prison. Others are awaiting sentence or trial, others have fled the country, and more, it may be safely presumed, have either not been discovered, or are sheltered from exposure through political or personal considerations. Not unfrequently, otherwise good and efficient public servants are rendered incompetent through the agency of strong drink. This is true of the military and naval as well as in the civil service. The devastating horrors of war have often been greatly enhanced by the recklessness occasioned by intoxicating liquors. Congress should exercise its constitutional prerogative, and make total abstinence from all alcoholic beverages an indispensable condition of the civil, military, and naval public service.

CONSTITUTIONAL AMENDMENT.

It is very desirable that the traffic in alcoholic beverages should be made uniformly illegal throughout the United States. Any single State will find it extremely difficult, if not impossible, even with a stringent prohibitory law upon its statute-books, to suppress and control the liquor-traffic while adjoining or surrounding States extend to it legal protection and encouragement. The Constitution of the United States provides for its own amendment, and should be so amended as to render unlawful the manufacture and sale of all alcoholic liquors for drinking purposes in any State of the Union. Though such amendment is, of course, not yet practicable, it should be an ultimate end with the friends of temperance in all parts of the country.

COMMISSION OF ENQUIRY.

Preliminary to any legislation by the Congress of the United States for the suppression of the manufacture, importation, and sale of alcoholic liquors as beverages, it is important that there should be an authentic, impartial exhibit of the results of the liquor-traffic, its relation to crime, pauperism, and the general public welfare. To

secure this, an effort has already been made (successfully in the United States Senate) to provide for a national Commission of Enquiry. The Senate of the Forty-third Congress passed a bill for this purpose, which failed to be reached in the House. The Senate of the Forty-fourth Congress, now in session, has, by an increased vote, again passed a bill to provide for a Commission of Enquiry concerning the alcoholic liquor-traffic. This bill is pending before the Committee on Ways and Means of the House of Representatives, and also a similar bill, introduced in the House early in the session, by Hon. Wm. P. Frye, is before the Committee on the Judiciary.

It is worthy of note in this paper that, during an important debate in the Senate, while the Commission Bill was under consideration, one honorable Senator—Senator Morrill of Maine—boldly arraigned the liquor-traffic as “the gigantic crime of crimes in this age and particularly in this country”; and, referring to alcoholic liquors as a source of public revenue, declared: “I have never seen the time since I have been in the Senate that I would not have voted this amount of revenue either upon the polls, or estate, or upon the incomes of the people, to raise this much money, and put this whole business of retailing alcoholic drinks or intoxicating liquors under the ban of the nation.”

THE DUTY OF CITIZENS.

How shall this “gigantic crime of crimes” be overthrown? The primary source of power, under our form of government, is in the people. Public opinion creates and amends constitutions and laws, elects or defeats Presidents, Congresses, and Legislatures. The opportunity of the American citizen is great. Opportunity and responsibility go hand in hand. The first effort should be, through the varied agencies of the press, the platform, the pulpit, to enlighten public opinion; second, to concentrate and organize it, to make it effective in determining the character of the legislative and administrative branches alike of the State and National Governments. The ballot is the constitutionally appointed agent of the citizen for estab-

lishing or changing the relations of the National Government to the drink-traffic. In this Centennial year it is our crowning shame that Congress, though petitioned to make its appropriation conditional that no intoxicating liquors should be sold, consented to vote, without such needed restriction, from the people's treasury, \$1,500,000 in aid of an Exhibition, under the management of its own authorized Commission, which, in defiance of local statute law and moral protest, presumes to grant "concessions" for the sale of intoxicating liquors.

This is a national disgrace, which every citizen is thus made to share. It illustrates and enforces the lesson that the ballot of the citizen should be employed to designate for all places of official trust only total abstainers from alcoholic beverages, and avowed advocates and supporters of the absolute prohibition of the liquor-traffic as the true legislative policy for the National as well as the State governments. In God's own good time, with the fidelity of true Christian men and women, the "gigantic crime" will be denied legal protection, and the nation be redeemed from its present drink-thralldom.

After the reading of the paper, Mrs. CLARK sang "The Ninety-and-nine." Being enthusiastically encored, she came forward again and sang "'Tis I; be not afraid."

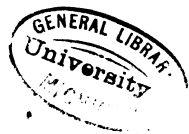
The following paper, forwarded by Col. John W. Ray, of Indianapolis, was read by Mr. STEARNS:

ARE ALCOHOLIC BEVERAGES A PROPER SOURCE OF PUBLIC REVENUE?

WHAT is our Government?

"We, the People of the United States, in order to form a more perfect Union, establish Justice, ensure domestic Tranquillity, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this CONSTITUTION, for the United States of America."

So reads the preamble to the Constitution, copied exactly from the rolls in the Department of State, and



the capital letters used as above are fruitful and important suggestions of what our Fathers thought.

The origin—"The People." The purposes most clearly stated—emphasizing the UNION *needed*, JUSTICE to be *established*, domestic TRANQUILLITY *ensured*, general WELFARE *promoted*, BLESSINGS of LIBERTY secured to POSTERITY; and for these purposes, a CONSTITUTION that should be supreme authority throughout the United States of America must be ordained by sovereign power.

Weigh well these words. Mark their meaning! See how they comprehend all the essentials of the highest civilization.

Then read carefully every word of wisdom that develops in detail these grand principles; add to that the highest learning of the common law, based on the higher law given by Jehovah—and you have American Government!

Bear in mind that this Constitution harmonizes with itself. Nowhere does it contradict or disavow a single principle contained in the preamble. On the contrary, every portion of that compend of statesmanship and legislative wisdom but elevates, develops, and carries into practical execution the fundamental principles stated so carefully, so beautifully.

Can this Government, so founded, so organized, so constituted, compromise the purposes of its founders, or in the slightest degree violate the obligations due from the nation to its citizens?

Must not the nation and the States—for they are all under the supreme authority of this Constitution—model all their legislation, establish all the minutiae of detail, so that no violence be done to any individual, no injury to the body politic?

Must not every statute be formed with the sole object of putting into the everyday affairs of life such restraints, such privileges, as will conform to and not contravene the purposes for which our Government was established?

The Government is not authority alone, commanding the right and forbidding the wrong. Higher, and above all

police power, the Government is an educator, lifting men out of the depravity of nature into the purer atmosphere of culture, civilization, science, virtue, truth. Its mission is to ennoble humanity ; and just as man rises toward the plane his Creator designed him to occupy, Government, if true to itself, lends a helping hand, and points its subject to still higher attainments.

Such being the principles, purposes, and mission of our Government, must not every enactment be consistent therewith ?

PUBLIC REVENUE is the contribution of the citizen to the treasury of the State or nation for public use, and is collected at stated periods by taxation and assessments on pursuits, trades, property, or persons.

Being the gift of each for the benefit of all, the burdens should be just as light as the actual and essential wants of the nation can permit.

To this end, whatever uselessly increases these burdens, or adds to the necessity for taxation, should by the supreme power of the nation be removed. How inconsistent would be the conduct of a nation that levied taxes to support orphans and widows, and at the same time provided no punishment for the murderer of father or husband ! Or how foolish to provide by taxation for rebuilding the house destroyed by the incendiary, and yet fail to arrest and imprison him !

Again, if any occupation, traffic, or trade adds burdens, without producing corresponding benefits, that business should be prohibited. The gambler, the counterfeiter, the vagrant, furnish illustrations of the necessity for such legislation. And no good citizen betrays sympathy with the fallacious idea that the liberty of the citizen is placed in jeopardy when the laws against these classes of offenders are enforced against them.

Again, taxes being raised from all, no trade, calling, or pursuit should be tolerated which constantly increases taxation on other pursuits, and from its own nature impairs, injures, or destroys the ability of the citizen to contribute his share to the public support. In America, every

person agrees, by remaining a member of society, that he will contribute his talents, his industry, his economy to the support of the nation.

The nation has the right to the best exercise of all the talents of its citizens.

With what consistency can contributions be asked, when the capacity to render support has been destroyed by the tolerance of a business permitted only by statute?

What are alcoholic beverages?

All drinks composed wholly or partially of alcohol.

What is alcohol? An irritant narcotic poison, that is produced by decay and decomposition. Taken into the human stomach, it poisons the flesh, brutalizes the mind, degrades the sensibilities, and, sooner or later, destroys life. Gently it insinuates itself under the guise of pleasure, stimulant, relief from care, till too late the victim realizes he is no longer a *man*, but a *slave*. To what? An appetite that unconsciously carries him through life, every day increasing its power, while he becomes more helpless.

Soon the ties of affection that make home an Eden yield to the craving for drink. This motive for action and discharge of duty destroyed, the wretchedness, misery, calamity of want transforms the once producer of wealth, the noble man, the honest citizen, into a pauper, a drone, a burden on society. Want, stimulated by drink, sees the results of another's toil, and, unmindful of right or law, crime becomes his companion.

All the time his physical nature is being destroyed: health gives place to disease; impure blood courses with its freightage of death through his veins; and at last—a drunkard's grave, a ruined family! Appetite transmitted to bring forth like fruit in succeeding generations! Worse than all, a *hell* in which to pass the ages of eternity.

And this is a brief but truthful statement of alcohol and its work.

Can this, then, be a proper source of public revenue? Let facts and reason reply.

Can the nation or State tolerate an evil for the revenue to be produced therefrom? If yea, then license theft. The

thieves of this country would pour into the treasury of nation, States, and counties many fold more dollars than alcohol.

Let the burglar have legal sanction for his exploit and the national debt would be reduced infinitely more rapidly than during the past years. Let prostitution be dignified with official toleration, and no other tax need ever be asked.

But is the use of alcoholic beverages an evil? England, over three hundred years ago, by statute declared that no man engaged in the traffic in ardent spirits should fill any executive position. Why? Because the traffic was so degrading, so destructive of the true elements of manhood, so injurious to moral perceptions, that the man who dealt in intoxicants could not be trusted. In America, the retail traffic in intoxicants has always been by permission of statute law. The common law of the land shook the viper off its hand, and will not, does not, countenance the traffic.

And if the traffic has in England and America been hedged about and burdened with disabilities such as no other calling has been subjected to, why this, if the use of intoxicants has not been and is not regarded as evil?

And the very argument used by opponents of prohibition, viz., the traffic and use must be regulated and controlled, is an indictment against alcohol. Why must the strong hand of national power appoint storekeepers and gaugers to watch the distiller like he were a felon, if his is not an evil vocation? Why not place men to measure the corn and wheat of the miller, or require daily inspection of the shops of the carpenter, the shoemaker, the tailor? Why, but for the reason patent to all: the traffic so demoralizes men they cannot be trusted. And if the traffic and manufacture are so considered by Government, surely it must be because alcoholic drinks are evil, and that continually.

We are not left to this kind of testimony. Hear Science:

"We are of opinion that the use of alcoholic liquor as a beverage is productive of a large amount of physical dis-

ease ; that it entails diseased appetites upon offspring ; and that it is the cause of a large percentage of the crime and pauperism of our cities and country." Signed by Dr. Edward Delafield, and over 200 physicians of New York.

"As an article of daily use, alcoholic liquors produce the most deplorable consequences. Besides the moral degradation which they cause, their habitual use gives rise to dyspepsia, hypochondriasis, visceral obstructions, dropsy, paralysis, and not unfrequently mania." U. S. Dispensatory, published forty years ago, and still held as good authority.

Hear the Judiciary :

"From an early period in civilization in all countries the unrestricted sale of such drinks has been regarded as pernicious. Hence, as it is believed, in the code of laws in every civilized state it has at all times been regulated and put under restraint. In this respect, it has formed an exception to other legislative business, and it is believed to have resulted from humane feelings, and to *suppress immorality, vice, crime, and disorder*, and the other *miseries that follow in its train*. This restraint is not the peculiar growth of any particular political faith, or of any creed or sect, but seems to be a *desire implanted in our nature to protect our race and kind from such evils*. And it is implanted in the police power of the State, and may be exercised as the law-maker shall deem for the best interests of society. *Its pernicious tendency would fully authorize its exercise, even to its ABSOLUTE prohibition as an article of sale.*" Supreme Court of Illinois, *City of Chicago v. Franz Schuecherr*.

"The effect of the entire legislation upon the liquor-traffic has been not to encourage persons to embark in the business, but to hedge it about with restrictions and qualifications, and overshadow it with fines and penalties. The whole course of legislation on this subject prevents any presumption being indulged that this traffic, like other employments, *adds to the wealth of the nation* or to the convenience of the public. The presumption is thus declared,

in almost express terms, to be that the *traffic is injurious to the public interests*, and hence the rule protecting other employments does not apply to this one, and therefore it cannot be said to be within the rule." Supreme Court of Indiana, *Harrison et al. v. Lockhart*.

"It is not necessary to array the *appalling statistics of misery, pauperism, and crime* which have their origin in the use and abuse of ardent spirits.

"The police power, which is exclusively in the State, is competent to the correction of *these great evils*, and all measures of *restraint or prohibition necessary to effect that purpose* are within the scope of that authority, and if a loss of revenue should accrue to the United States from a diminished consumption of ardent spirits, she will be a gainer a thousandfold in the HEALTH, WEALTH, and HAPPINESS of the PEOPLE." U. S. Supreme Court, Justice Grier, 5 Howard, fol. 532.

Hear modern History as to the effect of the use of ardent spirits on crime.

In the International Congress for the Prevention and Repression of Crime, held in London, July 3 to 13, 1872, this question, among others, was asked by the United States Commissioner, viz.:

"What, in your opinion, are the principal causes of crime in your country?"

To which the following answers were furnished, officially, by the Governments of the respective countries named, and are here given, taking the countries in alphabetical order:

AUSTRIA.

"As principal causes of crime in Austria may be named, besides dislike to work and the *desire for luxuries and license* in the country, want of education, as well as the poverty so closely allied to ignorance." Report, page 20.

BELGIUM.

"The principal causes of crime are in the army, want of occupation, and the system of substitution. In civil life they are the oblivion of religious and moral principles,

ignorance of duty, want of a business, the creation of factitious wants, *drunkenness*, libertinism, thoughtlessness, distaste of work, and idleness." Page 37.

DENMARK.

"The most frequent crime is the violation of the right of property. More than 70 per cent. of our convicts are sentenced for theft. The cause of these crimes is rarely undeserved distress, but most frequently idleness, desire for unlawful or lawful pleasures, and *habits of drinking*. These vices generally result from or are associated with a neglected education." Page 41.

FRANCE.

"The absolute terms of this question render a categorical reply impossible; but there is reason to believe that in France, as in many other countries, the insufficiency of moral education, the general defect of intellectual culture, and the want of any industrial calling *not opposing to the appetites and instincts a barrier sufficiently strong*, leave an open road to crimes and misdemeanors." Page 90.

BAVARIA.

"Rough manners and customs. In some parts of Bavaria it is still the custom of the peasants to carry long, stiletto-like knives when visiting *public-houses* and *dancing-places*, and thus on *Sundays* and *holidays* the smallest cause often leads them to inflict on each other severe injuries." Page 111.

PRUSSIA.

"In proportion to the whole number of crimes, there are few cases in which crime arises from poverty or misery. Generally, it springs from a completely neglected education, dislike of work, *drunkenness*, or, rather, *a lust after immoderate and ruinous luxury and debauchery*." Page 127.

MEXICO.

"Among the most general causes of crime in our coun-

try are want of education in the lower classes, *abuse of intoxicating drinks*, and poverty." Page 164.

NETHERLANDS.

"The causes of crime vary a good deal, according to the nature of the crime itself. The want of education, *drunkenness*, and the desire to make a figure beyond one's means and position, may generally be considered as the principal causes of crimes and misdemeanors." Page 175.

NORWAY.

"As the principal causes of the most frequent crimes (violation of the rights of property and assault) may be named laziness, *drunkenness*, and bad company, into which these vices will lead; a vital part, however, must be ascribed to a neglect of home education." Page 185.

RUSSIA.

"The cause of crimes in Russia arises from a certain Oriental fatalism, which is in the foundation of the character of the people. This fatalism, which is associated with a profound religious faith, frequently inspires a singular indifference to life or death, to the enjoyments or privations of life, and sometimes even to good or evil. It results in a kind of slothfulness, which is frequently overcome by the temptations of *drunkenness* and its consequences."

SWEDEN.

"The chief causes of crime are carelessness in youth, vicious society and examples, poverty, generally existing among the laboring population, and springing from improvidence and a hand-to-mouth kind of life, and, lastly, an *ever constant desire for spirits*. An additional cause is that he who has once fallen into crime, and suffers for it, is generally repelled and left without help in his efforts to gain an honest living." Page 208.

SWITZERLAND.

"Another source of crimes and misdemeanors nearly as prolific as the preceding (bad education, sensualism, stupid

indifference) is *drunkenness*, often accompanied by other excesses. The number of criminals, small and great, *abandoned to drunkenness*, or who, at the moment of the criminal act, were under the dominion of drink, is by no means inconsiderable, forming at least 50 per cent. of the total number of crimes committed by men, and this proportion is even higher among the correctionals. Governments and societies of public utility have been occupied, and are constantly occupied, in seeking out the best means of combating this vice, but they are very far from having attained the object of their pursuits. The *number of misdemeanors occasioned by wine* is considerable in some of the cantons, and the liberty of the wine traffic, pushed to its utmost limits, causes in a number of these cantons (Neuchâtel, for example) the *commission of one crime as the effect of wine to every 104 persons of the population*. In others, an impost upon wine drives the pauper class to the consumption of brandy. *That which is worst in the vice of drunkenness is not the criminal act which it has directly or indirectly caused, but much more the moral waste which the drunkard gradually suffers, and which causes him to lose all perception of the most elementary laws of morality.*"

UNITED STATES.

"Intemperance is the proximate cause of much crime here." Page 278.

Rev. A. S. Fisk, of Rochester, N. Y., says:

"The facts of crime fully sustain these estimates of probability.

"From 80 to 90 per cent. of the crimes are directly connected with the use of intoxicating drinks; 95 per cent. of juvenile criminals come from ignorant, vicious, or *drunken* homes." Page 597.

Out of sixteen countries represented in that Congress, eleven name *drunkenness* by its title as a principal cause of crime.

What says the Political Economist?

"Dr. Young, Chief of the Statistical Bureau of the United States, estimated sales of liquor, 1871, to be \$600,-

000,000, nearly one-sixth of the entire value of all the manufactures, and \$19,059,539 more than all food and food preparations."

"Dr. Hargreaves gives total quantity and cost of intoxicating liquors from 1860 to 1872 inclusive, \$6,780,161,805. Total war expenses of United States and loyal States, 1861 to 1866, \$6,165,237,000, being less than the drink-bill for thirteen years."

This is the direct cost. What is the indirect cost of drink?

Careful estimates show 505,260 persons engaged in liquor-selling, and 40,364 making liquors. This labor is a direct and total loss to the nation.

Services of same at \$500 per year, .	\$272,812,000
600,000 drunkards lose half their time each year,	150,000,000
90,000,000 bushels of grain, worth 40 cents per bushel,	36,000,000
	\$458,812,000

Premature deaths caused by alcohol, as estimated by Dr. Hitchcock, President of Michigan State Board of Health, amount annually to 1,127,000 years. Counting each year to be worth \$500, it amounts to \$563,500,000.

The same authority estimates constantly sick from use of alcohol, 98,000. Services, at \$500 per year, worth \$49,000,000.

Number made insane through alcohol annually, 9,338. At a loss of 98,259 years of effective life, \$500 per year, worth \$49,129,500.

Number of idiots from same cause, an annual loss of 319,908 years of effective life, \$500 per year, worth \$159,954,000.

Making, on the above basis, an annual loss to the wealth of the nation of \$1,280,395,500, to say nothing of the cost of taking care of these afflicted people. In loss of value of labor alone, \$16,611,497 more than the entire income of the labor of the United States, as reported by the Census of 1870.

Stating the account on the above basis, it stands :

United States,	
<i>In account with Intoxicants.</i>	
To loss on labor from use of liquor,	\$1,244,395,000
“ “ in grain wasted,	36,000,000
	\$1,280,395,000
 <i>Cr.</i>	
Receipts of Internal Revenue for	
1875,	\$61,225,995 53
Receipts of 500,000 licenses to re-	
tail granted under State laws at	
\$100 each,	50,000,000 00
ANNUAL LOSS TO THE NATION,	1,169,169,004 47
	\$1,280,395,000 00

Saying nothing of the millions spent on account of crime, pauperism, and insanity, to protect society and relieve misery. If it be objected that the price of labor is placed too high, reduce it to \$100 per year, and the account would stand :

Loss on value of labor,	\$248,879,000
Loss on grain wasted,	36,000,000
	\$284,879,000
 Credit receipts Internal Revenue,	
1875,	\$61,225,995 53
Credit receipts for State license,	50,000,000 00
ANNUAL LOSS OF WEALTH,	173,653,004 47
	\$284,879,000 00

It will be observed that credit is given for the entire revenue paid on alcoholic liquor used for medicinal, mechanical, and all purposes, while there has been charged against alcohol only the labor lost by using intoxicants as a beverage and the cost of grain consumed in manufacture, omitting wholly the capital invested in the manufacture

and sale, and the interest thereon, which would add largely to the nation's loss.

But why pursue this further? Has not enough been said to establish the horrible character of this traffic?

Why, then, should it be deemed a proper subject for public revenue?

Can it be that our nation has become so corrupt that it shall depart from its high and noble mission? Can it afford to abandon its proud duty of educating and ennobling humanity? Must the legislative authority echo the cry of the saloon-keeper, "We license evil for the money there is in it"? Can the law punish the thief, the murderer, whose love for drink demoralizes his nature, brutalizes his affections, stimulates his passions, and curses him with a drunkard's name and destiny, when the same power says to the seller, "Pay me tribute, and you may legally curse society with your traffic"?

In the name of political economy, looking on the waste of time, money, labor, ability, all essential to the maintenance and existence of a nation, let the answer arise in tones of thunder, "Keep the national, State, and municipal treasuries free from the pollution of the price of man and his earnings sacrificed to Bacchus."

In the majesty of the law, founded on the people's will, its purposes—*union, justice, domestic tranquillity, general welfare*, securing liberty, and transmitting all these God-given rights to our children, let it demand of King Alcohol, in its almost omnipotent voice, "Let my people go that they may serve me"; and, with hands free and pure from the touch of the thirty pieces of silver offered for the betrayal of temperance and virtue, bid Gambrinus and his Satanic allies depart and get behind the nation, no longer to be tempted by the barter of the life of the people for the dross of wealth.

In the grandeur of ethics, the higher, more glorious sublimity of religion, let the voice of Christianity declare: "If any man, state, or nation, for gold, would destroy the bliss of home, the love of husband, father, family; would convert the joys, bliss, delights of earth into the furies,

angers, miseries, and torments of hell in time, and write over the tomb of the inebriate those dreadful words, 'No drunkard shall inherit the kingdom of heaven'—let that man, state, or nation be *Anathema Maran-atha!*"

After the reading of this paper the Finance Committee made a report of progress, and received further contributions.

Half an hour was then spent in discussion.

Hon. G. W. Ross, member of the House of Commons of Canada, and representative of the Dominion Alliance for the Suppression of the Liquor-Traffic, said that three years ago an effort was initiated in Canada for the suppression of the liquor-traffic. Feeling that while it was sanctioned by law its ravages would continue, they determined to make it illegal. Being a member of the Dominion Parliament, he advocated the prohibition of this nefarious traffic as essential to the highest interests of the state. In order to make a clear and strong case, statistics were collected, and we showed that this traffic was responsible for nearly all the crime committed. It was proven that while the population increased about one and a half per cent., crime had increased five and three-fourths per cent., which latter was about the increase in intemperance, thus showing their relation as cause and effect. It had been the general opinion that a stringent license system would be better than a prohibitory law, but my opinion was that you cannot, by any system of license laws, no matter how stringent, overturn or destroy effectively the power of the liquor-traffic. We also appealed to those who advocated license laws on another ground. We said: You have been trying license laws for two hundred years; the result is that, in spite of those license laws, we are consuming more intoxicating liquors every year, and crime is proportionately increasing. In common fairness, now, allow us to try prohibition for the next two hundred years. It was objected, "Oh! the revenue of the Dominion will suffer." We met that argument by saying we believed the power of the people to contribute a revenue depended upon their sobriety and

industry. Gladstone said: "Give me 30,000,000 sober people, and I am not afraid of the revenue of the people." We met them on that ground, and showed by figures which have never been disputed that, while we received only \$6,000 from the liquor-traffic, it costs us something like \$40,000,000; and we appealed to the honesty and good sense of Parliament if it was right for them to say that traffic was a source of national prosperity. When we met them on this ground, they looked over to this side of the line, and said, The prohibitory law in Maine and Vermont is a failure; we have been over there, and can get all we want. I, for one, was not prepared to take the evidence of a member of Parliament who, in order to get a drink, would break the law of a neighboring State with whom we were at peace. If you have been over there and broken the law, I said, you are not a good witness; and we proposed to send a commission, and the Government appointed one who was unfavorable to prohibition with one who was favorable, to investigate the matter and report, and the result was the prohibition commissioner was perfectly satisfied before he went over, and the anti-prohibition commissioner returned a convert to prohibition. The report was laid on the table of the House and printed. The evidence was very gratifying to us as temperance men, and showed that notwithstanding all the difficulties referred to in connection with enforcing a prohibitory law, the social and moral condition of that people was much more satisfactory than before the Maine law passed.

Well, we settled this difficulty and all others. Then, with this evidence in my possession, I thought it time for me to ask our House of Commons to express an opinion. I proposed a resolution, which carried, prohibiting the manufacture and importation of liquor, and, after discussion, out of two hundred and six members only eight voted against it. The Canadian Parliament affirmed, then, in 1875, that the only effectual remedy for the evils of intemperance is to prohibit the manufacture and importation and sale of intoxicating liquors.

But, sir, here another difficulty arose. There are those

who question the jurisdiction of our Canadian Parliament, who say the States might prohibit the manufacture and sale under sovereign rights, but nothing more. Others say the Federal Government only can do this. The matter is now before the Supreme Court, and possibly before I return home a decision may be rendered. I trust it will be in the interest of truth and sobriety.

Several provinces have petitioned for a prohibitory liquor-law—three out of seven provinces; and we are hoping that the time is not far in the future when it shall be said that the highest authority of the Dominion deems it unwise and dishonest in the Government to license a traffic which preys upon the best interests of the country, and can only be maintained by the sacrifice of all that is bright and noble and promising.

JOHN RIPLEY, of England, said he had lost the notes of the speech he intended to make. He would say, however, that for the last twenty years he had been professionally engaged in England and Scotland and other parts trying to create a popular opinion that is gradually culminating in the grand law of prohibition. He had been deputed with another to represent the United Kingdom Band of Hope. The work of this association had already been represented to them, but he would say that if we can enlist the children on our side we shall soon be sure to win. He had grown gray but not cold in this movement, and though he might not live to see its ultimate triumph here, he hoped, if disembodied spirits were cognizant of what transpired on earth, he should witness it when the rising generation, now in training, should come upon the stage of action. He had been specially delighted with the paper of one of the ladies. That address said a law is the crystallization of public opinion. Let us labor incessantly, in season and out of season, to create a public opinion which shall crystallize in a law which shall banish the gigantic evil which has so long cursed our fair heritage.

GEO. W. CLARK, Esq., of New York, said gray hairs seemed to be the order of the day, and he wanted to say while his friend Neal Dow was speaking that he had felt

like acknowledging himself one of the early temperance reformers, and a native of the noble State of Maine. He had often heard it said that the temperance reform and prohibition was a failure, but the change wrought in the sentiments and practices of the people since he engaged in this work demonstrates its success and gives bright promise for the future. He referred to former customs as compared with those of the present, and concluded with an exhortation, in song, to all to labor on.

M. B. KNOWLES, of Colorado, said the paper which had been read showed us the amount of blood-money which the Government received. Greeley, where he resided, he was proud to say, did not pay one cent of that blood-money. He was formerly a citizen of Maine. They don't pay the Government much of this blood-money either. New Brunswick, over the border, had felt the influence of Maine. Greeley was protected by a prohibitory clause in the deeds to real estate for about fifty or sixty square miles, and the results were just what might be expected in the order and intelligence and prosperity that prevail. Taxes are low, and there is no crime or pauperism there, in which respects it presents a marked contrast with Cheyenne, just beyond them.

Rev. Dr. R. F. BURNS, of Nova Scotia, said he came from a great distance; from another member of the British family—not from Feejee, however. He felt proud in the representation of Canada at this Convention, and especially of the women. God bless them! He came from Nova Scotia, the most temperate part of the Dominion of Canada, and where are enrolled a much larger number under the temperance banner than in any other part of the Dominion—about 37,000 out of a population of 400,000. He rejoiced in the enthusiasm of this meeting. There should be the greatest love between those having so much in common, and we feel among you that we are “no more strangers and foreigners, but fellow-citizens and of the household of faith.” When America wept by the tomb of Lincoln, Canada wept with her; and when Canada and England wept at the tomb of Albert the Good, America

sympathized with them. Sometimes there has been a little cloud between us, but the breath of prayer has blown it away. The speaker concluded with a poetical quotation, closing:

“ Though ages have passed since our fathers left their home,
Our pilots in the blast o'er troubled seas to roam,
Yet lives the blood of England in their veins ;
And shall we not proclaim this blood of honest fame,
Which no tyranny can tame by its chains ?
While the manners, while the arts that mould a nation's soul
Still cling around our hearts, between let ocean roll.
Our blest communion breaking with the sun ;
Yet still from either beach the voice of blood will reach
More deeply than speech, ' We are one, we are one.' ”

Rev. G. K. MORRIS, of New Jersey, offered the following resolution, which was unanimously adopted :

Resolved, That the thanks of this International Temperance Conference be and hereby are tendered to the trustees and congregation of this church for the use during this day of their convenient building.

The Convention then adjourned with the benediction till Wednesday at half-past nine A.M.

WEDNESDAY—MORNING SESSION.

The Convention met in the Presbyterian Church, corner of Broad and Green, at half-past nine A.M., Rev. A. G. Lawson, of Brooklyn, in the chair. The first half-hour was spent in devotional exercises, led by Rev. T. L. Poulson, of Maryland.

At ten o'clock the business of the Convention was resumed. Rev. S. H. Platt, of Brooklyn, was called upon to lead in prayer, after which the Buell family sang “Hold the Fort.”

The first paper was read by Rev. S. K. LEAVITT, D.D., of Cincinnati. Subject:

HOW SHALL THE CHURCH OF CHRIST MOST EFFECTIVELY WORK AGAINST THE DRINK-TRAFFIC?

Christ has provided for his church all the moral and spiritual forces needful for the prevention of evil and the

reformation of man. She lacks only the wisdom, disposition, and energy to use these forces effectively. We do not expect the church will bring the promised millennium, or purify the world from all sin for any shorter period; but she is the only organized body on earth, chartered by God, to lift fallen man up into true hope, happiness, and life. The Christian religion alone can destroy sin by radically changing the moral nature and bringing man into the love, service, and nature of Christ.

The church is "the salt of the earth"; and while she aims at nothing short of a complete salvation and eternal deliverance from all sin, yet she must advance in her work by overcoming difficulties and removing obstacles. The pioneer must fell the forest before he sows the grain. Intemperance is a greater obstacle to Christianity in this land than all systems of infidelity and false religion combined. Direct assaults upon Christianity are less dangerous than these dark and insidious powers of evil which are continually mining and sapping to destroy the foundation of religion. Where the greatest danger lies, there should be our greatest vigilance. Other evils may lead to death while leaving the mind and body strong; but intemperance ruins both, or places its victims at the greatest distance from hope of recovery.

Christianity should be aggressive, and war against social as well as spiritual wickedness. We cannot correct evil by compromising with it or taking it into the church to invigorate it with Christian life, and then sending it back into the world purified, as some pretended reformers would do. The honest yeoman was rewarded with a bite when he had warmed a serpent in his bosom. Some ministers of Christ prepared the way for the most flagrant desecration of the Sabbath by advocating the opening of public libraries and the running of street-cars on that day a few years ago. Let a small opening be made in the dam, and the reservoir will soon deluge the country. Nothing evil in its nature can be made good in influence.

No moral reform can precede the church, or advance far without her aid. As well might we expect an army to

prosper without commanders, or a school without teachers. Soldiers become most demoralized when lying idle in camp or engaged only on the defensive. Christ said, "Follow me"; so must the church, or she will soon struggle for existence. The question now is, "How shall the church work most effectively against the drink-traffic?" We answer—

1. By a critical investigation of the Scriptures. In reference to this subject, the church must be loyal to God's truth. Christ gave no man, or body of men, permission to change it in the least particular. When a question of church polity arose at Antioch, the apostles and elders assembled at Jerusalem to consider the matter, and sent out their instruction, saying, "It seemed good to the Holy Ghost and to us." We also should know "the mind of the Spirit" as it is revealed in the Scriptures. Let us know whether it pronounces a "woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also," or a "woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them"; and whether the injunction still remains, "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."

The cause of temperance should stand or fall by the Word of God. If it favors the use of intoxicating drink, we should so teach and practice as a religious duty and privilege, thanking him for the results thus produced by a proper Scriptural use, as much as for the fruits of the Spirit. The Holy Spirit is not playing ten-pins with the human family, setting men up and inviting liquor-dealers to knock them down, then scoring the game by the number left standing. "God cannot be tempted with evil, neither tempteth he any man." He never condemns sin and justifies its cause, nor does he make the least allowance for either. If the Bible shows that Christ "manifested forth his glory" by converting water into intoxicating wine to be used at a marriage festival, then possibly the manufacturer of strong drink is engaged in glorifying

Christ, and should be classed among Christian workers. His work should, then, be encouraged by the church, and the intoxicating cup may be used, after Christ's example, on all similar occasions. Let the Bible speak for itself. It is "the sword of the Spirit," and should never be turned against its Author or perverted from its purpose.

We need a candid, scholarly, readable treatise on the subject of temperance as taught in the Bible—something worthy so important a subject, and which will commend itself to an enlightened Christian judgment. We would then have a Gospel platform and declaration of principles, as well as a strong bond of Christian union. We are willing to rest our case upon Scriptural evidence, and act accordingly. The Scriptures certainly advocate temperance, whether it be total abstinence or moderate use. That is the kind of temperance Christians should desire to advocate.

2. By encouraging the preaching of temperance from the pulpit. Temperance is one of the fruits of the Spirit, as much as love, peace, meekness, goodness, faith, etc., against which there is no law, or danger from excess. If temperance may indulge an intoxicating quality, why may not faith indulge unbelief to the same extent, and thereby honor God? Some would have a pure Gospel preached, provided nobody is hurt and no sin is specified. They expect to see souls saved, as was David's life, by friendly arrows, shot as if at a mark, but intentionally shot over it. Ministers have been known to warn certain of their members, when they are in danger of being wounded by a sermon, that they might remain at home. A minister once preached on the future judgment, and after the sermon apologized to a young man who was weeping over his sins for having alarmed him.

No preaching will do good if it have no purpose or aim. Paul preached to Felix when he "reasoned of righteousness, temperance, and judgment to come." John the Baptist meant Herod, rather than a general principle, when he said: "It is not lawful for thee to have thy brother's wife." Nathan meant David when he said:

"Thou art the man." Ministers need a great deal of courage and practical piety, as well as Scriptural theology. They must be "examples to the flock." A young minister once excused himself from the practical duties of religion by saying he was hired to preach, not to practise.

Intemperance unsettles more ministers than wrong creeds. If those who are lacking in courage or other fitness for this Christian warfare were separated from the true and brave, as in Gideon's army, success would be more certain. Those who went forth in his army resembled the dog only in lapping water. Ministers can speak and pray about war, pestilence, or famine when they are abroad in the land; but these all combined destroy less lives than intemperance. God requires his watchmen to warn the people when danger approaches.

The children should be taught temperance in the Sabbath-school. We may thus save the rising generation. Many children, especially in mission schools, belong to families where intoxicating drink is sold or used, and will receive little warning against its danger, unless in the Sabbath-school. If it be said we shall lose scholars through the prejudice of parents, we answer, We do not teach to please men, and nothing was ever gained by slighting God's Word. Fidelity to truth will secure the respect even of our enemies. The enemy will not neglect to sow tares, whether we sow or withhold the good seed. We would say, All praise to the noble women of our land who are leading the hosts of God's people in a most glorious crusade against the drink-traffic and all its evil fruits, and who are now forming and training juvenile clubs to make the sober men and women of the coming generation. I have never known any person to oppose their work who would not oppose every effective Christian work in the cause of temperance.

3. By the proper discipline of church-members who are engaged in the manufacture or sale of strong drink, or receive rents and profits therefrom. Christians must be a separate people, and "have no fellowship with the unfruitful works of darkness, but rather reprove them."

How inconsistent for one to live for the good of others, and lend his influence to a business which destroys both soul and body ! This leaven, working in whatever form, should be purged out, or it will leaven the whole lump. Wealth secured by dishonest means cannot benefit the church of Christ. God will not let us serve Satan and turn the profits over to himself. There are more churches too large than too small. The wholesale and retail liquor-dealers differ from each other as a barrel does from a pint cup, or a cannon from a pocket-pistol. If anybody may properly manufacture or sell intoxicating drink, then Christians may ; for what is wrong for a Christian is wrong for everybody. If any one may carry on such business, then the celebrated Deacon Giles has been greatly abused for keeping his distillery. The church will not be free from this evil so long as her members are engaged in the manufacture and sale, or in raising the corn and hops, or in making the barrels and kegs for that purpose. Were the hand of church fellowship withdrawn from every one who lends his money, labor, or influence to this iniquitous business, the remainder would be increased, like subtracting a negative quantity in algebra. No devotion to Christ and his church can overcome the evil influence of a wicked business. They cannot quench the flame they themselves kindle. When the church looks forth "as the morning, fair as the moon, clear as the sun," she will be "terrible as an army with banners."

Christian families should also be classed against this most dangerous enemy. No sin against God or one's soul is changed or lessened by its secrecy. If children living at home may drink from the family board, then others who are absent from home, and deprived of such privileges, may drink at the bar ; and the difference is in the place rather than the habit. The course is always downward, wherever the habit is formed. The fashionable gardens and saloons where young men learn to drink are more dangerous than those of the lowest grades, to which they afterwards descend. Fashionable sideboards and fashionable saloons differ more in the extent than the kind of influence.

4. By producing a correct public sentiment concerning intemperance and its causes. The liquor-traffic is hostile to every interest of Government and society. It is doing more to destroy the Christian Sabbath than all other influences combined. It is carried on in most places not only in direct violation of law but also as if it were a work of charity or public necessity. As a general rule, the liquor-sellers and their customers do not attend public worship or care for our religious institutions. We cannot win them to Christ or the church so long as the demon of strong drink entices in the opposite direction.

The liquor-dealers' profits are a premium paid for waste of character, virtue, and industry. The liquor-traffic is deluging the land with crime and producing no benefit to society or the individual. One charge against Catiline was that he corrupted the youth; such a charge could be sustained against every liquor-dealer in our land. In law, the instigator of crime is guilty as well as the perpetrator. If liquor-dealers are not technically aiders and abettors, they are really promoters of all the crime produced through intemperance. The poor unfortunate drunkard is pitied or despised, while the man who made him such, and received a profit thereby, is treated as a gentleman and perhaps honored with some public office. No license or public opinion can make a good citizen of one whose business leads others to ruin. The church should produce a correct sentiment, so that the liquor-seller shall be associated with all the crime and misery his business produces.

Liquor-dealers as a class are law-breakers, and therefore morally and politically unfit to serve as jurors or hold public office. And yet, while really outlaws themselves, they are permitted to try and disfranchise other law-breakers whose evil passions they themselves have excited. This outrage upon justice, and the perversion of law now so common, will continue so long as the liquor-traffic is made legal. No man so lost to shame and moral principle as to sell intoxicating drinks, with or without a license, should receive the public confidence.

It should be sufficient ground for the impeachment and

removal of a public officer that he has caused another to violate the law in selling him intoxicating drink. It is a grave offence for any citizen, especially if sworn to protect the law, to pay or otherwise induce another to violate it. A public officer sworn to obey the law, and thus breaking it, is guilty of perjury and betrayal of public trust. Right laws will be enacted and enforced when public sentiment so demands. But the church must lead the public in forming this sentiment. If the church neglects to cleanse the fountain bitter water will continue to flow.

One of the most alarming tendencies of the liquor-traffic is to produce a feeling of indifference in regard to crime. Any country will become like Sodom when the people lose their regard for private and public virtue. We read in our daily papers with scarcely a shudder a list of crimes produced through intemperance. The prevalence of crime is debasing the moral sentiment of our people. Crimes occurring daily are just as bad, and should be so regarded, as if they seldom existed. Young men are considered a little smart who drink wine and beer in fashionable society and become slightly intoxicated. The evils now affecting society will not be removed till Christians form their moral sentiments from the Bible.

5. By demanding legal prohibition everywhere. By licensing evil we only increase it, and become partakers ourselves. This is not God's way of destroying sin. Some eminent teachers contend that God once licensed the violation of the law of marriage. He did allow men through the hardness of their hearts to put away their wives, giving a writing of divorcement; but he did not thereby license adultery or authorize the state to do so. This sin always remained the same. The state, by putting into the hands of her people the power to do evil, is partly responsible for the evil done. She thus virtually compounds with the worst enemies of society for all the moral and physical evil done which cannot be punished by law. The worst evil in society is the destruction of manhood and moral virtue by slow but sure means; and this can never be punished under any license system. We might as well license the

public sale of obscene books and pictures and expect to keep the public mind and morals pure.

Drunkenness will continue so long as the traffic in strong drink is tolerated. God designs that the church shall work against sin in every form, and that the Government shall punish the wrong-doer. The Bible is the fountain of all moral principles for both state and church. While civil governments may not enforce our religious worship, yet any laws in conflict with God's are not binding upon the people. Laws are worthy of regard only as they carry out the principles God has established. Christ laid the axe at the root of the tree and the church must conform to his rule of action.

Prevention is better than cure. It is a noble work to reclaim inebriates, but we can hope for only partial success so long as the work of making drunkards continues. The only way to correct the evil is to destroy the business. The manufacturers and wholesale dealers are guilty of the same wrongs against society as the retailers, but are considered more respectable because they are more remote from the evils they help produce.

But some will urge the mechanical and medicinal uses of intoxicating drinks as an argument in favor of their manufacture and sale. As well could we urge the necessity of cultivating rattlesnakes because they will fatten hogs. But some will say license them and the danger will be removed, with no violation of personal liberty. Licensed rattlesnakes would multiply as fast and do as much injury as if they were free. The Gadarenes would rather let devils remain in men than lose their services. They were good types of the liquor-dealers of the present day. Strong drink does more injury than poison or gunpowder, and its sale should be more strictly guarded. Whatever is evil to society should be put down by Christian sentiment and the strong arm of law, working together.

But some will say this would make the church a political organization. This we neither desire nor fear. How fearful Satan is lest the church should become impure! Church members should be Christian citizens, and have

the same religion in their political relations as in their Christian fellowship. We cannot recommend to the civil community anything which would injure the Christian part of it. If the sale of intoxicating drink should be licensed, then deacons and class-leaders should conduct the business as well as other citizens and keep it within the bounds of law. We love to see our Christian men hold honorable positions in society! Some Christian men withdraw entirely from political influences, fearing they may be corrupted. Christ prayed not that his disciples should be taken out of the world, but kept from its evil. "The powers that be are ordained of God" as well as the church, and we should no more turn one over to Satan than the other. One effectual way of serving Satan is to let bad men rule. Christians ought to vote, if for no other reason than to preserve their political rights. The bummer element would gladly keep them from the polls. It is in the power of Christians to purify the political atmosphere from its foul and sulphurous vapors. It is our duty to rise and put down evil rather than sit still and complain of the evil times. We are in a measure responsible for the evil we might prevent; for the lives lost which we could have saved. If it is a patriotic duty to defend our country in time of war, it is equally so to promote her welfare in time of peace. Bad men in office are the worst enemies any country can have. If the Government is corrupt from any cause, the greater is the need of Christian effort to purify it. Men should be elected to office who will care for the public good. Any man is unworthy a Christian vote who loves the pecuniary reward of office more than the public welfare. A faithful execution of the law would prevent much of the evil now existing in society.

It is a standing national reproach that the General Government derives a revenue from the sale of that which corrupts and destroys so many citizens. Children are educated at public expense to become good citizens, and bad men are permitted to convert them into drunkards and criminals. The General Government allows the manufacture, importation, and sale without any opposition. Even

the national domain and halls of Congress are not protected against this curse which covers the whole land. Let us as Christians labor and pray that this foul stain may be removed. The very presence of intoxicating drink, and articles commonly used in its sale, should be *prima facie* evidence of an unlawful purpose, as much as the possession of gaming or counterfeiting instruments. Prohibitory laws may be as easily enforced as any others, where there is equal opposition. Our country is not suffering so much from German infidelity as from German beer, which is fast becoming a national beverage. Government is now greatly controlled by the liquor interest.

6. By directing our efforts more against the drink-traffic than the reformation of drunkards. Half the taxes paid by Christian citizens in consequence of the sale of strong drink would soon secure the enforcement of law, and lighten the burden of taxation. If sworn officers of the law will not do their duty, let us seek the same end through other means, and the law will soon come to our assistance. United efforts in finding cases of violation of the law, as in Brooklyn, through the "Temperance Brotherhood," would soon stop a vast amount of illegal traffic. Liquor-sellers strip their victims of their money and manhood; then the church and temperance society pick them up and try to save them. The liquor-dealers are not harmed or displeased with such efforts, but rather approve them as philanthropic. They will not feel so, however, when their "craft is in danger to be set at naught." The best way to reclaim the drunkard is to stop the sale of strong drink. Vigorous blows aimed at the traffic will do more good than all the charities bestowed upon the drunkard. In doing this there is need of all the temperance literature, such as books, papers, and periodicals, we can command.

Ministers must take the lead in this work. Salvation must go forth from Zion. Satan will not turn reformer and cast himself out. Unless Christians are bold, determined, and united, little will be accomplished. Our enemies will not be idle if we are. There is no true and

abiding reformation ~~except~~ in the Christian religion, and the temperance cause is the proper work of the church. We are living under a hostile power more galling and oppressive than was Great Britain one century ago. Let us declare our independence in the same city where American independence was proclaimed one hundred years ago, and maintain the same with "our sacred honor and our lives."

J. N. STEARNS, Esq., of New York, read the next paper, which was by Rev. E. H. PRATT, of Connecticut, who was not able to be present. Subject:

A PLEA FOR "THE FINANCIAL BASIS."

AT the close of an address one Sunday evening, the minister in the pulpit gave us ten dollars for the temperance cause. With this good start, the next morning we took up the heavy cross of personal solicitation for funds.

On our list of names was a man of high repute for wealth, character, and liberality. He met us kindly, and showed by his bearing that he was a noble specimen of a large minded, large-hearted Christian gentleman. He took our book aside, evidently to consult the family; without listening, we overheard him refer to the donation of the minister. Then the voice of a younger man was heard pleading: "*Don't give to this; save it for something else.*" So we were put off with three dollars. We soon met the younger man: the show of his countenance witnessed to what doctors call "a generous diet" and to an unspiritual life. Now, we have remained speechless when churches have given a penny or two for each member, or even have refused any collection at all, and when a prominent Christian temperance man, with a daily income of a hundred dollars, has given a single dollar—but here is a new case. A man pleads with a good man to shut up his purse against that Christian reform to which the churches owe almost a redemption, to which they owe vast treasures of wealth and thousands of their most exemplary members. With such an objector we must have a word. Why, sir, attempt

to hinder our struggling cause? Your answer is already given; you say, "Save it to give to something else." Sir, you have given a sufficient reason why the temperance cause should be generously treated, namely: *It saves to give to something else.* It saves money and men for every Christian enterprise.

By the blessing of God upon faithful men toiling, praying, sacrificing for the temperance reform, the native church-going population of this country have had more of the *virtue* of temperance than any other people who have free access to liquor. As a consequence, order, industry, thrift, intelligence, morality, and religion have flourished. Every man of property and virtue living in the midst of a good community owes a great debt to the reform. Many *families* have neglected to pay this debt, and by the returning tide of intemperance have been blotted out—all the sons lost for the want of the temperance reform; and many more families which have a chance of future existence have already *lost the battle of Christianity*, by strong drink blighting their moral and religious life.

Many *communities*, by neglect to pay a tithe of what they have saved through the temperance reform for the promotion of that reform, have lost what the gold and the crystal cannot equal. Youth and young men by scores and hundreds have gone astray, grog-shops have multiplied, public sentiment has been demoralized, and the seeds of an awful harvest have been sown for the future.

On the other hand, every community which has been at the trouble and expense of employing persistently and wisely the methods which the temperance reform has developed, has received a blessed reward. Such communities are the bright spots, the high places, of the earth to this day. Ten years ago, in a beautiful village, the two churches began to hold a monthly temperance concert. The meetings, now some one hundred and twenty in number, have been opened with song and prayer. The secretary has then read a record of the last meeting, with an outline of the sermon or addresses. The pastors and officers of these churches have been present, with the leading men and wo-

men, the young men and young women, and the youth of the congregations. As the results of this simple use of means, ten grog-shops and one brewery have gone down before these churches, with renewed prosperity of families and churches and the whole community. This temperance work in success has far surpassed their Christian effort in any other direction.

We have never known a single exception to the success of such sensible, persistent temperance labor. Dr. Jewett was right in saying that "no efforts ever put forth by man have been richer in results to all the precious interests of Christian communities than those employed by temperance reformers, so far as those efforts have been made in a proper spirit and guided by practical wisdom."

It was the temperance cause which lifted the mortgages from thousands of farms, and kept fathers and sons from being dashed one against another in drunkenness. It is not too much to claim that the *money* was saved by the temperance reform by which the grand Christian enterprises of benevolence which have been the glory of the last half-century were carried successfully forward.

Before the reform, in many regions more than half of the farms were mortgaged for rum, and multitudes of manufacturing enterprises were a failure from the same cause. Dr. Calhoun testified that such was the revival of thrift in Tolland County, Connecticut, that property increased four-fold the first forty years of the reform. But the *money* was as nothing to the *men* which the reform saved. Multitudes of leaders in Christian and humane enterprises have testified: "But for the reform I should have been a drunkard or in a drunkard's grave. It came just in time to save me." Said Vice-President Henry Wilson: "In my New Hampshire home I took the pledge of abstinence from intoxicating drinks, and to that pledge sacredly kept I owe all that I am above a common drunkard." The temperance reform gave such men as Henry Wilson and Senator Ferry to the country, and crowned such men as Buckingham and Lincoln with virtue that good men were proud to trust, even in Washington. A large percentage of the most use-

ful men of the past and present generations were either the early champions of the reform, or their sons, who inherited good constitutions from sober parents, learned the blessings of temperance from the teaching and example of honored fathers, grew up safely in temperance homes, and went to the academy and college with the money saved from the empty sideboards.

Men there are by thousands who save annually from ten dollars to five hundred dollars which, but for the reform of social customs, would go to replenish the sideboard and to support rumsellers, and pay the taxes of crime and poverty caused by intemperance. A tithe at least of the money saved should go to widen and prolong the blessings of reform. Honor and right demand it. Temperance, sir, stands guard over your property and life. When you sleep, it guards your family better than locks and bolts. It is the best and cheapest police. Its full success would dismiss to productive employments nine-tenths of the present police, and dry up the very fountains of most of the crime and pauperism among us.

When you travel, the Temperance Reform guards your life; when you dwell at home, it keeps the streets orderly, safe, and decent. When you pay your taxes, it gives you a discount on them; and when you sell your property, it adds to its value. You *owe a debt*, sir, to temperance, and to the self-denying labors of the men who love society too well to let intemperance go unrestrained.

Perhaps your heart is tender towards orphan and neglected children. If you would save something for them, aid the temperance cause, whose success will almost banish the need of reform schools and children's aid societies and asylums for the destitute.

It may be that you are interested in missions and Bible and tract causes. If so, give to that cause which removes the chief obstacle to the success of these causes, and which saves *men* to the church and to the love and support of Christian enterprises. Intemperance always diminishes the number that give and the ability of givers, and rolls heavier burdens upon those who remain faithful. With its

advance, religion declines. Perhaps you would aid "home evangelization"? If so, strike at its grand foe, *intemperance*. The evangelization of intemperate communities without the temperance reform, is well-nigh a failure. When Dr. Guthrie went after the neglected classes of Edinburgh, he said: "I soon found that I must give up the hope of being the minister of Christ to these lost souls unless I took with me the principle of entire abstinence. The waste places are continually increasing by the lost youth and young men, to whom dissipation proves the highway to *all evil*."

It may be that you are interested in the success of Sunday-schools. But they fail, and will fail, of the best success till the churches give more moral and financial support to the temperance cause. We are losing the young by tens of thousands, not a few of them from Sunday-schools and Christian homes. We know *when* we lose them, generally between the ages of ten and twenty. We know *how* we lose them, chiefly by the drinking customs and the dram-shops. Just *when* we lose them is the time to save them, and just where we lose them is the place to rescue them. In the work of saving the youth, the temperance question is a vital question for the churches. If we will keep the young from becoming practical heathen at home; if we will keep the churches strong for every work of the Master, the Christian temperance reform must be supported.

It may be that you are interested in the future glory of the nation. Let me say, then, that, more than upon anything else, the future of this country must turn on the temperance question. If we can be a reformed, a sober people, all our educational, sanitary, moral, and Christian enterprises will have a fair field for their high missions. But if we are to be an intemperate nation, we shall be a nation of bad morals and bad manners, a nation of corrupt politics, of vice, violence, crime, and misrule. Temperance is the *hinge* question for this nation. It has just and urgent demands upon the services and contributions of every philanthropist, every patriot, and every Christian.

Thus, sir, if you are sincere in saying to give to something else, intemperance is in your way, and temperance is your

indispensable ally. It will help every good cause that good men love. You are richer for it. The church of God is richer for it. The number who work and give for good causes is increased by it. "If good men and the churches do not support it, growing intemperance will rob the church more and more of wealth and sons and influence, and to that extent every good cause will languish.

Do not, my dear sir, longer hinder your father-in-law from giving liberally to that reform by which he has saved thousands of dollars, and has attained a grand elevation of virtue and Christian influence. But we cannot part with you till we ask more than that you refrain from hindering this cause of God. Your Bible gives you this testing principle: "To him that knoweth to do good, and doeth it not, to him it is *sin*." In the name of humanity and of Christ, we ask of you an example safe for yourself and safe to be followed. We ask your contribution to this cause, which has "fed the hungry, clothed the naked, elevated the degraded, reformed the wayward, and led to the Cross many that had wandered far away." We ask you, sir, to give your influence that your church may put the temperance cause on its list of benevolent causes for an annual contribution, so that heathen may not be multiplied at home, that the young may be saved, that the weak brother may not stumble into the pit, that the work of God may not be hindered on every hand, and that the Republic may not be lost through this fatal sin of nations. Finally, sir, when you have done all this, "don't you dare to die without leaving a legacy" to the National Temperance Publication Society, to scatter broadcast leaves for the healing of the nation after you are gone.

Discussion of these papers followed for about half an hour.

Rev. W. W. LYLE, of Massachusetts, said that when a general has to confront an enemy, several questions arise in his mind. The first is, the strength and resources of the enemy. This is a question for every minister and member of the church to ask in the contest with the liquor-traffic; and we should have that point emphasized which was

brought out in one of the papers just read, that the church of Jesus Christ must always be aggressive; it is to bring down all the strongholds of sin and Satan, and bring every thought and imagination into subjection to the law of Jesus Christ. We should remember that our enemy is powerful, and has vast resources at his command; and yet the church is mightier, and has greater resources, as God is mightier than Satan and holiness than sin. In order that the church may do something, we should bear in mind the great sin of intemperance, the enormity of the crime of the liquor-traffic—how it degrades and destroys, what ruin and wretchedness it works. It is a sin against God and man. I believe in the doctrine of love—that we should pity the poor drunkard and his suffering family. There is One above whose heart is full of pity for them. And then there is something practical to be done—words to be spoken and efforts put forth for their salvation. This point the speaker illustrated and enforced by two or three interesting incidents.

GEO. W. WELLS, of Wilmington, Del., was the next speaker. He said that about six months ago, after having listened from boyhood to addresses on the evils of intemperance, and being convinced that the people of his community were hearers and not doers, he came to the conclusion that the temperance question as a moral one was a settled question, and if the men who profess morality and religion would carry out their profession the difficulty would be at an end; and, in view of these conclusions, he had drawn up a set of resolutions, embracing a prohibitory pledge, which a temperance organization then in vogue had adopted, and which had received the endorsement of various bodies, though at first some hesitated, until now about 2,000 signatures have been attached to these resolutions in the city of Wilmington, and, in addition, 115 members of the Wilmington M. E. Conference at its late session, including the bishop.

Dr. T. B. WELCH, of Vineland, N. J., advocated the use of unfermented wine at the communion, and stated that the Presbyterian, Methodist, and Baptist churches at Vineland had adopted such wine manufactured there.

Mrs. F. T. HIGGINS, of Newark, N. J., advocated the formation of temperance organizations in every church, and spoke of the encouraging results that had followed their establishment in Newark, not only to the cause of temperance but to the church as well.

Rev. S. H. PLATT, of Brooklyn, spoke of the wonderful power of divine grace to save from the appetite for strong drink. There were a hundred thousand men in our land who would become sober men to-day, but the struggle is fearful, the result doubtful, their will-power is weakened, their moral power broken. What shall be done to save these men? is an important question. The first essay is good, and I endorse it; but I was sorry it did not go a step further, and proclaim in tones that could not be misunderstood, that "where sin abounded grace did much more abound." He wanted this truth to go out from this congress. The grace of the Lord Jesus Christ can come into a man's heart and head and make a thorough physical transformation, that shall enable him to look appetite in the face and temptation out of countenance and never feel its power. He related a remarkable instance in confirmation of this view.

Rev. C. L. THOMPSON, D.D., of Chicago, read the following paper:

CHRISTIAN LIBERTY AS RELATED TO ALCOHOLIC BEVERAGES.

Liberty is a word justly dear to every American heart. It seems to hallow all the air of this year, and this place. The bell of Independence Hall has carried its vibrations across a hundred years of time, and is ringing in our ears the sentiment we will never surrender—that among "inalienable rights" are "life, liberty, and the pursuit of happiness." Nor is Christian liberty without associations equally precious. (In that idea was laid the foundation of all our greatness.) It is the guardian angel that piloted the *Mayflower*, stood by the cradle of our national life, and has attended all its progress. Christian liberty consecrated by

the blood of martyrs is among the "inalienable rights" of Christian freemen. It is the question of Christian liberty we are to consider now ; not as it stands related to religious tyranny or to opposing armies and squadrons of civil power, but to an enemy whose dark entrenchments and whose subtle lines pervade the land—the drinking habits of the nation.

First, let us give attention to the significance of the terms we use. What is *liberty*? It is a fundamental principle of ethics that every man must determine his own conduct, and has a right so to do, subject only to the restrictions of respect for his own good and the rights of others. Liberty, then, is the right of self-determining action within the bounds of that respect.

But what is the meaning of Christian liberty? Without law there can be no liberty, as without restraining banks there can be no river. Personal liberty is a man's right to act in harmony with the laws by which society protects itself against license. Christian liberty is the right to act in harmony with the laws of God, by which his kingdom is guarded and maintained. It is the right of self-determining action consistent with our own and our neighbors' highest good, as it is expounded in the law of Christ. What, then, are the laws that regulate or restrain Christian liberty? If I would know what laws of society bound my personal liberty, I go to those laws to find out. I discover the right of property is one of those laws. I understand, then, that I may not steal—that this is one of the barriers in the way of personal liberty. I discover also that I must not slander. This is another barrier ; and so around the whole horizon of human conduct. Thus becomes defined to me the sphere of my personal liberty.

Now, what are the laws of Christ which define and bound the kingdom and sphere of Christian liberty? When once discovered, they will be as final to the Christian—as supremely regulative—as are our country's laws to the loyal-hearted citizen. To scale those walls, to transcend those bounds, were to convert liberty into license. Christian liberty, therefore, will always restrain itself within the bounds of Christian law. It is evident those laws are not

specific, like the laws on our statute-books. They do not go around the whole sphere of life and conduct, saying, "Exercise your liberty here, restrain or deny it there." Rather, like natural laws of the universe, they so span the whole world of duty that they can, by an enlightened mind and conscience, be applied to its every particular. The laws of the kingdom of God are by the Master summarized to consist of two grand principles—granite pillars that bear up the whole structure of Christian character and life—love to God and love to man. Christian liberty, then, first of all, is restrained by the principle of love to God. No man has the liberty to do anything against that love. Specially, no man has a moral right to gratify any passion or feeling that tends to obscure or deaden that love, no man has a right to do wrong—and that is wrong which tends to interfere with the free course of the love of God in his heart and life. Another cardinal principle of Christianity is love to man. First, there is the sweeping form of the Golden Rule, "Do to others as ye would that they should do to you." This reins in our liberty at every point, and absolutely forbids that it ever should break into selfish license. If liberty, spurred into self-assertion by the force of its own royal law, ever encroaches on that in another which in ourselves would be held dear, it is instantly remanded back to its own territory. Among its rights is not that of being the transgressor of this sovereign law. Kindred with the Golden Rule, and an outgrowth from it, is the law of self-denial. Christ himself came, not to assert his rights, but to live for the rights and hopes of others. To this end, his life was a constant surrender. He became the servant of men, seeking not his own. This law of self-denial spans and overarches all personal rights and privileges, as the sky embraces the sea. Whenever the good of your neighbor requires the sacrifice of yourself, the victim must be ready for the altar—a sacrifice not only of outward things, as time and money and labor, but a renunciation of what in other circumstances would be rights and unquestioned liberties. Christian liberty is the liberty of Christlikeness; and to fail here is to surrender his image and to interpose

your human will or pride against the whole spirit of his Gospel.

Again, another law equally an integral part of the Gospel, the reason and argument for self-denial, is the law of charity. This is the unfailing and ever-characteristic grace of the Christian. The Bible makes brotherly love the touchstone of Christian character. It is the one everlasting law of the kingdom. Christian liberty can no more resist it and retain the worthiness of its name, than the earth can fly out from the sun and retain its beauty and its bloom. Thus Christian liberty is not an unrestrained sovereign to lord it over the heritage of man's thoughts and conduct. All around it—the guard of its glory, the crown of its strength, as the mountains are round about Jerusalem—are the fundamental laws and principles of Christianity. Whenever in a pride of self-assertion it would transcend those principles, the crown falls from its brow and it becomes license. The love of God, of charity and self-denial, are essential parts of Christianity. Knowledge, mysteries, prophecy, these shall pass away, but “charity never faileth,” and Christian liberty must always respect its sovereign behests. When, therefore, there comes an antagonism between my liberty and the love of God and charity, it is liberty must retire. Nay, there is no constraint about it. Liberty becomes most Christian, then, when it freely yields to the claims of God and brotherly love.

If the principles now laid down have been correctly stated, it will not be difficult to adjust the relations of Christian liberty to the use of alcoholic beverages.

The question is this: What under the double law of God and of brotherhood is my Christian duty in the matter of intoxicating drinks? And, first, on personal grounds, what does the law of God require? I have said a man has no right to do that which tends to obscure the love of God within him. It remains now to add, a Christian has no moral right to do that, for the mere gratification of a sensual appetite, in the doing of which there is even a risk, however slight, that his higher nature will be debased or the image of God in his heart be dimmed.

The advocates of moderate drinking have a place for a total abstinence plank in their platform. They freely concede, if a man finds himself suffering from the use of stimulants it is his duty to stop—*i. e.*, he has no Christian liberty to do anything but stop. They claim, however, the moral duty does not begin until the harm is apparent; that the question of expediency rises into one of morals only under the actual presence of harm—a theory of morals which will not stand the test of the most superficial examination. Shall we concede that a man has a moral right to run any risks, no matter how great, provided only he escapes, and that conscience perceives no moral quality in such risks until the experimenter is overtaken with the penalty? A wire is stretched across Niagara River. Blondin has safely crossed. Is it a mere question of expediency whether I shall attempt it or not? Would not an enlightened conscience affirm, you have no Christian liberty to take any risk in the matter of mortal injury merely for amusement or personal gratification? If these statements are correct, it only remains to show that all drinking of intoxicating liquors is of the nature of a risk to bring it into that sphere where your love for God, who made you, will command Christian liberty to retire from its august presence.

In this land and age no man can plead ignorance of the peril of intoxicating drinks. The demonstration stares at him from every corner, meets him on the street, its discordant sounds float into his bed-chamber, and, in many instances, it takes its place at his hearthstone and flings a shadow there from which his soul can never be lifted. Nor can self-confident pride avert the force of this demonstration. It is nothing to the point to say some are restrained and moderate drinkers to the end, since in a question of risk the enquiry is not, do any escape? but, do any fall? If they do, however small the number, the fact remains that there is danger for all moderate drinkers. We may esteem the danger slight or deny its existence. The fact remains, multitudes as strong and honest as we have fallen. In the presence of that fact, the law of religion

springs forward, demanding the subordination of the lower to the higher, and, investing the whole matter with the highest sanction of morals, proclaims to the Christian he has no right to take such risks. There is no Christian liberty to take the chance of doing wrong.

And since the moral obligation of avoiding the risk is in proportion to the gravity of the consequences which may be entailed, the obligation of abstinence becomes of most tremendous weight. You have no right to peril your body for the gratification of sense, but when the peril is not one of physical harm only, but of mental and spiritual, temporal and eternal death, liberty lays her hand on her mouth and her mouth in the dust. In a personal application, there is evasion of the force of this argument only by denial of our oneness with others in weakness and liability to temptation. The moment I take my stand, as every honest man must, on the common level of humanity, confessing that others as sincere and resolute have fallen, I confess the risk of moderate drinking. The risk being acknowledged, the judgment of conscience is immediate. I have no Christian liberty from any consideration save of most sacred duty to imperil, however slightly, the body or the soul.

We differ from the advocates of expediency and the Christian liberty of moderate drinking only in this: they come along with the moral duty and the total abstinence at a point where, in many cases, it is too late to be anything else than a mockery—a worthless pound of doubtful cure. We would put it in where alone it is certainly efficacious—the omnipotent ounce of prevention. They would say, Stand on your Christian liberty till you find you are becoming a slave, then *stop!* We would say, It is wrong to drink at all, since there is always a chance you may come to a point where you can't stop. There was a preacher once who introduced the marriage ceremony by saying, "Marriage, my friends, is a blessing to few, a curse to many, and an uncertainty to all: John, will you venture?" The advocates of moderate drinking say, "Wine is harmless to a few, a curse to a host, and an uncertainty to us all: let us venture." A wiser formula would be, "Total abstinence is a

blessing to thousands, a curse to none, and *right* for us all : let us have it."

Let us now briefly consider the use of intoxicating liquors in relation to the law of brotherhood—the principles that rest upon the second pillar of religious truth, love to our neighbor. What should be the attitude of Christian liberty here ?

It may be assumed in this presence that the law of Christian liberty laid down by the apostle to the Gentiles will be accepted as defining the principles which should guide Christian conduct. It will be accepted that liberty must not be put as a stumbling-block in the path of the weak ; that certain things which are abstractly right to the Christian may become inexpedient or wrong, by reason of our relations to others ; that even eating meat which has been offered to an idol may wound the conscience or be an occasion of sin to some weak brother ; and that in such case the law of charity, the law of Christ, demands, not a cruel insistence on personal liberty, but the cheerful sacrifice of it which prompted the heroic and Christlike words of Paul : "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." These are general principles, lying so evidently on the surface of Christian doctrine that they will not be disputed. The advocates of moderate drinking have all a place in their platform for another, if a theoretic, plank of total abstinence. They will all agree we have no right to imperil the souls of others ; that when such peril becomes manifest, the law of charity will require total abstinence in any presence where example would be a temptation. "If my use of wine in any form and in any circumstances should carry with it injury or destruction to another, I ought rather to pour it into the ground than to put it to my lips." Christian liberty is not worthy the name if it will not retire at the bidding of your neighbor's good. Now, is there any difficulty in applying this hypothetical case to existing circumstances ? At what point does the law of charity lay its restraint on liberty ? Is it only in the presence of actual harm to another ? May I claim my right to moderate

drinking until I see a soul actually injured or ruined by my example, and then abstain? Or must Christian liberty yield to charity, not in the presence of an actual injury, but of a moral risk. Of course, the same principle applied in the other branch of this discussion is in point here. In order to show that, on grounds of brotherhood, the use of intoxicating drinks is beyond the sphere of Christian liberty, it is not necessary to prove actual injury from influence or example. It is enough to prove a risk or temptation, however slight it may seem to be. In the presence of the danger of harm to your neighbor, the law of brotherly love silences the plea of Christian liberty with an emphasis exactly proportioned to the gravity of the danger. Firmly does Love say to Liberty, You have no right to imperil your neighbor's purse or his body; but in tones as ringing as Sinai and as pathetic as Calvary, Love cries to Liberty, You must not imperil your neighbor's soul.

We shall have a basis for total abstinence if now we are able to show that the exercise of Christian liberty in the use of fermented liquors involves risk to others. Our plea for such abstinence will then be emphasized by the whole weight of the Gospel. Remember the question of Christian liberty is not determined by the presence of actual harm to my neighbor, but by the risk of such harm. Who is my neighbor? There are three classes of neighbors:

First. The moderate drinker, whom drunkenness threatens. The only standing-ground from which to ward off for him the calamity that threatens is total abstinence.

• *Second.* Those who never drink. Perhaps, unknown to me, they have a hereditary appetite. One drop of the liquor may be "as a drop of blood to a tiger." It is not a question of liberty for me whether I shall or shall not take the risk of rousing that tiger. Perhaps they have been drinkers, but a hand has been stretched to them. They are climbing back to manhood. One example from me may loosen their footing and send them back to the gutter. Moderate drinking is for them out of the question. For their sakes, total abstinence is my moral duty. Looking

around the circle of my neighborhood, in the light of a passing observation, and considering the temptations, slumbering appetites, and unknown struggles, I am full of doubts of the safety even of the wise and the strong; and the depth of the chasm that opens for manhood and womanhood on every path demands of me, by the pressure and emphasis of all brotherhood, that I make not my liberty an occasion of stumbling.

Third. The drunkard. What is Christian duty to him? As a philanthropic man, how may I best help him? I can do one of two things. Standing on my Christian liberty, I can say to that imperilled one: "I am a freeman, and can drink with impunity; but you are a slave, therefore *don't touch it*. Poising a glass in one hand to assert my liberty, and pointing with the other to the fiery billows he is trying to escape, I can preach to him total abstinence; or I can deny my liberty, go and stand by his side to the end, that I may save his soul from death." Thus the Lord Jesus did when he stooped to our nature that he might bring us to the glory of his kingdom.

Whether we shall thus confess our brotherhood with the tempted in weakness and common endeavor is not a matter of liberty or expediency, but of most sovereign obligation. The law of charity requires abstinence for the drunkard's sake. Only so can you fling around him those arms that, stronger than the hands of a man, will lift him from his degradation and confirm him in his recovered manhood. Human influence is at its maximum when its lines are level. The hand that would most help a struggling fellow must not be stretched down to him, but reached out to him. So let us claim abstinence not as an occasional or possible duty, but as an imperative and universal moral obligation, binding on every freeman around whom enthralled ones are groaning for liberty.

Recapitulating now the steps of this argument: There can be no such thing as a Christian liberty to do wrong. But there is no one so strong that he can say the temptation of strong drink will never be a wrong to his soul. The duty to resist the wrong is commanding in proportion to

the peril involved. The peril of drinking is physical, intellectual, and moral suicide. Therefore, in presence of that peril, the law of God demands that liberty yield to the moral duty of total abstinence.

Again, there is no Christian liberty to do wrong to others. But we are doing wrong if we lead others into temptation. There are many around us who are liable to that temptation, none who may not be liable to it. Therefore, charity, with the authority of heaven, represses liberty, that brotherhood may triumph. Therefore, for our own sake, for our brother's sake, and for God's sake, let us hold our charity proudly superior to our liberty, and in its sacred name enthrone the duty of total abstinence on the sunlit rock of immediate, universal, and perpetual moral obligation.

This was followed by an address by Hon. WILLIAM E. DODGE, of New York, on

PUBLIC AND SOCIAL DRINKING.

- He said : It is very easy for us, if we look back over the past, to realize what has been the sad influence of social and public drinking through the last half-century in our own and other countries. It has been the fruitful source of ruin to thousands of the best men of our land. And yet we have very great cause to-day to bless God for the wonderful change that has taken place in the public and social use of intoxicating drinks. Those of us who have been in the habit of meeting in large circles on public occasions know very well that twenty-five years ago there was scarcely an occasion where public men met but what intoxicating drinks were there in abundance, and if here and there scattered among the crowd was a man who drank only water, it might be said of him, as I recollect at this moment it was said on the opening of one of our great railroads, some five-and-twenty years ago, where liquor was in such abundance that some of our prominent men lost their sense of responsibility and respectability, and the crowd went home, many of them to

their families, to show that they had been to a great popular gathering. I recollect the joke of one of my neighbor merchants, as a few of us met some days after, and I referred to the shameful fact that so many respectable men were disgraced on this occasion. He said "the only noisy man I saw there was Dodge, who was all the time calling for what was not provided—water. We didn't have it, and didn't want it," said he; "you ought to learn on such occasions to take the drink provided." This he said jokingly. A great many men in high position who would be loath to do anything to the injury of their neighbor, but who hadn't that high sense of moral obligation and that true sense of Christian liberty which has been so ably discussed within the last few moments—those men would sit down to intoxicating drinks when they knew their neighbors and friends were struggling against a terrific habit, and yet they were not willing to allow others to indulge in what they indulged in themselves. While they drank their wines at their own tables and on public occasions, they were ready always to condemn the poor man who went staggering by them. I remember a very remarkable instance in England. I was invited by some prominent friends to a whitebait dinner. My friend Raper knows what that means. He has been where they give you the little fish cooked in fifteen or twenty different ways, and brought on one after the other, at Greenwich. Mrs. Dodge and myself went down, and there were several prominent ladies and gentlemen sitting around the table, and we found ourselves the only persons drinking water. There were wines, champagnes, and brandies, and the friends went on eating and drinking—they their various wines and beers, and we water. And I remember, after sitting more than two hours at the table, I was wondering how it was possible for those men to keep up conversation after what they had drunk, and after about two hours one said to another across the table: "You haven't done justice to that port; it is very old and fine." The decanter was about two-thirds full. They began to

take of it, and found it very good, and in the course of fifteen or twenty minutes there was none left. After dinner we took our cabs to go to the railroad station, about ten o'clock in the evening, (there were two carriages for nine of us), and one of the gentlemen, for the sake of the clear air, jumped up to ride with the driver; and when we arrived at the station, and got to the cars, he said: "That cabman really was a funny fellow. I had a good time with him, and, on parting, couldn't refrain from handing him a shilling." One of his companions replied: "You ought not to have done that; you know he will only go and spend it for drink before he goes home." He didn't look at the inconsistency of it; he never thought of that. But things have changed now very much. It has been my privilege to cross the water four times. The last time I observed a great change had taken place since the first time I was there, in 1844. At dinner-parties then, after we had sat and gone through with the regular form of dinner, the ladies would go into their room and the gentlemen would remain one or two hours together, and it was drink, drink, drink, until they became stupefied; and they good men too. They hadn't understood it. It was the old habit. I remember having a good opportunity several times in England of delivering quite a temperance lecture at table, in giving the reasons why I did not drink. The last time but one when we were there, dining with some six or seven clergymen (we were the only ones at table who drank water, and they thought it very strange), the conversation for more than an hour was a regular running temperance discussion in regard to the duty and responsibility of Christians in relation to social drinking.

But I have great pleasure in feeling that a change has come over the good people in England, and I am sure there is in America. A case comes to my mind now of one of the most prominent ladies in our city connected with one of our largest churches. Some four years ago they gave a reception party for the new pastor; they had been prominent as a leading family in the city, and had been connoisseurs always in the quality of their wines, sending to all

parts of the world to get the choicest and best. They had this reception, and I suppose there were four or five hundred there, and among them the choicest young men and women of that vast congregation. The company remained together till eleven or twelve o'clock, and long before that hour a great many of those young men—some of them teachers in the Sabbath-school, and members of that church—were so noisy and boisterous from the influence of what they had drunk that the hostess became ashamed; and I remember meeting her a few weeks afterwards, and, talking about it, she said to me: "Mr. Dodge, it is the last time there shall ever be wine given at a reception in my house."

We must be willing to make sacrifices to save the lost. How does the man know, who places the glass of wine on his table, and invites a stranger to sit down and join him, that he is not struggling day and night, and praying to the God of heaven to help him, to resist the terrible appetite that is burning within him? The thoughtlessness and inconsistency of this custom are one of the great difficulties in the way of the temperance reformation. Christian men who are not total abstainers must be taught that they are bound by every principle of honor and Christian integrity to remove temptation out of the way of others moving in the higher circles, and then they might hope to succeed in their efforts to reform the lower classes.

There has been a great change in regard to social and family drinking, not only in the higher circles of society, but in the humbler circles. We who were active five-and-twenty years ago know very well that you could scarcely go into a family and sit down to dinner unless some sort of stimulating drink was set before you, but now it is the rare exception wherever we go. As we travelled and stopped at various hotels through the land, and sat down at the dinner-table, twenty-five years ago, almost every other plate had some sort of stimulating drink. Now you go into large hotels and sit down, and it is the exception.

People are beginning to understand not only the

philosophy but the obligation that rests upon them in reference to those around them. I remember very well a prominent merchant in New York, an Englishman, who for forty years never sat down to table without brandy and wine before him. He had three sons, every one of whom became a drunkard, and the eldest son, his partner in business, became so addicted to the use of drink that his father banished him from home. The young man reformed during the Washingtonian reformation, and, after being entirely sober for more than a year, one of the mates of a ship of which he was an owner went to the father and besought him to let his son come home again, saying: "He is dying from the feeling that his father still spurns him"; and the father consented, and appointed New Year's Day as the time of reconciliation. That young man, on New Year's morning, went to the elegant mansion of his father, and the old man rose to receive him, and said: "I am glad to see you here, and that you have given up drink"; and, after they had sat and talked together for some time, the table standing with wine before them, as George got up to leave his father said: "My boy, I am so glad you have given up drink, but it won't hurt you to take a glass with your father on New Year's Day." The son took the glass, and bade his father good-by, and walked down the avenue; but his old appetite was aroused by that single glass. As he passed place after place where intoxicating drink was in the window, that appetite became intolerable, and at last he said, "I will take a single glass—no more," and he went in and took a drink, and then another, and another, and another, till he became crazed; and as night came on, and he was going about the streets, all the time the thought of father and reconciliation was in his mind, and he went back again to that beautiful mansion, and, as he approached the house, he had sense enough to think, 'I won't go into the house, but into the stable'; but he was so far gone that he fell on the stable floor, and one of the dogs began to bark vehemently, so that the old gentleman sent one of his servants to see what was the matter, and there lay his first-born. That father and son have gone to their

account. But there is a very great change, and we have great cause for thankfulness. Just one week ago to-day I was permitted to participate in a great triumph. I have been connected for many years with one of our largest institutions in the city of New York, and at our monthly meetings for the last ten years they have been in the habit of setting the table for directors and trustees, and there has always been wine and champagne for the table. Forty or fifty of us would sit down together. Several of us who are teetotalers have labored to banish it. Two years ago we succeeded in doing so, but while we were absent during the summer the vote was rescinded, and when we came back we found wine before us as formerly. Last Wednesday we passed unanimously a resolution that we owed it to one hundred and fifty young men who were clerks in that establishment to set a better example, and ordered that no more wine be put on the table. (Applause.)

THE CHAIR. The Rev. Dr. Hatfield of Philadelphia will now open the discussion on the paper presented by Dr. Thompson.

Dr. HATFIELD said he did not know whether Dr. Thompson was in the house. If not, he would say it is an era, in my judgment, in the history of almost any gathering, to fall upon an essay so thoroughly well considered, so admirably put, so irresistible in its conclusions, as the one read by our friend Thompson. It occurred to me while listening to that address that somebody might ask, "How comes it to pass that, in the law which we as Christians recognize as supreme, our duties are not more definitely and specifically prescribed? Why can I not put my finger on the chapter and verse that says, "Thou shalt not use intoxicating drinks"? Why haven't I more specific laws with regard to this matter? That is the very objection they used to put at us in the old anti-slavery discussion. I will tell you why, as I understand it. God's method in building character (and that is what you and I have got to do; that is the main work in life; and every other thought, I had like to have said, is an impertinence that lies in any other direction)—now, God's method in

making men is not to turn them out as globes and cylinders are turned out in a lathe. God makes men, not by playing on them as you play on musical instruments, but by throwing on them the responsibility of exercising judgment and conscience, and all the powers with which they are endowed, in such a manner that they grow strong, and manly, and unselfish, and noble in every fibre of their being; and hence the only way of producing men and women and Christians is in just this school of thought and endeavor and careful consideration, not of our own interests alone, but of others.

Another thing occurred to me, that the passage quoted so often, and bringing into a light so clear the noble traits of one of the noblest characters that ever blessed our humanity, that "if meat cause my brother to offend, I will eat no more meat while the world standeth"—I thought some would come up and say: Well, now, does it come to this, that the judgment and conscience of every brother and sister in the church or community is to become a law for everybody else? If some old woman in the church insists that all the women are going to the bad unless they wear poky bonnets, and dress in a manner that is an offence to all good taste, must every woman set herself to work disrobing herself of everything that makes her comely and in harmony with the works of God? must the marriage-ring and artificial flower be removed or she go to the bad? was it ever intended that persons of that kind should make law for the whole church and for society? I say, no; and because it has been so construed sometimes the law itself has run into the ground and lost its effect; but it says this—not this narrow-minded and ignorant and prejudiced person should lay down the law for you. But it says, on your responsibility as an immortal being, accountable to God himself and going to judgment, you must judge and decide in this matter; and if, with a conscience enlightened and willing to know the truth, your judgment, formed in reading God's Word and through communion with him, says you must not do this thing or that of doubtful utility, then, not because Betsy Jane or Sally Ann

thinks so, but because the voice of conscience within says so, you may not do it.

It is a marvellous thing—I thought of it when Brother Dodge was giving the account of that family—how blind and wrong-headed and stupid some people are with regard to these matters, so plain that it seems to me he who runs may read. Now, I will give you one or two things that have occurred in my history as pastor, not naming persons or localities. Once where I was pastor there stood up before the altar a young man and a beautiful girl to be married. I placed their hands together, and had them say in the presence of that congregation and of God that they would dwell together in love to the end of their lives. They moved in what is called the better class of society. About a year and a half afterwards a gentleman came to me one cold and stormy day, and asked if I would go to another part of the city and baptize the babe of this girl whom I had married. I said, “Of course,” and went. I was taken into an elegant house; I had been there before frequently. The father of the young lady met me in the parlor, and in a mysterious manner took me aside and said, “If, when you go up-stairs to baptize this child, the father insults you, I hope you won’t resent it, out of regard to the feelings of the family.” I looked, of course, with blank astonishment. I could not imagine why the father, the young man whom I had married, should want to insult me, but, observing my astonishment, the father added, “The father of the child is drunk nearly all the time.” I said to myself, “It is horrible.” I went into the room, and the poor girl sat with her babe in her lap, apparently near to death, forlorn and wretched, while her husband moaned and muttered during the service. Having baptized the child, I was about to leave the house. I went down to the door, and, after being thanked very kindly, the brother-in-law remarked that, as it was very cold and stormy, perhaps I would take a glass of wine before going out. I could hardly repress my feelings. I said in my heart, “Gracious God! is there no way of getting common-sense into the hearts and heads of the people?” “No,” I re-

plied, "I don't use it." The young husband was turned adrift, and the last I heard was that one of the sisters had died of *delirium tremens*.

I trust we are going from this place to engage with renewed vigor in this work. I am told sometimes that there is as much liquor drunk now as forty years ago. I have one reply to such assertions, picked up somewhere. Suppose that to be true, can you tell me where we should have been if we had not done anything? Suppose that out in mid-ocean a steamer springs a leak, and when the plummet is let down into the hold it is found that there are thirty inches of water. The command is given to man the pumps, and everything possible is done to save the vessel from filling. After two hours the plummet is let down again, and just thirty inches of water are measured. The mate says, "Cheer, boys! the water is not gaining on us; we'll yet get safe into port." At the end of half a day still there are thirty inches of water; the good ship keeps under way. Suppose they had done nothing, where would the vessel and all on board have gone to in a very few hours? It is one of the devil's lies that nothing has been accomplished. Very much has been done if we have only held in check the evil that threatens our destruction. Let us thank God and take courage, and go on and do better for the time to come.

Mrs. EMMA MALLOY, of Indiana, said that the church was not as active in this work as it ought to be. One of the most talented ministers of the West had fallen a victim to drink through the social glass. It was high time that all Christians realized their personal responsibility in this work, and united to banish the demon from their homes. Mr. Dodge had said things are getting better. If so, God pity the people of the past!—because when a man like Beecher of Elmira can get up in his pulpit and preach temperance is better than abstinence, it is high time the church lifted up its voice in earnest protest against such a prostitution of the holy office of the ministry, and declared with trumpet-tones the gospel of purity and charity that shall save men. She was done preaching temperance,

and thought it ought to be put back with that saying of St. Paul, "Let women keep silence in the church." She was sure if the apostle lived to-day he would say, "If they have anything to say, let them say it," because men had been talking temperance long enough, and the world wasn't saved yet; and when women talk, they don't talk temperance but abstinence. No Christian should now preach or practise anything else. She considered it as much a sin to drink as to steal or lie or swear, and even greater. The question of individual responsibility should be pressed more earnestly upon us. We are touching invisible threads of sympathy that are vibrating at our touch on every hand. If we could look into the great future and stand, as we all must one day, before the judgment-seat of Christ, and behold all these invisible threads vibrating there in the great eternity, as we are moving them as we go through the world, our hearts would sink with dread, unless we stand on the very highest plane it is possible for us to attain.

On motion of Rev. Mr. POULSON, of Baltimore, the Committee of Arrangements were authorized to publish a volume containing the papers and discussions of the Convention.

Efforts were made to secure subscriptions enough at the Convention to justify the publication.

The Convention then took a recess till two o'clock P.M.

WEDNESDAY AFTERNOON SESSION.

The Convention reassembled at two o'clock at the same place, Rev. HENRY WARD, of Buffalo, occupying the chair. Prayer was offered by Rev. A. N. Gilbert, D.D., of Baltimore.

The first paper read was by Rev. R. F. BURNS, D.D., of Halifax, N. S., on

TEMPERANCE AS RELATED TO REVIVALS.

There can be no question of the fact that when a time of religious declension is followed by a time of religious revival, one of the most noticeable practical evidences of the

change is a decrease in the number of the "high places"—I should perhaps rather say, in this case, the *low* places—erected to the worship of our modern Baal, and a marked diminution in the number of those burning incense at these shrines.

Temperance has sometimes been related to revivals, as a pioneer going before with its ploughshare to break up the fallow ground and prepare it for the incorruptible seed and the whitening harvest; but it has not less frequently followed after, to attest the genuineness of the work by exhibiting this fruit of the Spirit associated with those other fruits of righteousness which are by Jesus Christ to the glory and praise of God.

So intimate is the relation between the two, that resistance to the temperance reform will stop revivals. Finney, in his "*Lectures on Revivals*," said in 1831 (p. 272): "Show me the minister who has taken ground against the temperance reformation who has had a revival. Show me one who now temporizes upon this point, who does not come out and take a decided stand in favor of temperance, who has had a revival."

This relation between temperance and revivals accords both with reason and with fact. Under the former, a single line of thought may suffice. Through the influence of a revival, such graces are formed and fostered as are peculiarly favorable to temperance—such graces as humility, self-denial, love, faith, and fortitude.

1. Humility is generated when we get emptied of self. The self-conceit and self-confidence so natural to us, which make us insensible to our danger, are taken out of us. We are made to feel our own weakness, our liability to err, and in the lurid light of many a beacon to read, "Let him that thinketh he standeth take heed lest he fall." When brought to walk hourly with his God, clothed with humility, the loftiness of man is laid low, and he will talk no more so exceeding proudly, as they do who pooh-pooh pledges, who think they are beyond the tyrant's grip, and laugh at the shaking of his spear and the clanking of his chain. Humility suggests, The resolutions of others naturally as

strong as myself proved as the withes of Samson when the Philistines were upon him, and why may not I, too, fail? Wine to them proved a mocker and strong drink raging, and, deceived thereby, they were not wise. Why may not I, too, be deceived? My safety consists in having no fellowship with these unfruitful works of darkness, but rather reproving them.

“ My wisdom is to seek
My strength in God alone,
And even an angel would be weak
Who trusted in his own.”

2. But supposing I may be able personally to keep the enemy at bay, there are others to whom I stand related over whom my influence extends. Am I my brother's keeper? Yes, you are; and the voice of your brother's blood will cry against you in the ear of him who will make inquisition for blood. Perhaps *you* are strong but *he* is weak, and through your remissness in this matter shall that weak brother perish? We that are strong should bear the infirmities of the weak. If even meat, useful and, in a sense, necessary though it be, cause my brother to offend, I will eat no meat while the world standeth, lest I cause my brother to offend. The Christ to whom I have plighted my attachment, and who, to me believing, is so precious, pleases not himself. Surely, then, I must not be a self-pleaser or a man-pleaser. He bore a far heavier cross, and has said: “He that would come after me, let him deny himself and take up the cross daily and follow me.” During a revival time such thoughts are uppermost, and naturally lead to the temperance platform, and before one is aware he finds himself between the horns of the dilemma—“Either it is easy for me to abstain, or it is not.” If it is not, then I should do it for my own sake, for I am in danger; I am in the smooth water above the rapids; I am on the outer ring of the whirlpool. If it *is* easy, if it be no sacrifice for me to give this thing up, then I should do it for my brother's sake, and am the more responsible if I refuse. Thus does the love of Christ constrain me to live

no longer to myself, but to him who died for me, while the brotherly kindness and charity which that love inspires land me in the Apostolic conclusion: "It is good not to drink wine or anything whereby my brother is offended, stumbles, or is made weak."

3. *Faith*, too, in a revival time, comes into fullest play—Faith, bringing near this living, loving Christ, who says: "I did this for thee; what are you doing for me?"—Faith, bringing near that eternity on which ere long we all shall be launched, the evidence of the things not seen—Faith, placing right beneath the eyes, and making bulk big there, the soul, which outweighs in value the whole world and will outlive the universe—Faith, giving us insight into the wondrous capabilities of our nature, revealing, too, how that with God all things are possible; that nothing is too hard for the Lord; and that, consequently, even with reference to those counted twice dead, it should never be counted an incredible thing that God can raise them. Revival faith takes hold on God; attempts great things for God; expects great things from God:

"Faith, mighty faith, the promise sees,
And looks to that alone,
Laughs at impossibilities,
And says it *shall be done*."

This faith is linked with fortitude. Virtue or valor is added to faith. It removes mountains—the mountain of pride, the mountain of prejudice. It goes up to each mountain, and, in tones of holy defiance, flings out the challenge, "Who art thou, O great mountain?" Yea, it grasps the mountain, be it custom or fashion or habit which more iniquitously still "frameth mischief by a law," and casts it into the sea. See this faith and fortitude in Peter. He who had cowered beneath a servant-girl's glance is bold as a lion. "Grant that with *all boldness* we may speak the word without fear" is answered on the spot and at the moment. Thus it was with the primitive, thus it is with the present, revivals. There is an increased courage in battling against sin and Satan, and a

more sensitive shrinking from the very appearance of evil, while the want of concord becomes increasingly apparent between the cup of the Lord and the cup of devils. You can at once perceive how all this will tell favorably on the cause of temperance. When there are multitudes, multitudes in the valley of decision, an exceeding great army in the valley of vision, in whom, by God's Spirit, humility and self-denial, and love, and faith, and fortitude have been wrought, the grace that has brought salvation to them and caused these holy beauties to be inwrought will teach them to live soberly and to do what in them lies to witness before others of righteousness and *temperance*, as well as judgment to come.

During the present season, there came directly under my notice an illustration of the close relation existing between temperance and revivals which deeply impressed me. It was at Windsor, forty-five miles distant from Halifax, the seat of our oldest college (King's), which claims Sir Fenwick Williams, the hero of Kars, and Sir John Inglis, the hero of Lucknow, as graduates—the home, too, of Thomas Haliburton, better known as “Sam Slick”—close to the lovely region which Longfellow, by his exquisite “*Evangeline*,” has made classic. This place, which was wont to be in fullest sympathy with the drinking usages of society, has, during the present season, been blessed with a powerful revival. I addressed a large audience early in April in the Presbyterian Church, the night after the addition of one hundred and two to the communion-roll on profession of their faith. The Methodist and Baptist churches had received yet larger accessions. A revival in the temperance cause was the immediate result. The fruit of the Spirit, at once showed itself in “goodness, faith, *temperance*.” A few days prior to my visit the community had been startled by the discovery, one bitter, cold morning, of a prominent lawyer frozen to death, wrapt in a winding-sheet of snow, outside the closed door of his boarding-house. The man from whom he had got the liquor that stupefied him brought him staggering to that door, and, on being denied admittance, left his miserable

victim to perish, in the spirit of that heartless leer, "What is that to us? see thou to that." The Sabbath following, in the midst of a dense crowd, my Presbyterian brother sounded the tocsin over the body of the man who "died as a fool dieth." He charged guilt right home on those whose hands were red with another victim's blood. "There is no doubt about it, the liquor business is directly responsible for that man's melancholy end. Drink murdered him; drink launched his soul into eternity; drink did it all. I bring that ghastly body in its winding-sheet of snow, and lay it down at the feet of those who gave him the drink; I bring that soul that was launched so unpreparedly into the great eternity, and I lay it alongside of the body; I bring the lost years of life that he has lived and the years that he might have lived, and I pile them up there; I bring the tears and the sorrows of dear friends who are to-day mourning over his untimely fate, and I put them there too." Then, for the remedy, not less emphatically did the preacher "cry aloud and spare not, and lift up his voice like a trumpet." "It is no use talking about reform. Reform in some things is impossible. Reform in Sodom was of no use, so the fire of God came down and burnt it up. Reform among the accursed Canaanites was of no use, so the people of God were sent to clean them out of the land root and branch. And the reform of the liquor business is useless. The only legislation that will ever do here is absolute prohibition. Sweep the whole thing over the wharf is the only thing that will do in Windsor." Thank God, a few ministers are beginning to speak thus.

The Province I have the honor to represent gives further illustration of my theme. Last year very considerable portions of it were blessed with times of refreshing from the presence of the Lord. The Pictou region especially witnessed a more deep and widespread revival than ever before. May we not ascribe it to this that, during that year whose statistics have just been published, there has been a gratifying decrease in the consumption of intoxicating liquors, making Nova Scotia rank as the most

temperate Province of the entire Dominion? In every other Province, except it may be New Brunswick, I regret to mark an increase during the past eight years.

In Nova Scotia, the quantity of spirits of all kinds consumed in 1868 was 401,638 gallons; in 1874, 381,815; in 1875, 276,844. Of malt liquors, in 1868, 74,966; in 1874, 103,896; in 1875, 92,465. Of wines, in 1868, 85,270; in 1874, 64,028; and in 1875, 27,282.

The temperance forces have increased in like proportion. The number of members in the various organizations of the Dominion is as follows:

Sons of Temperance,	37,700
Independent Order of Good Templars,	49,300
British Templars and Associate Societies,	35,000
Roman Catholic Temperance Societies,	20,000
Protestant Church Temperance Societies,	15,000
Open Temperance Societies,	6,000
Total,	163,000

In Nova Scotia, the numbers are:

Sons of Temperance,	11,000
British Templars,	7,500
Independent Order of Good Templars,	6,400
Catholic Total Abstinence Society,	4,000
Other Total Abstinence Societies,	3,000
Total,	31,900

Thirty-one thousand nine hundred in a population of four hundred thousand. The four millions of the Dominion, if represented in like proportion, would have three hundred and nineteen thousand active temperance workers instead of one hundred and sixty-three thousand.

Ireland's wondrous year of grace (1859) very strikingly illustrated the relation of temperance to revivals. The statistics as to the decrease of crime, and especially the crime of drunkenness, during that and the following year, attracted general attention. At Ballymena Quarter Sessions in April, 1860, over a year after the revival com-

menced (and, be it remembered, Ballymena was its very source and centre), "*there was not a single case of indictment upon the record.*" The Rev. Edward Maguire, Church of England minister there, writing to the Bishop of Down, says: "I met a few evenings ago a number of gentlemen connected with this neighborhood. Among them there were three magistrates. Their unanimous testimony was that, since the revival, the public morals were vastly improved, and though, as we might expect, there were some cases of drunkenness and other vices, yet they said that these were quite exceptional. I asked various and independent parties, the barrister conducting the sessions (Mr. Otway), magistrates, and grand-jurymen—all, at different times and in different places—to what cause, in their opinion, was this absence of crime owing, and they each and all at once replied, '*To the revival.*'"

At the Londonderry Quarter Sessions, the same time, there was no criminal business, and his worship the presiding magistrate was presented with a pair of white gloves. At two leading towns in the County Antrim the grand-jury was congratulated on having nothing to do.

The number of prisoners for trial at the Quarter Sessions for the County Antrim, October, 1859—that is, six months after the commencement of the revival—was exactly one-half that of the previous year. In Ballymacarett, an almost exclusively Protestant suburb of Belfast, containing about ten thousand, the police-books of Belfast testify that, from Friday morning, 23d December, 1859, till Wednesday, the 28th December, including the Christmas holidays, only *three* persons were taken into custody in the whole district. The most competent judges, who have made diligent search on the subject, state it as a "fact, which admits of no dispute, *that no person has, during the year in question, been before the police court of Belfast on a charge of drunkenness who had ever been brought under religious influences.*"

Let me adduce further the testimony of a thoroughly unprejudiced witness, the occupant of the bench at the County Court of Coleraine, which, next to Ballymena, was

most closely associated with the origin and progress of the great revival. Addressing the grand-jury, taking a retrospective glance, he said : "When I look into the calendar for the last three months, and in memory look back on calendars that have come before me, I am greatly struck with its appearance on this occasion. During the entire three months which have passed since I was here before, I find that but one new case has to come before you, and one which is, in some respects, very unimportant." After directing the jury as to this case, his worship continued : "Now, gentlemen, as I said before, I am greatly struck at the appearance of this calendar, so small is the number of cases, when I formerly had calendars filled with charges for different nefarious practices. Now I have none of these, I am happy to say. How is such a gratifying state of things to be accounted for? It must be from the improved state of the morality of the people. I believe I am fully warranted now to say, that to nothing else than the moral and religious movement which commenced early last summer can the change be attributed. I can trace the state of your calendar to nothing else."

All this goes to show that when men are "filled with the Spirit" and the Spirit of God is moving on the face of a community, they are not likely to be "drunk with wine, wherein is excess." It also shows that the love of drink, like the love of money, is the root of all evil, and that when this tap-root sin is diminished in its life and spreading, other forms of sin will undergo a proportionate diminution.

The temperance reformation in this great land was the child of revivals. Its rise and progress ran coeval with the remarkable awakening with which the names of Nettleton and Finney are associated. Around its cradle gathered such men as Lyman Beecher, Nathaniel Hewit, Calvin Chapin, and Justin Edwards. Near the close of 1825, fifty years ago, a few devoted Christians, whose hearts had been touched, gathered to ponder and pray over the question, "What shall be done to banish intemperance from the United States?" The formation of the "American Tem-

perance Society" was the result, which was formally organized at Boston on February 13, 1826. Justin Edwards was its nursing father. "On the 27th August, 1829 [his biographer informs us], Dr. Edwards, at the distinct call of Divine Providence, turned aside from the labors of the pastoral office and concentrated the powerful energies of his mind and heart on the enterprise he had already done so much to originate and establish—the promotion of total abstinence from intoxicating drinks, and thus the removal of one of the most terrific obstacles to the spread of the Gospel." Edwards's eighteen "Hints for myself and for every man who engages in the promotion of temperance" fully evince the ascendancy in him all through of the revival spirit. Within six years he could write to the King and Crown-Prince of Prussia: "The number of temperance societies formed in this country is more than *seven thousand*, and the number of persons who have united with them more than *twelve hundred and fifty thousand*. More than *three thousand* distilleries have been stopped, and more than seven thousand merchants have abandoned the traffic in spirituous liquors. More than a thousand vessels sail from our ports in which no such liquors are used, and more than *ten thousand* persons, who a few years ago were drunkards, use no intoxicating drink. They are all sober men; many of them are industrious, respectable, and useful, and not a few of them are truly pious men. In those parts of the country where these societies are most general, industry, economy, morality, and religion have been greatly revived." All honor to those noble early workers, of whom some remain! Mr. John Tappan, long the Chairman of the Executive Committee of the American Temperance Society, says of Justin Edwards: "He looked forward to great results in the further spread of the Gospel when men should universally abandon intoxicating beverages, and with this object in view he was instant in season and out of season. *To cause men universally to be temperate that they might become Christians* was the one great object for which he labored and prayed." Such has been the aim of all true

temperance men, of those especially whose labors in the cause have been most owned of God. Temperance has been made not the supplanter but the supplementer, fulfilling, at most, the Baptist's mission, by preparing the way of the Lord—or the Disciples', in rolling away the stone—distinctly saying: "I am not the Christ, but merely a schoolmaster to lead to Christ."

The wonderful movement in this land in 1858 furnishes one of the best illustrations of our theme. The newspapers and periodicals of that year are crowded with proofs. Take one or two, culled almost at random: "There is a village in the northern part of New York which was notorious for its Sabbath-breaking and infidelity. But, within the last three months, there has been a great and wonderful change. In particular, eighteen out of nineteen persons who sold spirituous liquors have given up the pernicious trade."

A particular case in another locality is thus told: "Since his conversion he has been the object of unsparing hate. *He banished intoxicating drinks from his bar*, opened his house to enquiry-meetings, and has not hesitated to meet the loss of all things to maintain his Christian character unspotted from the world."

The New York *Tribune* testifies regarding the city of Boston: "An increasing feeling in favor of temperance has manifested itself with the progress of the revival, producing a visible effect upon the business of the liquor-sellers. Some of the bar-rooms are almost deserted of customers. It is said that there has not been so little drinking of intoxicating drinks in this city for many years as at the present time."

With reason, therefore, did the venerable Dr. Marsh (who would have rejoiced to see this day and to share in this Centennial celebration) reply to one who asked him *when* the temperance meetings temporarily suspended would be resumed. "These" (pointing to the many meetings that accompanied the revival)—"*these* are temperance meetings. Our cause is not at a stand-still while these are going on."

The prominent revival men in the Old World and the New are temperance men. Our great modern evangelist, D. L. Moody, in whom the revival spirit is incarnated, who has stirred two continents and been a wonder unto many, is known to be the sworn foe of the drinking usages. We recall his shot at the Scottish decanters, and the thundering broadsides he has given to the motley army of rum-drinkers and rum-sellers wherever they have crossed his path. The veteran Marsh's testimony of nigh twenty years might be repeated with reference to the mammoth meetings of the Hippodrome. The views presented of the relation of temperance to revivals should elevate temperance in our esteem, lifting it above the level of a mere social or political question into the heavenly places. It has its humanitarian and economical bearings, and these are most important, but it is an intensely religious question. It enters into the very core of all that is sacred. The spirituous and the spiritual are diametrically opposed. The being drunk on the wine wherein (that is, in which wine) is excess (that is, the liability to excess), is contrasted in Scripture with being "filled with the Spirit." Wherever it has been so to any great extent, the spiritual pulse has been fitful and feeble, the soul or the community has been empty of the Spirit. Never was my native land emptier in this sense than during last century, when the genius of a freezing Moderatism was in the ascendant. Spiritual religion was the sport of the sceptic, the "song of the drunkard." As a consequence, intemperance was rife. Cockburn's "Memorials of his Times" and Carlyle's "Autobiography" furnish pictures of the clerical convivialities that prevailed truly sad and sickening. The highest dignitaries in church and state, the occupants of the pulpit and the bench alike, erred through wine, and through strong drink were out of the way.

The venerable autobiographer, at the age of fourscore, reflects without compunction on the scenes of false delight at card-tables and ball-rooms and taverns and theatres in which himself and his jovial confrères participated. We wonder not that, breathing such an atmosphere, catching

his inspiration from such a source, the great Scottish bard should have so frequently expended the wealth and the witchery of his wondrous powers on wreathing the shrines of Bacchus. It is but a reflection of his training and of the times he lived in, when the Moderates, as they were termed, were in power—"moderate" in their preaching, "moderate" in their piety, but the reverse of "moderate" in their potations. A strange misnomer, indeed, was Moderatism to describe their immoderate carousals. Thank God! this Iron Age of the church is past, we trust never to return. The tide of piety has risen, is rising still, and with it the tide of temperance too. One of the most successful of Scottish revivals previous to the present was in connection with the labors of a revered uncle and cousin of my own, W. C. Burns, the apostolic missionary to China, who were total abstainers at a time it was not so common among the clergy as now.

Some of the prominent actors in the more recent movement have belonged to the same class. If we are to win the Golden Age again, the number of such must be multiplied. If the more than four thousand ministers in the Dominion, and the more than ten times that number throughout the United States, come up together to the help of the Lord, to the help of the Lord against the mighty, so mighty would the Word of God grow and prevail that nothing could resist it. Is the Spirit of the Lord straitened now? No, certainly not. The straitening, if there be any, is all with ourselves. We mourn an absent Lord. We sigh: "Why is his chariot so long of coming? why tarry the wheels of his chariot"? Has he not signalled, "Lo! I come quickly"? Have we not responded, "Even so, Lord Jesus come quickly"? And yet the vision taries. The hindrance is here. Satan hinders us thus at every point in forms whose name is legion. To the Roman patriot Brutus, as he lay dispirited and exhausted under a tree shortly before his last disastrous fight at Philippi for the liberties of his country, a dark and hideous apparition is said to have appeared, probably an optical illusion consequent on exhaustion. "Who art thou?" asked the

hero. "I am thine evil genius," replied the grim phantom; "I will meet thee again at Philippi." Intemperance is emphatically our "evil genius." It has met us often as we have gone the rounds of duty and benevolence. "I will meet thee again," is its doleful refrain. Wherever we go it meets us. At home and abroad it meets us—poverty and crime, disease and death, as hungry jackals, its constant attendants. Hast thou found me, O mine enemy? "Yes, everywhere," every minister of God can reply. And never will we be able to shout triumphantly, "O thou enemy! destructions are come to a perpetual end," until from weeping between the porch and the altar we come forth in our might to wage a good warfare against this common foe of God and man.

The Rev. JOSEPH CUMMINGS, D.D., LL.D., of Connecticut, was expected to read a paper on "The Responsibility of Christian Citizenship," but was unable to be present. In his absence, the Rev. W. F. CRAFTS, of New Bedford, Mass., was selected by the Committee to fill the place of Dr. Cummings.

THE RESPONSIBILITIES OF CHRISTIAN CITIZENSHIP.

Mr. CRAFTS said: Dr. Burns has very eloquently described the relation we hold to the temperance cause as Christians. I am rather to look at it from the standpoint of a Christian citizen; and yet the two are closely connected, as everything we do as Christian men is helping on the cause as related to Christian citizenship. While listening to Dr. Burns on the other phase of this subject, I was reminded of the Irishman who started to drive his horse with one spur, and, being ridiculed, said he thought if he kept one side going the other side would not be far behind. And so it matters not which phase of this subject is put forward, the other side will not be far behind.

The responsibility of Christian citizenship is a subject of peculiar and special interest to us in this centennial year; and that man is not worthy a place in this Christian republic, as a citizen in this favored land, who does not min-

gle in this centennial year, amid the flying flags and the rejoicings of the people, a sense of responsibility in regard to the future, as well as rejoice over the past, looking towards the coming men as well as towards the fathers. The other day I was in Independence Hall, looking upon the beautiful face of Otis, and, going back to the facts in regard to his ancestry, appropriate to mention here to-day, I remembered that speech he uttered in Boston against taxation without representation, of which Samuel Adams said American independence was then and there born. I remembered, also, a point back of that, the foundation back of that speech in the history of Otis. I remember that his biographers tell us the idea of a Christian republic arose in the mind of Otis, from whose mind it spread to others, by reading the First Epistle of Peter, the second chapter—his wonderful picture of a spiritual house, built up together of living stones, with Christ as the chief corner-stone; and remembering that the idea of a Christian republic came from that thought in the mind of the Apostle, I remembered also our responsibility as Christian citizens to the temperance question was also well represented in that same figure. We are in this American republic “a building fitly framed together,” each citizen being a living stone in that temple, and Christ and the Bible forming the chief corner-stone. These living stones, as in the building, are mutually dependent. No living stone liveth or dieth to itself. The stone holds its place, not for itself alone, but for the sake of all the others around it. We are, then, living stones, part of the great building of our national independence and character. While in those countries which acknowledge the divine right of kings the monarchy is one soul, surrounded by the walls of a great castle, in our country there is a king everywhere, the very castle itself made up of living stones or independent and interested citizens.

Now, the question practically before us is the responsibility we have as Christian citizens to this temperance question. And I think the first responsibility we have is to take a decided stand in the community—throwing aside

all attempt at neutrality, to take a square, unmistakable, decided stand in favor of the cause of temperance; to put up before this temple of our liberties the two strong pillars, as Solomon of old—Total Abstinence and Prohibition—on which the temple must rise.

I know there are a great many questions on which we differ—on church government, dress, social distinctions, and judgments on a great many things; but there is one question on which no good man can differ from another—the question of right against wrong, of truth against error; the question which has gone through the ages under various names and forms, but notwithstanding has been the same question all through history. That question appeared first in Eden. There it was God against the devil: Shall I obey God or the devil—the right or the wrong? It came up on Carmel: Shall I obey the Baal of wickedness or the God of righteousness? Again in Pilate's hall the question came up: Shall I release Christ, or condemn him?—the same question, only a different putting of it.

This question of right against wrong appears to-day in one form in the question before us: Shall I help or hinder the cause of temperance? There is no neutrality. Now, mark how essentially alike the character of this question has been all through these years. In Eden we find the devil introducing license; God, prohibition and abstinence. And so all through the years it has been essentially that: God and his people for temperance, the devil and the debased for intemperance. Look at the company on Carmel. On one side the Baal worshippers all alone; on the other side the godly and pure, who are in the majority, because God is on their side. Then look at the division of parties in Pilate's hall. On the one side the rabble, lustful and passionate, led on by a few unprincipled, malicious leaders; on the other side the only pure man in all that company, the faultless Christ; and the only woman, so far as we know, represented in that gathering, Pilate's wife. Look at the gatherings to-day, the Brewers' Congress and the Temperance Congress—on one side that which is unchristly, which would crucify Christ, if in the

world to-day, for the sake of money and ambition and pride; on the other side all that is Christly, especially the pure, true womanhood of the land.

You say, as you look back to Eden, "That was the great issue; all the issues of posterity were involved"; but where is the question that touches posterity more than this which calls us together? You say the question on Carmel touched the honor of God; but where is there a question that touches the honor of God with more dark stains than this—blocking the efforts of the missionary, dragging out of the church those who are trying to serve God? You say the question in Pilate's hall was one of life or death. Pray tell me where one is more squarely wrought out for us than this of temperance, that takes 56,000 out of our land, and sends men by regiments down into drunkards' graves every year? You say the question in Pilate's hall touched the honor of justice. Ah! where is the question that touches justice and all that is noblest and best more than this question between license and prohibition, total abstinence and indulgence?

I say, then, there is no room for neutrality on the part of any Christian citizen. No one has any right to be in doubt which side he is on in this matter. I think there are too many in the Christian church who are apparently descendants of Mr. Facing-both-ways, belonging to the family of Mr. Dubious. Ah! it is fortunate there is a fence around the vice, or we should have an indefinite multiplication of worthless kinds of citizens forthwith.

Passing this point, I believe and think that the most thoughtful temperance men believe also that, as Christian citizens, we are responsible to vote as we pray. The watchword of Massachusetts is just that: "Vote as you pray." If a man attempts to go in two directions at once, he is torn asunder. He must go, with the energies of his whole body, in one direction, or he is constantly rent or is at a standstill. "But a great many have a distaste for politics," it is said. The best excuse I ever heard for being on the fence was that it was so muddy on both sides that one didn't dare to get down; yet that is only a sharp way of

putting it. There are more than two places of getting down ; there is a place somewhere that is not muddy, and there the Christian stands. I see by the statistics that thirty-three per cent. of the voters of America do not vote. Who are they ? The men who can get five dollars for their vote—the most degraded and ignorant and immoral and disinterested ? No ; they are among the pure and noble and good, who are disgusted with politics from its trickery and wire-pulling. I think every such man makes a mistake—a grand mistake. A good man once said : “ I am not going to vote ; my citizenship is in heaven.” That sounded beautiful, but it is contrary to the principles of the Bible, and his friends soon persuaded him out of so strange an idea. I imagine away up Mount Zion, when Moses’ face became a mirror to reflect the glory of the Almighty, he wanted to stay there, and make it his home, and sing and shout for ever ; but it was his duty to go down to those calf-worshipping Israelites, rebellious and stiff-necked, teaching them the good and right way. He had this ecstasy that he might be the better prepared to do the work. His citizenship was in heaven for a few moments, that he might be a better citizen here. I imagine Elijah in his cave, hearing the voice of God after all his trials, would say :

“ My willing soul would stay
In such a place as this,
And sit and sing herself away
To everlasting bliss.”

But that very still, small voice that came so cheerfully to his ear was the voice that told him to go and trouble Israel with the truth and reprove Ahab and Jezebel. And so Peter, when on the Mount of Transfiguration, said : “ Lord, let us make our abode up here away from cares and persecutions ; we’ll build a tent for you, and another for Moses and Elias.” But no, they were not to stay there, only for the needed preparation, while at the base of the mountain the devil was tearing a boy almost in pieces ; they must go down to deliver him. These are pictures of just what our heavenly and earthly citizenship should be.

We are to go into prayer-meeting, and from there to the polls. We would rather go to church than to a caucus; but the church first, and afterwards the caucus, if duty calls us there, even though repellent. It was not pleasant to Moses to be among the rebellious people, yet duty called him there; and it was not so pleasant for Elijah to confront Ahab as to talk with God, but it was the best place for him. It was not as pleasant for Peter to go down and struggle with sin, but it was better for him to be there, while it was good to be in the mount of preparation.

Let us, then, vote as we pray, though it may be distasteful. I have not heard a grander thing about a Christian minister lately than of those two ministers in Chicago who stood all night in the ward-rooms watching those men who were ready to stuff the ballot-boxes and elect corrupt men. That was as appropriate work as preaching—watching against corruption through the long hours of the night. I don't believe in the influence or character of those men who, because politics are corrupt, stay at home and make them more so. Unconsciously those men play Pilate. They have the balance of power to control the elections of the country if they cast a conscience-vote, and yet they wash their hands and say they are irresponsible for this great corruption; that they won't have anything to do with the matter.

Another point: We are told that a vote for temperance or prohibition is thrown away. A man in Bedford did that for twenty years. They called him the one-man power; but he held on his way—it was an educational power. But apply that in another case—that this vote is thrown away. I pride myself in nothing more than that I cast my first vote for Robert C. Pitman, the temperance candidate for Governor of Massachusetts. I think he received but seven votes in our place. That vote was not thrown away: it was a protest against corruption. Suppose Barbara Frietchie had said, as those horse and foot came marching into Fredericktown: "It's of no use for me to hang this flag to the window; this is all a waste of time and bunting; it won't sweep back the tide of war now."

Ah! she took no time for such reasoning, but flung the flag to the breeze in the face of all opposition, and, though she didn't stop the invading army, yet she taught a lesson that has not been excelled in the last fifteen years. What has done more to influence freedom than that example? It has been an educational power, a great moral force. So you cast your ballot for temperance. It may be all rent to shreds by ridicule, and seem to be utterly worthless, but that ballot, as reported and ridiculed and talked about, is a means of education. You have shown your colors; you have protested against wrong; you have shown your interest in God's cause of right. Shall I believe in conscience-votes? Every man must look at the issues. Other questions sometimes come in, and there are two issues. Ponder the case but never for the sake of personal ambition or gratifying a man's desire of office or to be victor; should a Christian man cast his vote against the cause of temperance, or without regard to that supremest issue of our day.

And every temperance man is not only responsible to vote right, but to put an example with his vote. I live in the strongest prohibition city in New England—a city that for three years elected a prohibition mayor; but now we are under the opposition rule; but we cast last year 800 votes, out of a population of 25,000, for mayor. I noticed, however, that many a man who kept his wine believed it was best to have prohibition, and voted the prohibition ticket. It reminded me of a temperance hotel I saw in Scotland. Riding along the streets of Glasgow, I was delighted to see the sign of a temperance hotel, but on looking again I saw another sign: "Wines, liquors, and spirits"—one story was temperance, the other liquor; and you couldn't go into the temperance hotel without going by the saloon. Ah! that is a picture of many people—the upper story is temperance, but the lower story is wines, liquors, and spirits. But the temperance citizen is to be temperance in the first story as well as the second—mouth as well as brain.

I have thus barely touched upon this question, and in

continuance of the thought I suggested at first I wish to say something which is itself an eloquent protest against intemperance. I hold in my hand a piece of fungus from the largest of the great wine-vaults of London, that are made like catacombs under the immense docks. The wine-catacombs from which this fungus came extend underneath seventy acres, and the double tracks of scantling which are laid in the narrow passages between the rows of wine-casks are together 210 miles long. Imagine, if you can, a dark city, having 210 miles of streets, with piles of full wine-casks for houses on either hand through all that distance! Overhead hangs fungus, slimy and soft stalactites, formed of the rising fumes of the wine. There is a superstition mentioned in Dickens's story of "No Thoroughfare" that if any of these fungus fall upon a person it is a premonition of approaching death. But it is not from the roof, but rather from the floor, of that vault that the messenger of death comes. Guy Fawkes's barrels of gunpowder under the Parliament House were not so dangerous or deadly to England's great men and all her interests as these barrels of liquid death, placed there through the devil's plot to destroy all that is good and true. Under the palace of our republic, built up of living stones, there is the same terrible evil—the power of intoxicating drink. May God help us, with all the powers of voice, and pen, and influence, to defeat this terrible rum-plot against the best interests of our country!

Rev. DANIEL READ, LL.D., of Brooklyn, read a paper on—

THE SALE AND USE OF INTOXICATING DRINK AS AFFECTING EDUCATION.

In the year 1856, I was called to the presidency of Shurtleff College, situated in the town of Upper Athens, Ill. This town is virtually a suburb of both Alton and St. Louis, and contains some 2,000 inhabitants. Upon College Avenue, the principal street of the town, between the col-

lege and post-office, a distance of about one-third of a mile, there were three liquor-saloons. Of course all the students were exposed to the temptations presented in these saloons daily as they went to and from the post-office. As was to be expected, I found the use of liquor quite common among students, and the first year of my administration the faculty were obliged to send away fourteen young men on account of their intemperance and of disorder growing directly out of the use of liquor. By this means the college was deprived of the income which these students would have paid into the treasury, and the town was deprived of the money they would have spent for board and other expenses; and, the worst of all, these young men were tarnished in reputation and deprived of the opportunity of obtaining an education, and thus doomed to positions of inferiority in this world and possible ruin in the world to come.

Parents would often say to me as they committed their sons to my care: "Do watch over their morals; especially guard against intemperance." Under these circumstances I felt that something must be done to protect these young men, and the college, and the town itself from such losses as had resulted, and must inevitably result, from the sale and use of intoxicating drinks. This was our resort: the Board of Trustees of the college drew up a petition to the State Legislature, asking them to pass an amendment to our college charter, prohibiting the establishment of any liquor or beer saloon, gambling establishment, or house of ill-fame within one mile of the college building, and subjecting to fine, and imprisonment in case of failure to pay the fine, any person who should be in any way connected with said establishments. This amendment was passed by the Legislature and became a law.

Its provisions seem very stringent. Action might be had against any person violating this law, upon complaint of any three trustees of the college. With this law we began a campaign against the saloons, and after a few hard battles routed the enemy, drove him from the field, and have held full possession now eighteen years. I remained

president of the college for nearly fourteen years, and during the last twelve years we did not send away as many students for intemperance as during the first one, while the saloons were open under license.

Having had such an experience of the influence of intemperance upon education and of the practical working of prohibition, you will of course expect me to advocate prohibition in the interest of the cause of education. Our educational interests suffer most of all and first of all from intemperance. Even drunkards must have bread and clothes, and so they devote time and labor and thought enough to procure these for themselves and their families, until they become utterly incapable of doing this. This law of necessity imposes a check upon the indulgence of the appetite for strong drink. But there is in man's nature no such imperative necessity for education, and hence the interests of education will be likely to suffer more than any material industry which is related to the supply of our bodily wants.

The acquisition of learning beyond the merest rudiments requires time and money, and a certain elevation of thought, and noble ambition for self-improvement; but intemperance is fatal to all these.

Those who indulge in strong drink not only squander their own time and money, but they also virtually squander the time and money of their children and friends, by making it necessary for them to labor for their own support, and in the end for the support of both the rum-drinker and rum-seller. All the cost of drunkenness falls ultimately upon the sober and industrious. Multitudes of young people are now working to earn their own living who might be in school if their parents had never used liquor. Compulsory education will to a certain extent protect the interests of primary education, but the higher education must suffer very largely while intemperance prevails.

And nothing could be more fatal to that noble ambition for self-improvement which stimulates to the higher educa-

tion than intemperance. The whole tendency of intemperance is to repress the moral and intellectual faculties, and to develop the animal appetites and passions. Lust and violence are the universal fruits of drunkenness, and an aggravated tendency to these is transmitted by drunken parents to their children; while the necessity of violence against the drunkard in self-defence develops the lower faculties in children already half grown up.

It has been found by actual count that four-fifths of all the criminals convicted in our courts are uneducated, and that sixty per cent. of all the paupers supported by State charity are uneducated; also that the probabilities of pauperism are sixteen times as great among the uneducated as among the intelligent. Thus we see how intemperance, by hindering the progress of education, tends to multiply greatly the burdens of State taxation for the control and support of criminals and paupers.

There should be a powerful motive for prohibition in the money already invested in the cause of education, lest intemperance should render it in vain. The General Government has granted sixty-eight millions of acres of the public lands for educational purposes, besides a reserve of 7,833,000 acres for agricultural and mechanical purposes.

The sums invested in denominational and private colleges and schools amount probably to \$81,500,000, and the several States have invested in school property probably \$150,000,000. The aggregate value of these permanent investments by the General Government and by the several States is probably \$231,000,000; and besides this the several States raise by taxation \$72,630,269 per annum for the support of the common-school system, including normal schools and State universities. This large sum of money shows the estimate which the American people put upon education. Whatever causes are at work to render this large sum of money inoperative and defeat the ends for which it is paid, should, if possible, be removed. This money has been raised under the inspiration of the highest and best of motives, as

well as for the best of purposes and by the best classes of the people ; hence the most stringent laws should be enacted to prevent these funds from failing of their object, and to remove the causes which threaten to thwart the design of those who invested them.

But, on the other hand, large as this sum of money is which is paid out for education each year, a vastly larger sum is paid out by our people annually for strong drink. It is estimated by Dr. Hargreaves that the market value of malt and distilled liquors consumed as beverages during 1872 in the United States was \$735,720,000. This is more than ten times the amount raised that same year for school purposes by the several States. Can there be any surprise that our schools accomplish no more for the elevation of the nation? It is as if you should put one powerful engine at the head of a train of cars, and then put ten engines on to the other end of the train, headed in the other direction. In that case, which way would the train move? It is mathematically certain that the train would move backward. So it is morally certain that crime and pauperism must increase while more is expended for strong drink than for education ; and this conclusion accords with actual facts. In the State of Pennsylvania within the last twenty years, the number of pupils attending the schools has increased fifty per cent., and crime has increased sixty per cent. !

It should be borne in mind that this money is spent mostly by the poorest and worst classes of our population ; that the manufacture and sale of these liquors are chiefly carried on by foreigners who have no fear of God before their eyes, and who are destitute of those patriotic motives which should influence every true American citizen. Hence our holy religion, our right of self-protection, and our patriotism combine to urge us to enact and execute prohibitory laws to prevent the devastations of intemperance, especially upon the educational interests of the country.

The manufacture and sale of liquor interfere with our school work by demoralizing all classes of society, but es-

pecially the officers of the Government and the masses of the children and youth.

Whiskey rings have become notorious. The profits of the trade are so enormous and the facilities for fraud so great that few men have moral principle and stamina enough to resist the temptation to cheat the Government. Either bad men alone engage in the manufacture and sale of liquor, or the business makes bad all who engage in it, and in either case should be prohibited.

The depravation of character among children arises chiefly from the habit of families of sending their children to the saloons to purchase beer and liquor for the use of the parents. This makes the child not only familiar with the drinking habits of the parents and of those who frequent the saloons, but also exposes them to all the scenes of revelry and violence, and all the vile language, of those hot-beds of vice.

By this early exposure the children become corrupted and hardened in the most susceptible period of life, and so are unfitted to profit by the opportunities of education afforded to them by the State. Clearly, if the State has the right to provide the means of education for all by taxation, and then to compel the attendance of the children upon the schools for a limited period, she also has the right to remove any cause which so powerfully and sadly counteracts the influence and design of the schools as the liquor-traffic does.

And the students in our higher institutions of learning appeal for protection to the State even more powerfully, if possible, than the younger children of the common schools. These students are most of them away from home, away from its restraints and encouragements, where neither the authority nor love of parents, nor the feelings of sisters and sweethearts, nor the public opinion of those who know them, can exert their influence upon them as they have heretofore. Under these new circumstances, the young men are often tempted to indulge in the use of strong drink by a sort of reckless curiosity to know how

it feels to be drunk, or by a desire to stimulate themselves for some extra intellectual work, or, what is more common, by the social influences of jolly companions. It is a sad but well-known fact that two or three fast young men have more power to direct a college class into sinful and foolish indulgences than five times their number have to direct them into the practice of honorable courses and customs, or than all the rest have to resist. A fear of being thought puritanical, or of being thought to be tied to a mother's or sister's apron-strings, combined with a desire to be thought a good, generous fellow and to obtain the goodwill of all, often leads a young man to begin a course of tippling; and when once such a course has been begun, it is almost impossible to stop or retrace one's steps and regain the confidence he has forfeited.

Surely every local government where these young men may be congregated in college owes it to them and to their parents, as well as to the institution and to themselves, to protect these students from these destructive influences by stringent prohibition.

Beyond the immediate protection given by prohibitory statutes and a rigid enforcement of them, these statutes have a most important bearing upon the education of the public conscience.

There are multitudes of the people who are accustomed to look no further than State laws and established customs for the determination of moral questions. Whatever has the sanction of law and of established custom is right in their estimation, and whatever is forbidden by law they soon come to consider as wrong. They believe the liquor-traffic right because it is legalized, and then they conclude that if the traffic is right the use of liquor is right, and so they feel no scruples of conscience either in selling or drinking liquors, even though fear of the physical consequences might deter them from drinking. These considerations render it very important that the Government should put itself on the side of right by all its enactments, and should take the lead in all measures for the education of

public opinion. If men will do wrong, they should be left to do so without the sanction and shield of the Government, so that the voice of the Government should always be heard speaking with divine authority against all wrong.

In closing this paper, I venture to urge upon the boards and faculties of all our high institutions of learning that they take immediate steps to secure from their respective State legislatures laws similar to that which we had in Upper Alton, and then that they enforce them rigidly at whatever cost of time, money, and personal discomfort.

The results of this would be far-reaching, radical, and revolutionary. The young men now in those institutions of learning will control the destinies of the nation at the beginning of the next century. If they shall have in their Alma Maters a practical demonstration of the efficiency of prohibitory laws to prevent the evils of intemperance on a small scale, they will be prepared to try them on a large scale, and expand over the face of the continent the charmed circles within which their own characters have been formed and their intellects trained for the work of life. And I can assure the officers of those institutions of learning that a few brave men can execute such prohibitory laws if once obtained. One can chase a thousand, and two put ten thousand to flight.

The angel of the Lord—before whose presence, as he came from heaven to roll away the stone from the sepulchre of Jesus, the Roman guard fell down as dead men—will be with them, and before his refulgent and august presence the motley hosts of intemperance—maker, vender, and drinker, and their abettors—will fall as dead men, and the temperance reform, inspired by the risen, living Christ, and depending for success on his Gospel of love and his Spirit of power, shall rise from the tomb and go forth with Christ to the conquest of the world.

The BUELL FAMILY sang a temperance rallying song.

Discussion on the paper read was postponed in order to hear a paper on "Drinking among Women and in Families," by Mrs. HELEN E. BROWN, President of the Woman's Chris-

tian Temperance Union, New York ; read by Mrs. SUSANNAH EVANS PECK of New York, who was under the necessity of leaving before the close of the session.

DRINKING AMONG WOMEN AND IN FAMILIES.

THE assertion that drunkenness prevails to an alarming extent among women is usually repelled with horror, and the cry of falsity and exaggeration for a time throws the temperance work and workers into disrepute. But observation and practical experience in the temperance field will carry conviction of the fact ; and it is certainly the duty of every one to examine candidly the evidence presented, and accept such as can be substantiated, however humiliating or distasteful.

In the early days of the Crusade, after an urgent appeal to our brothers in a crowded assembly in behalf of total abstinence, we were met with the startling question : "Why do you always address men ? There is a saloon, not two blocks from here, kept and patronized entirely by women." Twice was the remark made in our hearing by persons of a social position which gave them opportunities for knowledge, "Half the ladies of wealth and fashion in New York City are unable to receive their friends after lunch." The repetition of the expression led us to enquire into the matter, and though we are constrained to believe this an over-statement, we are assured by physicians that it approximates the truth.

That inebriety among women is very common in all classes of society, is beyond doubt, but yet it is not obvious, for several reasons. The quantity of liquor taken may not be great ; for it takes far less usually to intoxicate a woman than a man. The woman, when she perceives the effect of the poison draught, may retire to her couch and sleep it off ; and, if disease is induced by its habitual use, there are numerous technical terms and names under which the true nature of her malady may be disguised.

Nor are the victims of this sin alone to be found, as many suppose, among the dwellers in the tenement-houses and purlieus of the city. We discover them among the educated and cultured, amid all the appliances of wealth. It is by no means an unusual occurrence to see ladies intoxicated in the streets and stores, sometimes with the pitiable addition to the scene of a little child, trying, with manifest distress, to get the sick mamma to a place of safety. We have but to live awhile in our fashionable boarding-houses and hotels, and we shall find facts enough to corroborate the statement we have advanced. The keepers of our popular restaurants declare that they cannot maintain their business if they do not provide liquors for their lady customers. Even school-girls must have a stimulant with their noonday repast; and a private governess affirms that she can do nothing with the little pupils after lunch. Numerous and most thrilling incidents could be given and verified to confirm these statements; but similar cases are manifest to every one who has an eye open to observe.

That these habits prevail more in city than in country is also apparent. Our large cities present more inducements and more opportunities for the indulgence of this vitiated appetite. Life in the city is a perpetual whirl. Its excitements exhaust, while the so-called claims of society press, and stimulants are resorted to as a necessity to keep up the matron's strength for the busy round of duty at home and abroad. On the other hand, the daughters, unoccupied except with selfish pleasure, complain of ennui and depression which useful work would wholly dispel, and eagerly accept the cordial or tonic. The agreeable remedy in both cases is repeated as the symptoms return, until the appetite is confirmed, and Satan has wound around his victim the iron chain of habit. Then follows the rapid deterioration of body, mind, and soul, and ere long the sad finale. By solitary confinement in her own house, commitment to a lunatic or inebriate asylum, the victim is screened from public exposure, and at length the grave hides all. "I have a relative," said a lady not long since, "who is never accessible to her friends. They believe her to be a suffer-

ing invalid, but no one suspects the truth, which I know to be confirmed drunkenness." Said a physician's wife: "I have lately come by accident into possession of facts in regard to a patient of my husband. She is a lady of wealth, with a lovely family, and her husband and children are driven almost to distraction by her habitual inebriety. It will result in the breaking up of that home." "What shall I do with her, doctor?" asks an agonized father as he points to his beautiful and accomplished daughter dead drunk upon her couch. "Send her to some institution where she will be watched and restrained," is the reply; and there, as an invalid, few of their numerous friends suspecting the truth, she is placed.

The development of such facts has led us to enquire into the causes of this alarming evil, and we conclude that the very general use of alcoholic restoratives, in cases of debility or acute pain to which women are liable, or by mothers during the infancy of their children, and the employment of wines and brandies on the table and in the kitchen, are the most prominent.

When wine is a portion of the daily dinner, mother and daughter are both expected to partake, and, though it may be for a time in moderation, circumstances will arise to make an increased draught seem needful, and the result is inevitable. "You are not as well as usual, wife, to-day; you must drink a glass of champagne." The glass is quaffed, and a second, and before the repast is concluded the stimulant has taken effect, and the lady is excited and flighty. A walk on the verandah in the cooling air is not sufficient to dissipate the influence, and the mortified husband has to lead his disabled companion to the lounge in the shaded apartment, and leave her to sleep off the effects of the liquor. Drunken ladies! Alas, alas, were the front walls of the brown-stone houses in the city, or the elegant cottages in the country and at the seaside, removed, what sights, revolting to the moral sense of every true-hearted woman, would be revealed!

But we believe, prevalent and fatal as is the domestic use of alcoholic liquors, their use as medicine is the rock

upon which the majority are wrecked. It is our deliberate opinion that physicians, by an inconsiderate recommendation of stimulants to their female patients, are creating and perpetuating intemperance in the community to a fearful degree. It is a cheap and easy prescription for the peculiar ailments to which women are liable. The wife, exhausted with the care of an invalid husband, must take a glass of wine daily, the physician and friends never thinking that the habit thus formed will be her ultimate destruction. The teacher, suffering from steady application to her profession, needs a glass of porter with her dinner. Before long, accidentally dining where her usual tonic is not provided, she discovers by the depression and hankering that follow that appetite has the mastery over her; and happy indeed is she if, with a quick perception of the reality and a stern resolve, she escapes the danger by indulging no more. The convalescent girl must take an egg in a glass of wine when she rises in the morning, and before she is aware she finds herself rising earlier and earlier, so eager is she for her relishful medicine.

In extreme cases, where "alcohol is the one thing which stands between the patient and death," it would be unbecoming in us to condemn its use; though we rejoice to see many eminent professors of medicine, in the advanced light of the present time, declaring that "it may be wholly dispensed with without injury to the sick, every intelligent physician being able to supply its place with other remedies of equal if not greater value." Such is the opinion of Dr. N. S. Davis, of Chicago; of Dr. Stephen Smith, of New York; Dr. James Edmunds, of London; and many others.

But every one knows that alcoholic stimulants have been, and still are, largely used by medical men where no real emergency exists. Satan has employed his arts to deceive the profession and the people. The much-famed modern preparations, bitters, cordials, elixirs, etc., etc., are the keenest devices of the arch-enemy. It is he who has devised them, who makes men and women believe in their need of them, and impels physicians to find in them a convenient substitute for severe prescriptions or for the

still more unpalatable advice of no medicine at all. Said a New York physician not long since: "Many persons, particularly women, who apply for medical treatment need none. They would be well enough if they would go to work, and think less about themselves. But the doctor in attendance feels bound to administer something, and finds these preparations very convenient." They are, however, only alcohol in disguise, as he well knows, and thousands are this day victims of the deadly sin of drunkenness who trace their appetite directly to the doctor's advice and the "innocent tonic" taken as medicine.

Among the lower classes, also, we may easily trace the intemperate habits back to the early cause. Many a Christian lady who would on no account drink wine or brandy herself, or place it on her table, supplies it for kitchen use, not seeming to suspect for a moment the danger to which her cook is thereby exposed. "We can scarcely procure a servant who does not drink, unless we get a green girl," is remarked by a housekeeper while she thoughtlessly orders a bottle of choice wine or brandy for the jellies and sauces of which her household are so fond. In a little while the cook quietly says that the bottle is empty and must be replenished, and the renewal is made—is it not strange?—without the slightest suspicion that it may have been used for other than the prescribed culinary purposes. And yet women resent the imputation, when it is suggested that they are demoralizing their own domestics and extending indefinitely an evil at the mention of which they shudder.

Ignorance of the nature and effects of fermented as well as of distilled liquors is another fruitful source of trouble. There is a mistaken notion prevalent among the laboring classes that beer is wholesome and nutritive. "I always use beer for my dinner instead of meat, because it is cheaper," said a poor woman, just waking up to the fact that her appetite for that beverage was standing in the way of her spiritual advancement. She had had no one to teach her that the nutritive quality of beer was slight, while its alcoholic properties were doing her a positive in-

jury. And thus many a woman uses it, supplies it for her family, and gives it even to her babe, with the false impression that she is acting wisely and economically.

Laboring women, too, are exposed to danger from the carelessness of physicians, the dispensary doctors often finding a prescription of gin or ale the most ready way of disposing of a troublesome patient. And an evil more terrible even than her own self-destruction is found to arise from the recommendation of liquor to mothers to stimulate the needed nourishment for their babes. Better would it be, indeed, for the child to die of starvation or from the use of other food than to have it daily drugged by the mother's milk, and receive from its very birth an appetite which will be like a despot through life, and finally ensure its utter destruction.

Many in all grades of society drink from politeness when invited by others, because they are too good-natured or weak to refuse, or because they do not know any better. Too little knowledge is diffused upon the subject. The pulpit and the press are alike faulty in this respect, and multitudes go down to death the victims of an enemy they have never recognized but as a friend.

What is to be done? Diffuse knowledge? Scatter temperance literature? By all means; but that is not so effectual after all as the living voice. In high circles, tracts and books will not be read; in the lower classes, they cannot be to any great extent. But let the pastor, the Sunday-school teacher, the city missionary, the Christian worker, take pains to instruct the uninformed, and let parents talk freely on the subject to their children. Explain the poisonous nature and deadly effects of alcohol; warn all of the peril to body and soul from habitual indulgence; point to healthful substitutes; and, by every suitable motive, dissuade from its use. Show that not only the safety of the present but of future generations is dependent on the issue. For our American people before long will become physically and mentally demoralized, and eventually, as a nation, debased and extinct, unless our women are rescued from the disastrous habit of domestic and social drinking.

And nothing can save us but a stern principle against all use of intoxicating liquors. We must banish them resolutely from our homes. Here woman bears sway ; and results for good or evil depend mainly upon her will. Sisters, let us hear the voice of God in the concise Scriptural injunction : "Neither give place to the devil." Let us suffer no crevice, no guarded door, no spare corner, where this devil of strong drink can get in or find lodgment. If stimulants are not at hand, we shall not be tempted to use them. And if they are never used at home, the temptation to drink elsewhere will be immeasurably diminished, and the mischiefs to which we have alluded will be prevented. We shall be safe ; our children, our servants, our visitors will be safe ; and the community and the land be spared the reproach and loss now so seriously threatening.

Who will not make such personal sacrifice for the sake of right and purity, for the safety of children and children's children, for the cause of God ? What Christian woman, especially, will hold back her influence in such a crisis as this, when so much is at stake, and fashion and appetite alone intervene ? Let us, in the name of Christ our Lord, be faithful to our individual duty.

"Unfurl the Christian standard
With firm and fearless hands !
For no pale flag of compromise
With error's legion bands,
And no faint-hearted flag of truce
With mischief and with wrong,
Should lead the soldiers of the Cross,
The faithful and the strong !"

After reading the paper, Mrs. PECK was invited to address the Convention on the subject of the paper. She said the reading of the paper reminded her of a circumstance which transpired several years since, long before the Crusade was thought of, when there were very few women working in the temperance cause. I had just closed an address to young men on the subject of temperance, when an old man, very well and favorably known to many here, Father Hunt, rose and said : "Miss Evans, it is all very

well for you to address yourself to young men. God bless you in it! I hope it will do them good; but," he added, "you take the word of an old man for it, it will do them ten times as much good if you address yourself to young women. Get the women enlisted in your cause, and then there will be some hope for the men; but just so long as mothers will put the stuff upon their table and use it in their cooking, just so long will children continue to form habits in future years that will make those mothers' hearts wring with anguish, and bring their gray hairs with sorrow to the grave; and just so long as young ladies, with their smiles and their blandishments, will offer the tempting glass, just so long will young men continue to yield to temptation, and the land be cursed with a fresh supply of drunkards." And, ladies, that old gentleman was right. A great responsibility rests upon us in this matter. It is recognized now a great deal more than it was at that time, and yet even now, in these days of Crusades and Woman's Unions in various parts of the country, and the great Woman's Conventions taking place everywhere, women still need to be educated on this point. We have the power to banish temptation from our homes at least, and purify the whole moral atmosphere which surrounds us. Society has given to us the undoubted control of the social circle. Now, there may be a great variety of opinions regarding the propriety of woman taking the public platform or pulpit to lecture on temperance or any subject; but there is only one opinion regarding woman's influence in the social circle. Nothing can exist in the social circle unless we permit it. If, then, the atmosphere there is reeking with vice and licentiousness, and tainted with the fumes of liquor, it is our own fault; we permit it to be so; we are absolute queens in the social circle, and none will dispute our supremacy. Let us, then, mount the throne of moral rectitude, and wield with no uncertain hand the sceptre of truth and purity. Let us insist that all who enter the charmed circle of our homes shall leave behind them all habits and associations which tend to pollute the moral atmosphere and to render even the sacred precincts of home

an uncertain asylum for the innocence of childhood. In short, let us demand of men the same purity of life, the same uprightness of heart, the same freedom from disgraceful habits, that they have the very good sense to claim from us. Then will our homes be indeed sanctuaries ; then, and not till then, will it be easy for us to train up children in the habits of temperance, morality, and Christianity.

Rev. Prof. HENRY BUTTZ, D.D., of Drew Theological Seminary, Madison, N. J., was invited to open the discussion on the first two papers read. He said he was taken very much by surprise, but would speak particularly of the relation of temperance to our educational institutions, and wished especially to commend the sentiment urged by the speaker advocating legislative action in defence of the educational institutions of the country. It occurred to me while he was presenting his paper that the suggestion made by him, that if each one of our educational institutions, for instance, throughout the State of Pennsylvania or New Jersey, were to send in just such a petition as was sent in by the college referred to in that paper, there would be a forward movement made in the temperance cause of a magnitude we do not now conceive of. I do not know to-day how many institutions of this kind we have in the country, but I know there are villages scattered all over the States in which there are educational institutions that have very close relations to the hearts of the people, and which reach wide circles of influence ; and I believe that to-day more legislative action would come by just this method than anything I can now conceive of ; and I hope it will be pushed in all parts of our country.

Rev. P. COOMBE, Agent of the Philadelphia Conference Temperance Society, said there was a mistake with regard to the consumption of liquors in one of the papers read. The simple fact that the revenue system reports that so much whiskey has been made in the country proves nothing concerning the consumption. He hoped the author of that most valuable paper would not suffer it to be published without first making a correction on this point. In

1867, \$206,000,000 of revenue were paid on whiskey at \$2 per gallon; last year, \$180,000,000. That makes, in round numbers, 100,000,000 gallons of whiskey in 1867. Last year we produced 60,900,000 gallons, a falling-off of 40,000,000, the consumption of whiskey for drinking purposes in this country falling off 50,000,000 of gallons at least since 1867. That does not show much increase.

Again, in 1867 we had about 4,500 licensed distilleries; since 1870 we have not had 800 any one year. In 1870, the Whiskey Ring was broken, and there has been no national Whiskey Ring since. All the fight of the revenue department has been in the West. Last year we had 667 distilleries, and not 650 of these were running through the year.

Another thing that deceives the people is this. The same thing has happened to the distilling interest as to the tanning interest. When we old men were boys you couldn't find a tannery outside of a town or city, now they are away up in the woods, because it was found cheaper to take the tannery there than to bring the bark to the city. For the same reasons, distilleries are leaving the seaboard and locating and increasing in the West. There is where the grain is raised, and it is too expensive to make whiskey here except of a very fine grade; and yet you will find in the revenue figures that during the last eight years we have lost about four thousand distilleries. The Brewers' Congress report a loss of eight hundred and eighty breweries out of two thousand nine hundred and eight during the last eighteen months. What leads people astray is this: one-third the whiskey made is used for other purposes than drink, and that proportion is constantly on the increase, because of the increase of population; so that if you made 60,000,000 gallons last year, you are not to suppose that anything like that was drunk.

Again, in 1874 you made 68,000,000 gallons of whiskey, in 1875 less than 61,000,000. And more than that, at the close of the revenue year there were over 13,000,000 gallons in barrels not used. Hence, there cannot be an increase in the consumption of liquor. There is another thing leads

people astray, that is, the number of drunkards does not decrease in the proportion to the decrease of consumption of liquor. It takes less liquor now to make people drunk than it used to; the liquors are fraudulent, poisoned. There are not one hundred gallons of pure liquor on common sale in Philadelphia. Intemperance, so far from being on the increase in this country, has fallen off in the last eight years at least one-third.

GEORGE GROSS, M.D., of Washington, D. C., said he had been practising medicine for over forty years, but for the past several years had not used a drop of liquor in his practice. He believed that physicians were doing more to encourage intemperance than all other classes of men combined. Having graduated in the old school of medicine, that prescribed intoxicants as a medicine, he subsequently graduated in the reform school, which discards all poisons, alcohol included.

Mrs. FOOTE, of Wisconsin, enquired, What are we going to do as the result of this Convention? There is something for you and me to do in this great vineyard. Shall we not go home to lift out of the gutter those who have fallen therein through strong drink? As I came to Philadelphia and saw the stars and stripes floating everywhere, tears came involuntarily into my eyes as I thought of those who suffered for that flag, and yet those stars and stripes say my boy may fall a victim to the intoxicating cup. Remember you hold in your hand a talisman that shall say, "No, they shall not." Make this the year that shall achieve greater victory than that of a hundred years ago in Philadelphia. I thought it a great honor, when a child, I heard my father say he was a little boy eight years old when he heard the victory bells ring in Philadelphia. Let us say that this world shall be free from this vile monster. I hold in my hand a beautifully-written letter from a reformed inebriate. He expresses fears that he may fall again. Let us do what we can to save the perishing.

WILLIAM HARGREAVES, M.D., of Philadelphia, agreed with Bro. Coombe that so far as spirits were concerned he was correct, and that in 1870, from 80,000,000 to 100,000,000

gallons were supposed to be manufactured, while in 1860, when the revenue was only about twenty or twenty-five cents a gallon, we had reported as manufactured 100,000-000, and about 80,000,000 were consumed as beverages. In that year, if I remember correctly, about 1,000,000 barrels of fermented liquors were manufactured. Of course, that was drunk as well as the spirits. Though we have diminished the amount it may be 1,000,000 or 2,000,000 gallons since 1867, to take the supposed number we have an increase of over 5,000,000 barrels of beer. Now, that is drunk; that helps to make drunk, helps to increase intemperance, as well as the boasted 3,000,000 gallons of wine made in California and other parts of the country. We may have fallen off a few gallons.

Mr. COOMBE.—“60,000,000 gallons.”

Dr. HARGREAVES.—Oh! no; nothing like that. I had the figures, but cannot give them now; they have escaped my mind; but there is very little difference between the sum-total of liquors used as beverages now and then; but we find that since 1867 there has been an entire increase in the lager-beer and other unfermented liquors manufactured. Therefore I contend that there is as much intemperance now as there was then. It may not be seen among the men, but I know it is seen among the women. I see them repeatedly and frequently reeling drunk along our streets. I see the cans and pitchers running from morning till night; and you will find it in every part of this great State. Intemperance is on the increase among the women; and it is time our women did take hold of the matter and reform their sisters. We have failed to do it. And I believe there is as much liquor consumed, notwithstanding Bro. Coombe may be right in some measure, to-day as there was in 1867 or 1860; but you must remember there are a great many teetotalers who do not drink; therefore, the men who do drink get the more of it; hence, there is more intemperance.

The following paper was read by the Rev. A. G. LAWSON, of Brooklyn, on

THE NEED OF TEMPERANCE LITERATURE.

Man is built to think and talk and teach. Books for the brain and morals for the mind, or he rots and dies. Most things may be left to the laws of supply and demand, but education and reformation, never. He who knows the least is the least able to weigh his lack of knowledge, and often the least willing to be taught. Four great agencies in training the race are the family and the school, the church and the printed page, and the latter is certainly not the least of these in this day. Literature is no longer elementary but special. The tongueless types are teachers for every shade of thought and form of labor. Science and trades, schools and workshops, high and low society, churches and criminals, ordain the printing-press as preacher, and propagate their views by a special literature. Temperance, then, has its place in literature, and we, as stewards of its truths, have our duty.

I. What is the mission or aim of temperance literature? To remove error, and pour in truth touching the question of intemperance.

It aims to break the bondage of the cup, to destroy the curse and cure the drinker. It aims not to amuse, but to arouse and arm; not to entertain, but to edify and exalt. The drinking habits of society, in a broad generalization, are founded upon two great errors, viz., that the habit is beneficial to the individual, and that the trade is profitable to the nation. The devil has never had the credit of two more manifest lies than these, and it is our duty to paint them in their true colors. As for the habit, the sick may get well without it, and the well are sure to get sick with it; and as to the trade, a nation's true thrift comes without this traffic, whose fruit is chiefly taxes and tears. The truth is that drinking habits put in peril the peace and safety of families and neighborhoods, and utterly violate all the laws of health for body or soul. Some teach that drink helps digestion; that diseases of many types are curable by drink; that whiskey warms; that alcohol is food. But science has shown these positions to be false

and mischievous, and has set the truth in so clear a light that he that runneth may read.

Yet these fallacies are still favorites with a host, and are sound doctrine to many who in other directions are well-informed leaders of society. Our work is to open the eyes of the blind to fact and truth ; and the blind are not in the slums alone. We must gather up and spread before all men the vital truths related to this reform, as they are brought out by specialists in their scientific investigations. Giants there are in chemistry, surgery, medicine, political economy, philosophy, and religion who have poured into our hands vast treasures of fact and figures and argument. Other giants there are who are yet led astray by the force of habit, or from inattention to the mass of facts we have collected. These also we must reach and enlist.

We must combat and conquer the popular notion that the liquor-trade is an advantage to the country. True, an enormous business is built up, and great signs of prosperity seem to attend the trade, but these are on the surface ; underneath are death and damnation. The more trade, the more tears ; the better the traffic, the heavier the taxes ; the more drinking, the more disease and death. When this business thrives there is no end of pains and penalties to the body politic. Prosperity here points to the police, the prison, and the penitentiary, and brings pauperism and crime to every community. The people need a correct profit-and-loss account and an honest balance-sheet. When they see clearly that every dollar invested in this business represents a cost to the country of two dollars, and that every dollar of revenue paid represents an absolute waste of five dollars, their eyes will be opened.

To create a sound, vigilant, and ever-active public sentiment, we must spread before the whole people every fact and every figure bearing upon this question. The printed page will reach more than the public meeting. More tireless than the human tongue, and more enduring than the human voice, the printing-press and the printed page have usurped the orator's kingly power. They depose rulers, revolutionize parties, and leaven for good or ill the entire

nation. Public efforts are spasmodic, and the best speakers may fail at the most needed moment, but the press, free from all the ills that flesh is heir to, moves on its mission with the precision of a machine, and is always at its work of teaching. Many persons and places our meetings do not reach—soldiers, seamen, and other classes, rarely; the enemies of temperance and those with whom it is unfashionable, seldom or never. Yet the press will wing the speech even to such, and we may capture them at long range by picture or paper, tract or book.

The press can discuss some questions which are out of the range of the public meeting. Some are out of the range because of the time required to fairly exhibit the principles involved; some because they are of interest chiefly to special classes; some because, as in the medical question, it is important to establish certain facts which it would not be in good taste to set before a mixed audience; and some because those best qualified to discuss them deem the pen their most effective ally. Some questions demand scholarly and painstaking treatment—a study of the nicest shades of discrimination and the subtlest powers of analysis. King Alcohol is so well entrenched in many places that nothing short of a scientific siege will dislodge him. Geometry is not studied without diagrams, nor physiology without plates, and temperance in print gives us the benefit of illustrations. This age thirsts for the pictorial, and we may take Mansoul for sobriety at Eye-gate when from Ear-gate we might have been repulsed. Literature endures, so that advocates of the truth being dead yet speak. Speakers and hearers die, the tongue and the pen finally perish, but the press embalms the perishable, arrests the progress of decay, and gives to our words a longer life and a wider scope of influence.

Because of the odds against us, temperance literature is urgently required. "Literature in this, as in all ages, is, like the vegetation of the earth, of varied nature. Much of it is the waving harvest that fills our garners and piles our boards with plenty; and, alas! much of it has been like the rank ivy, hastening the decay it serves to hide, and

crumbling into speedier ruin the edifice it seems to adorn and beautify." Current literature cultivates a sympathy for all classes, even for those who trade in vice and eat the bread of wickedness. Conducted often by those who love the cup, many publications debauch the public conscience, and, when simulating the moral teacher, so specify and paint the sin that their pages become indexes of the corruptions of human nature. Some of the daily journals have been called sewers because of the steady flow through their columns of strifes and crimes which have their origin in strong drink. Would they were as sewers and operated for the healthful drainage of the low morals of society ; but when they drag into the light and hold up to the gaze of the virtuous shapes of evil and deeds of sin which the dark shame that made them possible ought to have sufficed to veil, then, alas ! the lines which hem their columns are as the chains which in olden time held the carcasses of criminals to the eyes of every passer-by, and their pages are as puddles which retain the festering filth until the whole air becomes fetid.

If temperance holds inquest upon the fruits, the side-board with its cut-glass must concede the dance-house to be in its own line of generation, and, by the same test, some of the journals of the *élite*, and many a tinted page of the poets they patronize, must own kinship with an impure and debauched press. Poisons ooze and drip from the pages of bound volumes whose goodly outside covers the lispings and pulings of depraved sentiments. For when polite literature sings pæans to the cup and pats the wine-bibber, its inspiration is oft the steam of the pit distilled amid the corruptions of impure hearts. Paul wrote that in his day there were things of which he thought it even a shame to speak, and Peter writes of sinners who had "like the dog turned to his own vomit again, and like the sow that was washed to her wallow in the mire." But they never stoop to picture the loathsome details, and thus in effect to partake of the banquet of the one and share in the bath of the other. Modern literature, aye, and elegant literature, amid all the vaunted refinement of the nineteenth century, has done both in order to enlarge our knowledge of nature and

life, and to teach us superiority to the exclusiveness of vulgar prejudices.*

There is especial need for an earnest and unfettered temperance press in America because of the mixed constituency of our society. The Celt and the Saxon, the Norman and the Roman, have built their home-fires and mingled their blood upon our shores. One outgrowth of this commingled tide is the teaching that morality is a conventional matter, and intemperance is among the results of climate or the physical constitution of a people. Such teachings, alike irrational, perilous, and untrue, smite asunder the bonds of the law and the Gospel, and tempt the youth of the land to convert prohibitions into pretexts for crime, and commandments into charters for the enactment of sin. Let them affect our schools and our homes, let the newspapers drop the doctrine as a manna of death from their multitudinous wings around every hamlet and habitation of the land, and who could picture the result? 'Twould tax the pencil of a Doré to rub in with colors too gloomy the influence of such a press, for "the core and pith of a nation's manhood soon becomes rotten when the outer rind and enamel of its conscience and self-control and honesty scale off."

II. What has been done to meet this need?

Temperance literature in America divides itself into three periods, viz., from 1737 to 1826, when the American Temperance Society was organized; from 1826 to 1865, covering the entire history of the American Temperance Union; from 1865, when the National Temperance Society and Publication House was organized, to 1876.

The contributions of Rush, Beecher, Edwards, Cheever, Kittredge, Dickinson, Channing, Sewall, Barnes, Hitchcock, Sargent, McIlvaine, Potter, Stewart, Marsh, Hunt, Jewett, Brown, Arthur, Nott, and Delavan would do honor to any cause, and for learning, piety, and moral worth may challenge any reform to produce their superiors. There were giants in those days, and some of them remain until this present time.

*"Conservative Principle in our Literature," W. R. Williams, D.D., page 57.

Never in the history of the cause in this land has so extensive and so able a list of books and tracts been put before the people as has been published within ten years by the National Society. It has now upon its catalogue 253 tracts, many of them illustrated, and 100 bound volumes. During the past year there have been issued sixty-three new books and publications, or in all 23,358,114 pages, and since the formation of the Society 239,093,500 pages.

When Dr. Rush published his appeal in 1794, nothing could be done without drink. Commerce and Christian services, births and burials, were alike desecrated by drink. To-day, it is disreputable for a Christian man to keep an ale-house, to own a brewery or distillery, to be intoxicated, or to use wines and liquors freely. Especially is this true of any one who is an officer or leader in any Christian church. Literature undoubtedly has contributed largely to this result. Such a tract as "Deacon Giles's Distillery" will never again, we believe, be needed in America.

III. We have discussed our need of temperance literature, and if you will pardon the seeming play upon words, we will now consider what temperance literature needs from us. It needs, first of all, *Maintenance*. Better tracts and books have never been printed than are now to be had, and these ought to be more widely circulated. Tens of thousands of pages might be distributed by temperance societies, churches, and other organizations at very low rates. Temperance men and women might multiply their power to an indefinite degree by a generous and judicious circulation of temperance literature. Every church school, and especially every mission school, in the land ought to have THE YOUTH'S TEMPERANCE BANNER, a sprightly, attractive, and healthful paper for children; and every family ought to have THE NATIONAL TEMPERANCE ADVOCATE. Dr. Edmunds's and Dr. Richardson's lectures ought to go into the hands of every physician in the land. Who will send them out? Every college president and professor, every teacher and legislator, every minister and lawyer, ought to read and ponder Dr. Hargreaves's "Wasted Resources." Who will supply us with funds sufficient to give away in large numbers this invaluable book?

Temperance literature needs *Mind*.

In a broad sense, people are governed either by reason or by force. If ignorant, by the latter ; if intelligent, by the former. No law applied from the exterior is so strong as a law written in the heart and intensified by the reason. Books of high character and of permanent worth are being produced. Scholars and writers of eminence are sharpening their pens for active service in the temperance war, and great good is being wrought. Still, we must confess the truth—not to our fear, though it is to our shame—that thousands of ministers of the Gospel and professed Christians in this country not only do not practise total abstinence, but, on the other hand, do believe and preach that total abstainers are wiser than God, and that the total-abstinence reformation is a reform against the Bible. Their prejudices are not to be brushed aside, nor are they to be beaten back by a show of words. We must arm ourselves with arguments, and be able to give a reason for the hope we cherish. We must give them line upon line and precept upon precept. The ablest men in the land must be arrayed upon our side—ministers and merchants, jurists and lawyers, physicians and teachers, sought out and secured. Let us have the best mind and every mind enlisted. Our task is worthy of the best, and the odds against us demand the very best books the human mind is able to produce on this topic. Educated men are not to be captured by emotion under a public appeal, but convinced by irresistible argument and fact. We must answer authority by authority, and meet these men with men of equal mettle. While we devoutly thank God that some of the highest and brightest names in every department of human thought or industry are already advocates of temperance, we do not forget that there are yet many others wielding great influence whose principles or practices count them against us.

We must improve the quality and character of our publications. They must be religious and Scriptural. The Bible is our text-book, a permanent temperance document. On this rock our principles are founded, and, as the light and heat of the sun impregnate the air, so the light and love of Christ's religion must fill the atmosphere of tempe-

rance. They must be practical, direct, and serviceable in the everyday matters of life. They must be varied, as varied as the diversities of human want and taste. We need books of permanent value, and books which seize the passing thoughts and use them while the public interest is fresh; books and papers for the professions and the trades, for the scientific and the unscientific; treasuries of knowledge for the pulpit and the platform, text-books for the school and the workshop, feathered arrows which shall reach the parlor and the kitchen. Our literature can by no means overlook the children. We must train them by tale and tract, by ballad and book, that every child-life may be pure and sweet. Our mission is not merely nor mainly to rescue the drunkard, but to save every boy and every girl from the drunkard's sin and shame. While we fit out life-boats to rescue some who have drifted far out into the darkness, we must also build light-houses to warn the many of their peril and guide them into a sure haven. Our literature is not to be the life-buoy flung out to the man already sinking in the death-tide, but the baby-tender, if you will, to train and strengthen the least of the little ones.

They must be progressive. Society experiments, scoops out new channels of thought, is ever changing, and fresh applications of our principles are required to meet the specific need which appears. We should seize and sanctify transient currents of events and thoughts. We must keep ahead of the times if we would reform. The people have much to learn and more to unlearn, and in either direction we have work enough for every gift we can command. We must keep the mark so high and do our work so well that our books and papers shall compel for themselves a wide sale, and be sought after by vast numbers of readers among all classes.

Temperance literature needs *Money*.

To circulate widely that which is already prepared we should have generous donations, since the calls are very many and very urgent for gratuitous distribution. To launch out into new fields we must have money. Millions of pages of trashy, or, worse still, obscene, literature are being poured

forth from the press in every conceivable form and variety, and with every ingenuity man and demon can devise to attract. We certainly ought to do more than we have done to check and displace this work of debauchery and death. We have strong confidence in engraving and lithographing. Oh! that some one of large mind, great faith, and generous purse would endow a chair of engraving connected with our Society!

We must have a spirited weekly paper—a paper that every moral man will want for its sound doctrine, every business man for its fresh news, every family for its literary merit, every Christian for its high character, and every temperance man for its fidelity to the principles of total abstinence—a journal for ministers and merchants, physicians and politicians, scientists and statesmen, scholars and schoolboys, teachers and tradesmen, lawyers, ladies and gentlemen of leisure—a paper for the people, blending science with story, fact with fancy, poetry with prose, and binding together argument and law, emotion and love and logic, the whole illustrated by the best artists the country can afford—a paper that shall not need to beg its way, but which, from the start, shall become a promise of power not alone, but a present potential force in the land—a paper that shall be for temperance and Christianity what *Harper's Weekly* and *Appletons' Journal* are for literature and society, and shall do for America what the *British Workman* has done for Great Britain.

With an adequate working capital, these steps, or others more efficient, might be taken and maintained, until we should secure so wide a diffusion of full-orbed knowledge upon the entire question as to rouse the moral forces of the whole nation to intelligent, persistent, and triumphant action.

AMERICAN TEMPERANCE PUBLICATIONS FROM 1737 TO 1826.

This period has been chosen because it includes all the publications known to the writer, from the first printed pamphlet to the first newspaper and the organization of the American Temperance Society, which afterwards published books and tracts and a monthly journal. For the

data here given we are greatly indebted to Hon. James Black, of Pennsylvania, and to the publications of the late Rev. Dr. John Marsh. It will be noticed that the first four publications on the list were printed at Philadelphia, in which city, May 24, 1833, delegates from nineteen States assembled and organized the first National Temperance Convention.

- 1737—Pamphlet of twelve pages, by Benjamin Lay, an eccentric sailor. Philadelphia.
- 1760—Protest of the Society of Friends against the drink at funerals. Philadelphia.
- 1774—The First Continental Congress recommended the Colonies to put an end to "the pernicious practice of distilling grain."
- 1778—Tract entitled "Remarks on the Nature and Bad Effects of Spirituous Liquors." By Anthony Benezet. Philadelphia.
- 1779—Two hundred farmers protested against the use of liquors in their farm-work, and formed the first temperance society of modern times, at Litchfield, Conn.
- 1780—A conference of Methodist churches held in Baltimore, April 24 (prior to the organization of the Methodist Episcopal Church), adopted and published the following: "Do we disapprove of the practice of distilling grain into liquor? Shall we disown our friends who will not renounce the practice? Yes."
- 1784—The Conference which organized the Methodist Episcopal Church of America assembled at Baltimore, December 27. It adopted "Mr. Wesley's original rule"—forbidding "drunkenness, buying or selling spirituous liquors, or drinking them unless in cases of extreme necessity"—and published it in the Discipline for the Churches.
- 1790—A volume of Sermons on Intemperance, apparently written by a physician, and believed to have been Dr. Rush. Philadelphia.
- 1790—Memorial of the College of Physicians in the city of Philadelphia to Congress. A remarkable paper, among other things declaring that "they centre their hopes of an effectual remedy on the wisdom and power of the Legislature of the United States."
- 1794—"Enquiry into the Effects of Ardent Spirits upon the Human Body and Mind." Dr. Benjamin Rush, Philadelphia. The views of Dr. Rush had been given for years in his medical lectures, and large editions of this book were published in 1804 and 1811.
- 1806—"Fatal Effects of Ardent Spirits." Rev. E. Porter, Washington, Conn.
- 1813—Address on Temperance by Fairfield County Association. Rev. Heman Humphrey, Fairfield, Conn.
- 1814—Sermon before the Massachusetts Temperance Society. Rev. J. T. Kirkland, Boston.

- Address on the Suppression of Intemperance. P. Cleveland, Brunswick, Me.
- 1815--Sermon before the Massachusetts Society. Rev. A. Abbot, Boston.
- 1816--Sermon before the Massachusetts Society. Jesse Appleton, D.D., Boston.
- 1817--"The Drunkard a Destroyer." A Sermon. Rev. Samuel Worcester, Salem.
- 1818--Sermon before the Dedham (Auxiliary) Society. Rev. W. Cogswell.
- 1819--Address on the Suppression of Intemperance. Andrew Nichols, Danvers.
- Exposé of the Cause of Intemperate Drinking. Thomas Hertell, Philadelphia.
- 1821--Sermon before the Massachusetts Society. Rev. W. Jenks, Boston.
Sermon before the Roxbury (Auxiliary) Society. Henry Warren.
Address on Temperance. John W. Proctor, Danvers.
- 1823--Address on Temperance. Warren Abbot, Danvers.
Criminality of Intemperance. Rev. Henry Ware, Boston.
Sermon on Intemperance. Rev. Samuel Nott, Galway, N. Y.
- 1825--"The Well-Conducted Farm." A Tract. By Rev. Justin Edwards, Andover. The model was a farm without ardent spirit by S. V. S. Wilder, Esq.
Address before the Massachusetts Society. John Ware, M.D., Boston.
- 1826--"Entire Abstinence the only Infallible Antidote." A series of Essays by Calvin Chapin, D.D., of Rocky Hill, Conn., and published in the *Connecticut Observer*.
- February 13--The American Temperance Society was organized at Boston.
- Six Sermons on the Nature, Signs, Evils, and Remedy of Intemperance. Lyman Beecher, D.D., Litchfield, Conn.
- Address before the Massachusetts Society. Gamaliel Bradford, Boston.
- Sermon on Intemperance. Rev. C. Yale, Williamstown, Mass.
- "Peter and John Hay." A Tract. A. Weems.
- April 1--Rev. William Collier, a Baptist minister in Boston, published the first temperance journal. It was called *The National Philanthropist*, issued weekly, and carried this motto: "Alcoholic drinking is the downhill road to intemperance and ruin."
- Rev. William Goodell (now living, in full possession of his faculties, and still using his facile pen for temperance*), in 1827, published at Providence, R. I., a paper called *The Investigator*, a moral-reform journal, making temperance a prominent topic. In the latter part of 1828 the two papers were united, and, Janu-

* June, 1876.

ary 1, 1829, appeared at Boston as one under the title of *The National Philanthropist and Investigator*.

The following paper by Rev. J. C. HOLBROOK, D.D., of Syracuse, N. Y., was read by the Secretary :

NATIVE WINES.

THE question whether the manufacture of *native wines* should be encouraged is one of deep interest to the friends of temperance, and one that has given rise to an immense amount of discussion. It has been argued, and is no doubt honestly believed by some, that were they in common use in this country, it would greatly diminish if not entirely annihilate drunkenness. But the fallacy of such an opinion would appear to be clear in view of the following considerations :

First, These wines all contain a considerable amount of alcohol, and they are usually valued in proportion to the quantity of this ingredient that is found in them.

Secondly, The alcohol in wine produces the same effects when taken into the human system as when it is received in rum, whiskey, gin, and brandy. There is nothing in the combination in which it is found in wine to change its nature and operation in the least degree. It is separated in the stomach from all its concomitants, and works out its legitimate results, no matter in what form or in what mixture it is taken.

Thirdly, Wine is drunk for the sake of the alcohol it contains and its exhilarating effects. The pure unfermented, unalcoholic juice of the grape is not valued or desired by wine-drinkers.

Fourthly, The habitual use of wine creates the same appetite for alcoholic stimulus as does the use of ardent spirits. Thousands upon thousands *begin* their career of inebriety with wine, often at their father's tables or in fashionable circles, where the grosser liquors are not found. "We are not to argue now," says Hon. Neal Dow, "that the habit of taking alcoholic drinks, in whatever quantity and of whatever potency, inevitably begets a desire for

larger and more frequent potations. That fact has been settled long ago. I know young men now, of twenty-five and thirty years of age, who are vagabonds about the streets, having lost most useful and remunerative employment by their bad habits. I knew them when they only took an occasional glass of wine. They kept it in their apartments, and offered it in all decency and good order to their friends who called for an hour or an evening." Hence,

Fifthly, Even were it true that the common use of wine instead of distilled liquors would lessen the amount of intemperance, it is impossible to confine men to it. Not only does the wine inevitably make drunkards, but its use creates a vehement craving for stronger beverages. The wine-drinkers, in this country at least, in a large proportion of cases, are not satisfied permanently with the stimulus "it affords, but soon seek more potent drinks. And this is true," says the writer before quoted, "of the people of wine countries as well as of those who live in colder climates. The common people of the former will not use the weak wines when they can obtain the stronger, and they will not use wine at all when they can obtain distilled liquors. They yield to the operation of the law that drinkers of alcoholic liquors must always desire larger, more frequent, and more potent doses." As an illustration of the subject, he says the Hon. Horace Mann told him that "at a dinner-party in Washington at which he was present, an eminent Massachusetts statesman came in late, and when the guests were already at the table. He had just come from another dinner, and when he was assisted to a chair the wine was passed to him. 'Pshaw!' said he, pushing it aside, 'bring me a pitcher of whiskey-punch, and let it be hot and strong.' He began drinking wine in his earlier days, and from that had come to mightier potations, 'hot and strong.'" Mr. Dow adds, that when he first visited Paris he saw no absinthe, and had never heard the name. He saw there "the little tables that are now seen on the sidewalks of the boulevards, and the people drinking coffee and wine at them, and occasionally a very small glass of brandy. But in these latter years decanters of the

absinthe are everywhere, and *wine has almost disappeared*. This absinthe is a most potent and injurious drink, but the desire for a stronger stimulant overcomes all considerations of prudence."

How preposterous, then, the idea of counteracting and rooting out intemperance by encouraging the free use of wine, which is itself an intoxicant! How absurd to imagine that drunkenness can be cured by providing an abundance of that beverage which has furnished so many victims to that vice, and which in fact was the very means of introducing that vice into the world! *The first knowledge we have of drunkenness is in connection with wine.*

Besides, even admitting all that is claimed as to the benefits to flow from the abundance of *pure* wines, it is impossible to prevent *adulteration*, or to guard against the substitution of a fraudulent article under that name, which can be manufactured at a much cheaper rate. It is a well-known fact that but a very small proportion of what is sold as imported wine ever crossed the ocean, or contains much, if any, of the juice of the grape. Most of the so-called wine that is sold is made from whiskey, colored and mixed with other ingredients, and to a great extent poisonous and hurtful. The writer of this, a few years ago, heard a temperance lecturer in a large assembly in Chicago challenge the production of a single pint of so-called wine from any liquor-establishment in the city, offering one hundred dollars therefor, that should contain, on being analyzed, a particle of grape-juice, and the challenge was never accepted; and the speaker said he had often made the same proposition in other places with the same result.

A few years ago, while the writer resided in California, there was a large convention of grape-growers and wine-manufacturers held at Sacramento, the capital of the State, when one extensively engaged in the business delivered an address, which was published. He stated that it was a discouraging fact that so much counterfeit wine was sold for the pure California article; and he declared that to such perfection was the art of adulteration carried that the best judges could not detect the fabrication. He illustrated his

point by a historical fact. George IV. of England was a great wine connoisseur, and yet he was once deceived, by some of his household retainers, who substituted a counterfeit article for some old Continental wine which he had been reserving for a special occasion, but which they had consumed, and the fraud was not detected by the king.

It will never be possible, then, to bring *pure* native wines into common use; for, as is now the case in California, a base and dangerous article can always be manufactured at a cheaper rate.

If, now, we turn from this process of reasoning on the subject to facts, we shall find our views fully corroborated by history and observation and the whole experience of the past: we shall see that intemperance is, and always has been, fearfully rife where native wines were even the most abundant.

What, then, is the testimony of history? Take the Bible, which is the oldest record we have, and we find that all its examples of inebriety, and all its references to the vice, are in connection with wine; for ardent spirits were unknown to the ancients, the process of distillation being a modern discovery. The very first instances of drunkenness on record, those of Noah and Lot, as well as those of later date, as Belshazzar and others, were the result of drinking wine. All the warnings of the Book of Proverbs, and of the whole Old and New Testaments, against intemperance from drinking, relate to the use of wine. "*Wine*," says Solomon, "is a mocker, and whoso is deceived thereby is not wise." Again, he says, "Who hath woe, who hath sorrow?"—and the whole train of evils that follow drunkenness—"They that tarry long at the *wine*"; "Look not on the *wine* when it is red," etc.; "At the last it biteth like a serpent and stingeth like an adder." Again, "Be not among *wine-bibbers*," and "Woe unto them that are mighty to drink *wine*." And says Apostle Paul, "Be not drunk with *wine*, wherein is excess." Intemperance, then, in exclusively wine-drinking days and countries anciently was fearfully prevalent, and where native wines were cheap and abundant; and the same was true of other countries.

Drunkenness was in ancient times, as now, the greatest curse that afflicted humanity. In fact, it might have been said of the love of wine, as of the love of money, that it was "a root of all evil."

The Greeks were famous for intemperance, so that it became proverbial, and to speak of a man as Grecizing was the same as to say he was a drunkard. Plato declares that during the progress of the *Baccharalia*, which were dissolute rites observed in honor of Bacchus, the god of wine, *there was not a sober man or woman to be found in all Attica*—a province celebrated for the abundance and excellent flavor of its wines.

Nor is there less evidence that drunkenness prevails in modern times in wine-producing countries as it did in ancient days. This has been disputed by some, and no doubt in some countries the poverty of the people guards them, to some extent, from the evil by shutting out from them the stronger and more expensive wines, and compelling them to confine themselves to those which are cheap, sour, and less inebriating. Still, there is abundant and reliable evidence that intemperance is a wide-spread and terrible curse where native wines most abound. I quote on this point in part from documents in print.

In the city of Paris in 1863, where more wine was drunk than in any other city on the globe, the consumption of distilled spirits amounted to seven gallons for every man, woman, and child! France produces nearly a billion of gallons of wine in a year, and *at the same time consumes more brandy than any other nation* in proportion to her population.

Dr. Holland once thought that the free use of wine would be a guarantee against intemperance; but he has confessed to the world that a residence of a year or two in a wine country has afforded him abundant reason to change his opinion. Cooper, the well-known American author, says he went to Europe under the impression that there was more drunkenness in this country than in any other, but a six months' residence in France *changed his views entirely*. He says he saw more beastly degradation from

drinking in France than he ever saw elsewhere—far more in Paris than in London. Pastor Fisch, President of the Evangelical Protestant Union of France, in a public address, enumerated excessive drinking as among the greatest difficulties in the way of the spread of the Gospel in France, and *described the prevalent intoxication among the peasantry as fearful*. Horace Greeley wrote from Paris: "Wine *will* intoxicate—*does* intoxicate. Drunkards abound in Paris and France generally, and the papers are full of accounts of crime resulting from intemperance." A French writer, M. Le Clerc, says: "Laborers leave their work to indulge in drunken debauch." The *Workaday World*, a French magazine, says: "Drunkenness is the beginning and end of life in the great French industrial centres, among *women* as well as men. *Twenty-five out of every hundred men and twelve out of every hundred women in Lisle are confirmed drunkards.*" Rev. E. S. Lacy, of San Francisco, spent several months in Switzerland, and says he "saw more intoxication there than in any other place in which he ever lived."

Turn now to our own country, and what do we find? The San Francisco *Daily Bulletin*, one of the leading papers of the city, calculated the wine-product of California in 1871 at nearly 12,000,000 gallons, and the average consumption at ten gallons to every citizen, and estimated the product at no distant day at *two hundred millions of gallons*. And now, what is the effect?

There is no State in the Union where there is more proportionate consumption of ardent spirits and of prevalent drunkenness and crime. At a public meeting in one of the cities of the State, the writer of this paper read an essay on the use of wine as a beverage, and at the close a gentleman of high standing rose and said that his observation convinced him that wine-making results in a great increase of intemperance. He said he knew of a man who went into the business largely, but he subsequently abandoned it because he found it was making drunkards of his whole family.

On another occasion, in a State ecclesiastical meeting in

California, a clergyman of wide observation stated that he had known a large number of instances in which wine-manufacturers in that State had become intemperate, with their children. Another minister of the Gospel told the writer that he had a son engaged in wine-making, and that when he visited him last he noticed that he used no other beverage, and that he drank it by the quart, and yet, said he, "I could drink but a glass or two of the same liquid without feeling its intoxicating effects." Rev. S. V. Blakeslee, travelling editor of the religious paper, the *Pacific*, published in San Francisco, wrote to that paper from Sonoma, one of the principal grape-growing and wine-making counties, that he was told that a large proportion of those who had been long engaged in the business so drank of the liquor as to be properly boozy all the time. One told him, "Everybody drinks here, including little children"; and he adds, "We are fully convinced that wine is a mocker and a curse in America and to Americans."

A State Temperance Convention in San Francisco a few years ago passed a resolution declaring that "the project of banishing intemperance from California by encouraging the general use of wine is a delusion and a snare." And the General Congregational Association of the State in 1866 took strong and decided ground on the subject, and declared that the manufacture and use of wine was highly destructive of the political and religious interests of the Commonwealth. Rev. A. L. Stone, D.D., once pastor of Park-Street Church in Boston, and now of the First Congregational Church of San Francisco, in reference to the action of the General Association, said that he had no clear conviction when he went to California in reference to the effect of the manufacture and use of pure wines on the cause of temperance, but said he was now convinced that the hope was delusive that it would lessen drunkenness. "*Two-thirds*," he said, "*of all the wine produced is converted into brandy*, and in the wine-growing sections *intemperance is on the increase*, even among the youth of *both sexes*." With such facts and testimony before him, no one can reasonably believe that the common

use of wine would be promotive of the cause of temperance. It is inebriating, it is used for its intoxicating effects, it introduced the vice of drunkenness into the world and sustained it for centuries upon centuries before the manufacture of distilled spirits, it leads directly to the use of more potent liquors, and it produces intemperance and all its attendant evils in countries where native wines are cheapest and most abundant. It has slain its thousands and millions, and spread desolation in its train. "Whoso is deceived by it is not wise."

J. N. STEARNS, Esq., read a paper by Hon. WILLIAM B. SPOONER, of Boston, who was absent :

TEMPERANCE WORK IN SCHOOLS.

I THINK a correct observation of the condition of the temperance cause thirty years ago and now will show that habits of drinking have gained ground during that period, that there is more social drinking and more intemperance now than then.

If so, what is the cause, and what the remedy?

Undoubtedly, there are many causes, and the remedies are various. To recover our ground, the principles of the reform must be more thoroughly implanted in the minds of the young. Early impressions are permanent. The principles founded in childhood and youth cling to a man through life, while those of mature years are fleeting and transient.

If this is true, then it is of the utmost importance that the principles of total abstinence be deeply grounded in the minds and hearts of the coming generation.

An occasional wave of reform may rise and awaken the drunkard to a sense of his condition, and save some, and alarm and restrain others. Then the tide seems to be stayed for a time. Then it ebbs; and, while some are permanently saved, many go back to their cups and fill drunkards' graves. Moderate drinkers fall back into their old habits, and fill the ranks of the army of drunkards.

In order to recover our lost ground and carry the reform

on to a final triumph, all practicable agencies should be availed of. Among these agencies there are perhaps none capable of greater influence than the schools of our land, both secular and religious.

This has been availed of to a considerable extent, but never to the extent of its possible power, and in many parts of the country I fear it has fallen into general disuse.

In our State of Massachusetts we still find they are the most convenient medium through which to impress our principles upon the young.

The two principal State societies, the Massachusetts Temperance Alliance and the Massachusetts Total Abstinence Society, both make it a point to visit and address the schools where they can find admission. In almost all the schools in the rural sections, their agents find free access, while objections are sometimes made in the more populous cities and towns.

I give the following quotations from the last report of the Massachusetts Total Abstinence Society, which will show the extent and mode of its operations :

“The General Agent in behalf of the Massachusetts Total Abstinence Society respectfully requests permission to visit the public schools under your care, and in a brief address to present the principles and blessings of total abstinence. It is our plan (if it meets your approval) after the address to leave the pledge of total abstinence with the teacher for the signature of the pupils, after the consent of their parents or guardians has been obtained. Each pupil signing the pledge receives a certificate signed by the General Agent and teacher. It is the object of the Society to have the subject so presented that the attention of our youth shall be secured to consider the magnitude of the evil of intemperance, and that its only remedy is abstinence from the use, as a beverage, of intoxicating drinks.

“The number of public schools visited in 1875 was 475; the pupils present, 18,985; the number pledged, 13,289. In five years the number of public schools addressed has been 2,678; the pupils present, 130,150; the

number pledged (70 per cent.), 91,105. The Society has a special feature in this department—the awarding of prizes for best compositions in High and Grammar schools. The offer was as follows: To the Honorable Board of School Committee in charge of the public schools in —— town or city.

“The Massachusetts Total Abstinence Society hereby offers the following prizes to the schools under your care for the best compositions on the subject, ‘The Evils of Intemperance and the Remedy.’ To each High school where the School Committee will approve and the subject proposed shall be the general order for the school, two prizes; for the best composition, eight dollars; for the second best, five dollars. Also to the Grammar schools under your care we offer one prize of five dollars for the best composition upon the subject above-named.

“During two years, about 150 towns and cities have accepted the offer. From 5 to 150 compositions, or an average of 50, were written in each town, and about 7,000 in the State. The present year we have awarded 82 prizes, and in the two years, 181. The School Committees cheerfully co-operate in this work. In the few instances where they have declined, it has been in consequence of an established rule that no subject except education should be introduced into our public schools.”

The report of the kindred Society—the Massachusetts Temperance Alliance—we doubt not would show a somewhat similar result. And other Associations in our State labor to some extent in the same field.

You will see that this report speaks of another method of exciting an interest among the children in the temperance cause—viz., the offering of prizes for the best composition by the pupils. This plan, we have felt, has proved most successful and satisfactory, and we commend it to the consideration of others.

It would seem to be almost unnecessary to urge the importance of pressing the principles of total abstinence as far as possible in the Sunday-schools. The subject is so akin to religion that they can scarcely be separated. We

think that most unremitting efforts should be made to inculcate the principles of total abstinence in these schools, and secure signatures to the pledge. We think it would be difficult to overestimate the influence of temperance songs among the young, and we respectfully urge their use on all suitable occasions, especially as far as it can be done in both Sabbath and week-day schools.

As a general rule, that church or sect which makes most use of music in which all the congregation join, will be most successful in interesting and influencing the young.

In all our operations in schools, we should never forget the deference and respect due to teachers, parents, and guardians—always careful that everything is done by their consent and in harmony with their rules and regulations.

Rev. P. COOMBE remarked that the last paper was written from a Massachusetts standpoint, and starts out with the same misapprehension that he had referred to in his former remarks. The paper might be correct for Massachusetts, but not for the country.

The Committee on Enrolment reported that there had been in attendance representatives from twenty-eight different States, sending over four hundred delegates. There were also forty representatives from other countries, making a total of nearly five hundred delegates in attendance.

The Convention took a recess till 8 o'clock.

WEDNESDAY EVENING SESSION.

The Convention reassembled at 8 o'clock, Rev. D. C. EDDY, D.D., of Boston, in the chair.

Rev. Dr. MINER, of Boston, led in prayer, after which the Buell Family sang "The Good Time Coming On."

The CHAIRMAN said: Were there not so many good things prepared for us this evening, I should like to make a short speech. Though not as old as some, I can remember

a pretty long history in the temperance reformation. My first speech was made forty-one years ago, in Old South Church, Salem, Mass., and was on the subject of temperance, when the boys of that town formed a boys' total-abstinence society. I found the constitution the other day, and it reads very much like those we make at the present time. Those days were very different from these, and those of us who have lived to see this hour may well congratulate ourselves on the splendid prospects before us as the friends of temperance. There never was an hour in the history of the temperance reformation when so many auspicious things greeted us on every side. In New England especially we feel greatly cheered by what is known as the Reform movement—the reform among those who are intemperate and dissipated. It seems to me one of the grandest and most significant movements that has ever occurred in this country, in which hundreds and thousands of intemperate men are coming up out of the gutter, out of their habits, and out of degradation and intemperance, and signing the pledge. And not only this, but we are registering thousands as reformers on all matters, on all subjects—men who are drifting towards the church, towards religion, towards Christ. There is nothing that has occurred in the history of temperance for the last fifty years so significant as this reform that is going on in Massachusetts and other Eastern States at this time, and I am glad that you will be addressed to-night by a man around whose work has crystallized much of that movement. I refer to Dr. Reynolds, who has been abundant in labors, and through whom multitudes have been brought into sobriety and paths of rectitude.

I will not detain you by further remarks, but will introduce to you the Rev. H. W. Conant, of Providence, R. I., who will read a paper.

Mr. CONANT came forward and read the following :

AN ADEQUATE FINANCIAL BASIS A NECESSITY FOR THE SUCCESS OF THE TEMPERANCE RE- FORM.

Adequate motive-power is the great desideratum in all moral as well as secular enterprises. Without it all action must be spasmodic, irregular, and proportionately inefficient. The greatest of all power in the promotion of reformatory measures is the love of Christ, which, rooted in the human heart, binds it to the cross and exalts humanity to affinity with Divinity itself. The love of man as man—not as an intelligent, reasoning animal, but as an object of divine love, of divine inspiration, salvation, and glorification in heaven—is a primal necessity.

But while this is true of the great inspiration that is necessary for that consecration to humanitarian work which is essential to all reforms, another but not less important factor is to be recognized, viz., the means, the money, necessary to the work.

It is too late in the movement to discuss the propriety or necessity of the money part of the reform. While humanity carries on the warfare, the expenses of that warfare must continue. While humanity furnishes the *necessity* for the work, the necessity of bearing all expenses incident to it must be acknowledged and carefully provided for. How to do this is one of the most embarrassing questions that has arisen in the development of this reform. That it *must be done* none of the workers deny. That it can be done all are wont to believe; and yet few if any of our societies find themselves in possession of the requisite ability to meet the demands made upon them for the prosecution of the work they wish to perform.

How shall we provide an adequate financial basis for the temperance reform?

A variety of answers has been given to this question, and with varying success. Perhaps none has yet given the desired or expected satisfaction. To an examination of these our attention is called. The first that comes before us in order of time is the system adopted by the Sons

of Temperance—a system of “quarterly dues,” as a kind of supplement to “initiation fees.” Upon his initiation into the “Order” the novitiate paid a given sum of money, and quarterly thereafter paid a specified sum, for the purpose of maintaining the organization in an efficient condition to do temperance work. The necessary running expenses of the division were to be met, and temperance work, in the form of addresses, tracts, and the organization of new divisions, provided for. We recognize this as the first successful attempt to give a practical answer to this question. It had to meet with opposition. But of one thing we may rest well assured, it was an educational process preparing the way for better things; and although it is a fact that large numbers of members are suspended each quarter for non-payment of dues, it is not because of any fault in the financial system, but rather a lack of interest in the subject itself, or a result of those bickerings and strifes which adhere to all merely human organizations.

As years passed on, it became evident to the Sons of Temperance that something more should be done to *extend* their Order, and to provide for that a propagation tax was voted requiring each Grand Division to raise a *per-capita* tax on the membership of the Order. This was an extension of the original idea, and fitly supplemented the previous action of the body in the management of its finances. That experiment justified the plan, and promises to result in the development of a system of finance which shall place the cause on a permanent basis, *for all the close organizations* and many of the open ones have similar methods of raising money.

Two other methods may be carefully examined. The first—and this is the most important in the amount of money secured—is that adopted by the United Kingdom Alliance. This plan secures certain amounts of money for periods of five years each, thereby constituting what is happily denominated a “Guarantee Fund.” In doing this the first condition of success is secured—viz., permanency. For five years, at least, reasonable provision is made for a

vigorous prosecution of the work, and the managers have a right to arrange to expend the money pledged each year in the use of measures best adapted to secure the triumph of the cause. To this plan, so successfully worked by the indefatigable promoters of the Alliance, we attribute a large share of that remarkable agitation that has been witnessed in Great Britain in the last decade.

To be a little more definite in the presentation of this plan, it should be said that a "contingent" subscription is circulated. This binds those who sign to pay a certain amount annually for a period of five years, "*provided that no subscription is collectable if through death or other inability the subscriber is rendered unable to pay it.*" In other words, it does not "entail" upon his estate, to embarrass either himself or heirs. The conditions of the subscription are such that none who are in sympathy with the work need hesitate to affix their names thereto; and the subscription is just as valuable for five years as it is for one, while the Alliance are relieved of all that anxiety, care, and disability attaching to an uncertain subscription-list.

Another most important benefit arising from this plan is the *labor and time economized by it*. All the work expended in procuring the pledges for five years would have to be expended annually under the old system. Therefore, the economy of this system is worthy the special attention of all our societies. When you economize time and labor, you economize money. In this arrangement the three are saved. This plan commends itself because, as we have already indicated, it secures certainty, permanency, and economy. Upon this plan several organizations in this country are working on part and with fair success.

Another plan referred to is the one more common among our State unions. This embraces a life-membership and an annual membership fee. By signing the pledge of total abstinence from all intoxicating drinks, and the payment at one time of \$10 or of \$20, the individual becomes a life-member. Usually, a nicely-engraved certificate is given to those who become life-members. By the payment of one

dollar per year "pledged" members become annual members of the State Society. These memberships are the source of a comparatively small revenue, and that for a variety of causes. Probably the Massachusetts Temperance Alliance have a larger number of annual members than any of the unions of the country. Their revenue is considerable from this source, and should never be less. In connection with this statement, it should be said that the larger proportion of their funds is received from subscriptions solicited by special agents appointed and paid for that work.

This system has less of economy as well as less of permanency about it, in comparison with the other. Nevertheless, it has some advantages over it. In this system, the contact of the financial agent is more close with the temperance workers; and he is prepared to meet any new objections that arise and to remove misapprehensions existing in the communities he visits. This is a valuable consideration, and does—it is argued by the promoters of the plan—present a very strong reason for its adoption, in the fact that it increases the interest in the cause while it renews the application for aid. The most serious objection to this plan is that it is so expensive, especially where financial agents are employed to collect and paid for their services. One thing should be said, however, in favor of the plan as worked by the Massachusetts Alliance and the Massachusetts Total Abstinence Society, viz., they give a graded percentage of the amounts collected to the collector, thereby securing through his self-interest a more thorough canvass of the field than could otherwise be secured; while the societies are not involved with the expense of agents, who do little, if any, work, either from inability or indifference. Another advantage claimed for this method is the regularity of the application for aid. Each separate field is canvassed in a given season of the year, thereby avoiding the friction created from irregular and hap-hazard movements.

Thus far the temperance work has been mainly reliant upon large subscriptions from a few of the more earnest

and wealthy citizens of the various States where any considerable work has been done outside of the close orders.

No paper upon this important subject can be complete that does not recognize the plan of that veteran worker, Dr. Charles Jewett. He proposes (essentially) that each person in the community shall be permitted to contribute a specified sum (however small) quarterly. A portion of this money shall be used by the "local society" in the work at home, and a portion be given to promote the general work. This plan, wherever tried, is all that its author could anticipate, and it is hoped that it will become universal, for no man can give to this cause without achieving something good by his gift.

As yet, how to reach the masses, who can and ought to give small sums at least, and that systematically, has not been made plain. Some are of the opinion that regular contributions should be made in all of our churches and Sunday-schools to promote temperance; and it is believed that this would prove a most beneficent method to bless both the giver and the cause. In the mind of the writer, this is a very clear case, and he believes that all of the churches and Sunday-schools should adopt the plan speedily for their own good. But when this is done, there are great multitudes outside who have money that ought to be consecrated to the temperance reform. *How shall these be reached?* how shall their money be obtained? Can any among us answer? If so, let him speak at once, and he shall have a careful hearing on two continents.

How shall the heart of our childhood be reached, so that the habit of giving to the temperance cause shall be formed in youth? If the coming generation can be trained aright, then may we hope that the long-looked-for, long-expected supplies will be sure.

We need a system that shall call in the "pennies" from the hand of youth, and unite them with the larger contributions of the aged; then shall our cause break forth with fresh vigor and multiply its power, until from the accumulations of strength, by the added contributions

of these little rills, it shall become a mighty stream, bearing down all opposition and causing the earth to bud and blossom as the rose.

We do not know but this cause must depend for its support upon that spirit of consecration which is not found in the multitudes, but is only found in those whose hearts have been touched by the Crucified and have imbibed his spirit. For the present, at least, men whom God has blessed with large amounts of money must consecrate it to this work. Men who give their thousands to other causes must give their thousands to this ; and they may rest assured that there is no cause that can be more worthy or more needy, and none where success would achieve more for humanity. Unless this cause succeeds, no other good cause can. It is cheering to know that some far-seeing men realize this fact, and are awaking to the importance of adopting the proper measures to bring their money into this treasury. One noble man has been contributing fifty dollars per day for some months past to carry forward the work in his own State. Already the harvest is coming to him, and it is quite sure that in no one field are returns to be looked for earlier.

If the men who are rich, *because they have been temperate*, will consecrate a portion of that wealth to the promotion of this cause, they will bless themselves and the world ; and in so doing, many of them will save their own households from drunkenness.

The greatest curse of modern civilization—this “gigantic crime of crimes”—has invested in the manufacture and sale of liquors uncounted millions of dollars. Hundreds of thousands of men, women, and children, directly and indirectly, receive their daily bread from its revenues. To perpetuate its powers millions of dollars will be readily furnished. It will not die without a struggle. Its power must be met by us, if we mean to overthrow it, by adequate “means” to maintain the necessary army of workers in the field full, equipped for the conflict. Unless such means are provided, alcohol remains in quiet possession of both the citadel and the field ; our armies can be but “skir-

mishers," never rising to the dignity of victors except on skirmish-lines. This has been the history of the past. It must be the history of the future unless the munitions of war are furnished in such sums, and upon such permanent conditions, that a constant, unremitting warfare of extermination may be waged, with "no quarter" as the rallying-cry.

Men of wealth, do you realize the necessities of this work and of this hour? Does the wail of agony that comes up from every village, town, and city where the rum-power crushes out human hopes and destroys human life, strike no responsive chord in your hearts that can convert your bonds, stocks, gold, and other treasures into thunderbolts to be hurled against a common enemy? Do you not fear that if you withhold your money that your "gold will become cankered and your garments moth-eaten"? In behalf of suffering childhood, of neglected motherhood, of despairing wives and children—in behalf of impoverished widows and orphans—in behalf of the denizens of crowded asylums and prisons, whose greatest curse has been rum—in behalf of every noble enterprise, of every Christian philanthropy—in behalf of Christ, we beg you to devote a portion of your income, aye, a portion of your fortune, to the redemption of humanity from this its greatest curse. If none of the methods adopted by the friends of the cause meet your approval, then we beseech you to devote that genius which has made many of you what you are to the devising of other and better methods of carrying forward this enterprise. Let not the ever-sounding cry, "We do not like your methods," hold back your beneficence. The consecration of your money to the work on either of the methods in use will greatly vitalize and energize it. If it or them shall be found faulty, it will be the more readily discovered what other and better method or methods must be adopted. We beg you to remember our conviction *that no rich man should dare to die until he has placed a large sum of money where it will carry on this work after his death.*

The following, by B. T. TOWNSEND, Esq., of South

Carolina, who was unable to be present, was read by the Secretary, and ordered to be published with the proceedings of the Convention :

“DOES NOT PERSONAL SAFETY DEMAND THE EXCLUSION OF INTOXICATING LIQUORS FROM ALL RAILROADS, STEAMBOATS, AND OTHER LINES OF TRAVEL, AND THAT EMPLOYEES ON SUCH ROADS SHOULD BE TOTAL ABSTAINERS ?”

WITHIN the recollection of persons now living, there were no steamboats, steamships, railroads, nor telegraphs.

To the present generation such a statement seems incredible. These great civilizers have so stirred the energies of the present generation that we can scarcely conceive how it would be possible for the people of this fast age to do without them, and this leads us to wonder how our ancestors could have dispensed with them. Even street railways, introduced within the recollection of middle-aged persons, have become already, it seems to us, indispensable. Standing in one of our numerous great railroad depots, and witnessing the rushing current of unceasing travel pouring in and out every few minutes with the regularity and precision of clock-work, whilst the electric spark announces in advance the precise movements of trains, we are led to wonder at the facility with which thousands and tens of thousands are safely moved, at a speed of thirty or forty miles an hour, every day without accident or inconvenience. Indeed, travel has become so safe, convenient, and even luxurious, that it is now regarded as a pleasure rather than a task, and our movements can be calculated with mathematical precision. Nor is steamboat and steamship travel to be despised, although inferior to railway movements. It possesses many advantages not incident to the latter, is rapid, safe, pleasant, and for the most part reliable, besides being practicable where railroads cannot be constructed in the interior, to say nothing of ocean,

lake, gulf, and river routes. To persons familiar with all the wonderful facilities enjoyed by the present generation for rapid and safe intercourse with the widely-separate parts of our own country and the nations beyond, and with all the modes of travel that taxed the patience of our fathers and mothers of a preceding age, the transition is marvellous.

Without instituting a comparison between the former and present modes of travel, it will suffice to indicate our progress to state, within very reasonable limits, that a week was formerly required to accomplish what can now be done in a day. It is pleasant, too, to know that with proper care experience has demonstrated that it is quite as safe to move rapidly by our improved facilities for travelling; indeed, the percentage of accidents is actually less now than formerly under the slow and inconvenient movements of passengers a century ago.

But it must be evident to thoughtful persons familiar with the subject that the present rage for fast travelling is attended with extreme danger when the novelty subsides. In the outset, its evident perils make it comparatively safe, because every possible precaution is exercised to avoid accidents. Is there not danger that familiarity with the present rapid modes of travel will educate the masses into the matter-of-course opinion that it is just as safe to fly as to walk?

There are certain persons, and generally a very limited number, who direct and move the great steamships, steamboats, railway trains, city railway cars, and the telegraph, now almost inseparably connected with all lines of travel. Heretofore, the most suitable persons have been selected for such responsible positions because, difficult as it may be to realize the fact, all these advanced modes of travel are of *recent introduction*.

Telegraph operators, conductors, engineers or runners, and brakemen are supposed to be perfectly sober, and it is probably not allowed on any of the great lines of travel for them to drink intoxicating liquors at all *whilst on duty*. But, is there not danger that this partial prohibition is not

sufficient? Common observation teaches us that the habit of drinking is progressive—that the appetite increases, it may be slowly, but surely. There may not be much difficulty in the outset for persons in responsible positions to restrain themselves from drinking on certain days and hours when prohibited by their employers from indulging; but is it at all likely that such partial restraints will continue to hold the moderate everyday drinkers to periodical abstinence, with the appetite increasing constantly by habitual drinking? On the contrary, observation teaches us that, as the habit grows and becomes fixed, all such gentle restraints will be disregarded, privately or secretly, it may be, at first, but in time concealment will be impossible; and the astounding fact will be revealed that drunkenness has ensued before it was known that the person was even an everyday moderate drinker.

How many such secret drunkards are now running railroad trains, ocean steamships, or inland steamers—carrying thousands and tens of thousands of passengers, utterly unconscious of dangers of this kind! It requires all the sober senses of our engineers to run fast passenger trains exactly on time—heeding the schedule all along, the signals, and telegrams handed up as to the movements of other trains five minutes ahead, and possibly one following five minutes behind. Think of a drunken or even drinking engineer running a forty-mile passenger train with five hundred passengers under such circumstances!

Nor is it much safer for those in charge of steamships at sea or steamboats inland to drink intoxicating liquors, whilst the lives of hundreds and thousands of passengers are dependent upon their sober, judicious management during the trip. Steam-gauges and fires have to be watched below, whilst on deck numerous precautions are constantly necessary to render navigation safe, and omissions, even *for a moment*, are sometimes fatal to all on board.

Is it, therefore, safe to drink at all under such circumstances?

And yet it is done secretly, and sometimes openly.

How many thousands of lives have been sacrificed, not to speak of the loss of property, by the drinking of a few persons, not allowed to drink whilst on duty, it may be, but whose craving appetites have proved more exacting than the rules of their superiors!

It is probable that most of the shocking accidents on railroads, steamships, and steamboats are chargeable to the use of intoxicating liquors, directly or indirectly. True, this is mere assertion, and is not susceptible of proof, but the opinion is nevertheless founded on strong probabilities. When an accident occurs, it is to the interest of so many concerned to make it appear to the public that "nobody was to blame," that the truth, being only known to the responsible ones, is generally suppressed, otherwise ruinous damages would be imposed. But the truth not unfrequently leaks out in the form of rumors and hints. Alcohol is said to have had something to do with the accident, but nobody can vouch for the assertion.

It has been asserted in this paper already that all the present improved modes of rapid travelling are new—that persons now living can remember the introduction of them. It is also concluded that, considering the immense number of people on the move and the rapidity with which travelling is done now, the percentage of casualties is less than in former times. The novelty of these new and rapid movements has not ceased; we have not become too familiar with the perils that are incident to speed that whirls us across the continent in a week.

Extraordinary precaution is observed yet in handling that wonderful motive-power that transfers the population of whole villages from one extremity of a State to another in a day. But the novelty of such movements is rapidly passing away. A generation has grown up familiar with them, and even demand increased speed and opportunities to go oftener to every point of the compass.

It is hardly to be presumed, in the light of past experience, that abstinence from intoxicating drinks will keep pace with improvements in the modes of travel in the future as it has in the past. There seems to be a constant

pressure brought to bear against the systematic efforts made to oppose intemperance and that which leads to it—habitual drinking of intoxicating liquors. A powerful pecuniary and professional interest is arrayed against the temperance cause, whilst its support is dependent upon volunteers without the means to pursue a successful warfare against the combined forces arrayed on the other side. All the wholesome rules alluded to in this paper as being common to persons responsible for the lives of passengers on railroads, steamships, and steamboats probably originated with those who have made the temperance question a study, not directly, but indirectly. Public sentiment has been educated on the subject, and the intelligent proprietors and managers of our great passenger thoroughfares have, in sympathy with the public, conceded something to the enlightened spirit of the age on the temperance question. But suppose the current should turn the other way, and drinking and intemperance should become as common as in former times, when no organized efforts were made to oppose this great curse of our country?

Without attempting to depict the horrors of the great tidal wave of intemperance that would sweep over the land, attention is especially directed to the dangers of relaxing the restraints now imposed upon the drinking habits of those who move us with such speed from city to city. If in the future we are destined to become indifferent as to the fate of our friends and neighbors, as the liquor business shall blast the fairest prospects of our countrymen, surely we can never cease to realize the danger of allowing our great passenger lines to be run by drunken engineers, captains, helmsmen, and others immediately responsible for the safety of passengers.

Personal security and humanity must continue to suggest vigilance in the oversight of persons whose occupations interest all travellers to some extent in the personal habits of those who handle and control the motive-power that whirls such vast multitudes over land, and traverses the ocean, lakes, and rivers with swarming crowds.

The temperance question thus becomes a personal

matter to all who travel. But, is it practicable to extend its wholesome influences to a certain class, and relax our efforts to make the reformation general? Can sanitary regulations be safely made partial, so as to exempt certain classes from epidemics whilst the masses are neglected and exposed? Is it wise for large and influential classes of society to patronize with the countenance and assistance of Government the liquor business, now that its pernicious character is fully understood and generally admitted, whilst feeble, partial efforts are made to impose restraints on classes less intelligent and influential?

Can we have that recognized and treated as an evil which our Government licenses for pay, and large and influential classes of society—embracing the learned professions—countenance and patronize openly?

If in the light of the nineteenth century the temperance reformation is necessary, why not make it general and not partial? If sobriety and total abstinence are commendable in any portion of our people, why not in all?

This whole question demands thorough investigation, and the centennial year is a fit opportunity for the enquiry. If the liquor-traffic is the monster evil that it is said and believed to be, why should our Government derive an important percentage of its revenues from the privileged few commissioned to engage in the trade exclusively?

The entire liquor business, in all of its branches, is subject to the control of the governments under which we live. If the traffic is on a footing with other honorable and proper commercial pursuits it should be open to all without restraint, and only be subjected to such tariffs and taxes as are common to all articles of trade. But if, on the contrary, the entire business of liquor-dealing is demoralizing, our governments become responsible for the immoralities that flow out of it, by receiving duties on importations, by the internal revenue derived from special privileges to manufacture and sell; and our local governments recognize and countenance the business fully by selling licenses to retail to consumers. It is no excuse to our law-makers, whilst admitting the evils of the trade, to say that it is popular,

that people will drink, and attempt a sort of justification by imposing heavy duties, taxes, and licenses. The same sort of reasoning would justify the licensing of gambling-houses, immodest picture-galleries, brothels, and other such places of "popular resort." Will our "Christian statesmen" of the present day venture upon this *advanced* legislation, and stand up in defence of it before their constituents?

If this digression is not deemed pertinent to the subject under consideration, it must surely occur to every thoughtful person that so long as countenance is given to the liquor business by our law-makers, the courts, the learned professions, and even the churches, by a sort of toleration at least, it will be exceedingly difficult, if not impossible, to impose effective restraints on any class of persons who, by general consent, ought not to drink at all whilst on duty.

It is, therefore, highly probable that fearful sacrifices of human life in the future will occur from causes intimated in this paper, and it may be that in this way only public sentiment, startled at last by unprecedented horrors, may be aroused to the dangers incident to every passenger line in the country that countenances habitual dram-drinking among the employees.

The Secretary, Mr. STEARNS, announced that he had just received a telegram from Col. J. J. Hickman, of Ky., Right Worthy Grand Templar of the International Lodge of Good Templars. It was read as follows: "Sickness prevents my attendance; greetings to the Conference. Amen to all measures adopted for the suppression of the unholy liquor-traffic."

The CHAIR announced that Miss Julia Colman and Mrs. M. B. O'Donnell would speak on the papers presented at the close of the afternoon session.

Miss COLMAN said that she had been watching the temper and the sentiment of the Convention very closely, as also that of the Woman's Convention which immediately preceded it, and it had done her a great deal of good to see, every now and then, something come up which

shows that at the bottom of all this movement, of all that has been said and done, there is a conviction in the minds of all those good people, that represent the wisdom of temperance efforts that have been making and growing and accumulating for these many years, that all this is based upon great physiological principles; they are convinced that this stuff we call alcohol, and which is doing much mischief, is a poison; that it hurts every time it is taken. On this basis rests our effort to get rid of it.

In the past, the question has been, "Shall we take much or little?" Now, the question is coming down, closer and closer every day, to the point, "Shall we take a little or none at all, in any shape, for any purpose?" In my practical work, I find this difficulty coming up before me more frequently than any other, that the people who oppose the work most thoroughly and effectively in any place are those who really, in their hearts, believe that a little is good, and they can't get along without it. How are we going to convince them to the contrary? Dry facts are not attractive to the people. How can we take them to the people, these scientific facts, and make them familiar to the people? I will tell you. Our great business is with the children. "Well," you say, "these facts are not very attractive to them." I answer, if you give out that you will teach the children these facts, you will get the children that will learn most readily. Suppose you can get one in twenty. I take the children and get up illustrations and experiments to show them what this thing alcohol will do. "Look at the drunkard as you meet him," I say. I read the drunkard to them. We get the children in a serious study of the subject; we take them through the "Catechism" first; we show them illustrated plates, and tell them, "The boy that drinks beer makes a man like that." After we have taken them through the "Catechism" we put them into Story's book, "Alcohol," and we then have a temperance high-school. This process makes grand temperance men and women, and it makes them missionaries. I know nothing, except the Gospel, more vitalizing than to go into a thorough study of all

these truths. After we have told them what alcohol is, we ask them if they would like to take a pledge against it, and they are always prepared to do so understandingly. One young lady who had been through this course of instruction said: "I never should take alcohol whether I took the pledge or not." Ah! we had given her reasons for saying so.

Mrs. M. B. O'DONNELL, of New York, said: I have listened with more interest than I can express to the discussions of this afternoon. I have heard able lawyers discuss the question from the point of law; I have heard others affirm that our grand mission was the enforcement of law; I have heard others claim that it was personal liberty that was necessary for each of us to carry out—Christian liberty that should substantiate our work and carry it forward to great success. We were coming right down gradually, but none the less surely, to the vital question, and that was the education of the children. We cannot enter all our churches; we cannot fill all our pulpits with staunch advocates of total abstinence—I am sorry to say this—until the pews are filled with total abstainers; and, in order to fill the pews with total abstainers, we must commence in our Sabbath-schools. Brother Stearns, of New York, has a Sabbath-school of a thousand children; and I said to him, in Kentucky, when he was invited to speak before the Sabbath-school, "Do tell us something of your temperance work among your children"; and it seemed to me his answer was so significant when he said, "I have no special temperance work among the children; we teach the Gospel"—and, of course, teaching the Gospel he taught temperance and total abstinence; he could not teach the Gospel without that. It seemed to me the most pertinent answer I had heard; and so it occurred to me that in my Sabbath-school class of little boys at home, not a single lesson am I able to get through with without the subject of temperance is brought up. If I should fail to do it, my boys would make a practical application of the lesson upon the subject of temperance. It seems to me the grand work of temperance

people and of the world is to commence with the children ; and, in order to do this, we must not leave this other work undone, for everything that instructs the people gives also its impress upon the minds of the children.

But I have only a few minutes to speak, and I want to speak especially of the work that should be done, and is being done, with the younger class of children, commencing at five. Some are older at that age than others at ten, yet this is a work that may be done with most children at five. And when Sister Colman was talking of this impression that was being made upon the mind of the child, I thought what a great and glorious work if all teachers could teach as she does the principal lesson—the effect of alcohol upon the system ! All cannot do that ; but all can explain the pledge and the evils of intemperance, so that the veriest child may understand, and learn to hate the intoxicating cup, the liquor-traffic, and everything connected with it with perfect hatred. And that is my duty. There are those who have little or no school education, no home influences, who are waifs thrown out on the cold charities of the world, and we are gathering them in—it is our mission—where they shall be trained to hate alcohol. The Independent Order of Good Templars has organized a perfect system for bringing in children in connection with their orders, as much as your Sabbath-schools are under your church ; and this work is progressing rapidly. There have been so many grand results, and we see so many things in the future, that our hearts are filled with gratitude that there is such a work open for men and women to engage in in this great reform, and carry forward to success. Nearly 200,000 children are pledged against all intoxicating liquors in this order. And we go a step further. We warn against two other evils which nearly always accompany these : one, against the use of tobacco, and the other, against profanity. When we have pledged the children, our work is just commenced. We bring them into our lodge-room, and every week are pledging them against these evils. And what are they doing ? They are little apostles, going up and down preaching temperance as we cannot, because practice is so

much better than precept, so much more potent. Not only have the Good Templars taken hold of this work—I believe my time is up.

Mr. STEARNS. I will state that Sister O'Donnell is the wife of Senator O'Donnell, and Sister Colman is the author of a "Catechism on Alcohol," published by the National Temperance Society.

The following resolution, offered by Rev. Dr. MINER, of Boston, was unanimously adopted :

Resolved, That the hearty thanks of this Convention be and hereby are presented to the Trustees of the North Broad-Street Presbyterian Church for the generous hospitality they have to-day extended to us.

The CHAIR observed, in reference to the remark made by the last lady, who spoke of the minister failing to speak plainly on the subject of temperance in advance of a correct sentiment in the pews, that the clergyman should be true on this subject ; he had no right to keep silent. A pulpit that is not outspoken ought to be removed. It is no compliment in this age of the world to say of a minister he is not a total-abstinence man, and no honor to him to say, if a total-abstinence man, that he is silent on this great question. If we are silent concerning a traffic that is destroying thousands of our most promising young men and blasting many members of our churches, the very stones will cry out against us. Let the pulpit be true and speak to the pew, and let the pew hear the pulpit. It is no compliment to a minister to have it said of him that he has brewers, distillers, or rum-sellers in his congregation. He should preach them out of the business or out of the church. The true order is not to reach the pulpit through the pew, but the pew through the pulpit.

Mrs. CLARK, being called upon for a song, came forward and said : "I will sing a consecration hymn. Feeling the need of being entirely consecrated to the dear Lord, I will sing it as a prayer, that we may all be benefitted by it." She then impressively sang :

" Take my life, and let it be
Consecrated, Lord, to thee."

The CHAIR. All the papers being disposed of, you will

now be addressed by Mr. Francis Murphy and Dr. Henry A. Reynolds, each occupying ten minutes. Mr. Murphy is president of the National Camp-meeting Association. I have the pleasure of introducing him to you.

Mr. MURPHY came forward, and said he thanked God for what his eyes saw and for what his heart felt to-night. These words, he said, have come to me as I sat in the audience: "The world is my country, and mankind are my countrymen." We are all here to-night for one purpose, with one heart and one faith, in this marvellous age of the world's progress. But a few years ago Franklin made the acquaintance of the lightning, and got it so tame that he introduced it to Morse, and Morse has been successful in girdling the world with it, until to-night we live in a great whispering-gallery. It is not a great while since, in the dear old State I had the honor to come from—and I see in this audience the father of the Prohibitory Law of the State of Maine—moderation had been taught, regulation had been taught, controlling had been taught, but God, in his infinite goodness, came to Maine with the baptism of the Holy Spirit and said, "Destroy this unutterable curse!" and, rising in the might of his pure spirit, gave to the world a prohibitory law, and to-night the manhood and glory and honor and purity of that sentiment have enthroned themselves in the world, so to speak.

There is no trouble about this evil. The only thing is for the people to be in earnest and to be true to the right. I believe with my whole heart to-night that in a few years—I am not a prophet, nor the son of a prophet, but, by the blessing of God, I shall live to see this curse removed from the land. Christian women of mark, with the Christian men, have clasped hands, and he whose power is omnipotent, whose truth rests upon the everlasting base of justice, has baptized his children to go forth and preach the truth, and never in the world have there been such marvellous demonstrations of his power to save in answer to prayer as in this reform.

Now, just a word about my own work. I come from the West. The people of the West are as generous as the

soil they live upon, and as open as the blessed sky they look upon. And they are not behind the East in this reform. Two years ago I went West at the invitation of Miss Frances Willard, Corresponding Secretary of the Woman's National Temperance Association, to labor, and I have been laboring there ever since. I see in the audience Mrs. Foster, who invited me to go to Clinton. There were some six hundred men and women who signed the pledge there. A reading-room was opened immediately. Mrs. Foster is president of the association. Something more than a hundred drunken men were saved in Ontario. In the city of Webster some seven hundred signed the temperance pledge, and some \$3,000 were secured towards building a temperance house, which it is expected will be dedicated on the Fourth of July. At Fort Dodge there were some nine hundred who signed the pledge. We raised \$1,300 at one meeting, and subscriptions to the amount of \$5,000 were taken in all for a temperance house. A corner lot was bought, and the house is going up, with a reading-room and every harmless amusement, to keep the young men from the grog-shops. What Christian people should really do in this reform movement is to provide some place of amusement for young men, and not allow the grog-shops to have the monopoly of them.

Just a word about our temperance camp-meeting. The power of the Gospel to save men—that is what I want to say to you. Jesus saves to the uttermost all who trust in him. Isn't it wonderful? He knows no hard cases. Oh! if we only had a living faith in him! I think of the night when I first met Dr. Reynolds in Bangor. How the Lord has led him and hundreds of others! Through him some twenty thousand have been reclaimed.

I would like to say a word about my own experience. Some of you know how I fell in the city of Portland. When hopeless and destitute, a stranger to mercy and hope, there was a Christian man who believed in the power of the Gospel to save. His name was Sturtevant. He came to my dark cell. There I was, separated from wife and children, and Christian people coming to the jail and

singing, "All hail the power of Jesus' name." I was sitting on a little iron bedstead when the keeper came and said: "Murphy, come out and attend worship." "Excuse me," I said; but he repeated the invitation. The kind expression on his face touched my heart, and I finally concluded to come, and took my place. The first thing I heard them speak about was God's mercy; it was very sweet; how God's mercy endured for ever. I listened attentively, and saw this great, noble Christian man who stood at the head of the meeting. I noticed the tears coursing thick and fast down his cheeks, and supposed some one was in there who was known to him, but learned it was not the case; but he had compassion on the inebriate. It seemed as though my heart would break as I retired. Presently I heard a step coming after me, and, tapping me on the shoulder, he said: "Mr. Murphy, I believe?" Says I, "Yes, sir." He took me by the hand and said: "I am sorry to see you here. Would you not like to be noble and respectable, as you once were, and stop the business of selling liquor?" I said: "Yes, sir, I would like to be sober and respectable; oh! yes." And oh! friends, if you only knew all this sad life as that man knows it who sits there [referring to Dr. Reynolds], and many others, how I have been dragged, *dragged*, DRAGGED by this terrible evil! "Oh!" said I, "hardly a hope remains for me; I have lost everything!" He took me kindly by the hand and said: "There is hope for you, and, if you will only make an effort to save yourself, we will help you, and God will help you." And oh! how sweetly those words came to me! Said I, "Will you call and see my wife, and tell her to keep up and take courage?" He says, "I will." That long, tedious evening I sat in my dark room thinking of wife and children, and, with all my sin and misfortune, I loved my family, and, I thank God, I never said one unkind word to them—never. I waited until the Sabbath-day came. The door was opened; the Christian people came pressing in. A great excitement had spread through the city, and they had come to worship in the jail. And oh! I wish I could

say something to-night for the men incarcerated in jail, to stir the heart of the world to save them. Among the large crowd who pressed in, I noticed my wife. I did not think she would come to see me. It seemed to me it would be too much for her ; but I saw her just as she stepped in and caught my countenance, and immediately she stepped out of sight to get away, but the children were with mother, and took hold of her dress and stepped out into the corridor, and I could see them stooping down and looking to see where father was. I could see the lips move and the eyes fill up ; and as I sat upon that little iron bedstead, I felt in my own heart that I was sick and tired of life. My oldest daughter, Mary, was with mother. She had a beautiful bouquet in her little hand ; she thought she would bring something to father, and she darted away from mother and walked along up the corridor. She tried to speak to me, but it was utterly impossible for her to do so. She took her seat by my side, and in a few moments stood by me, and, folding her hands about my neck, said, "Pa-pa, we have been so lonely for you." I said, "Daughter, I have been lonesome for you, and, God helping me, I shall make an effort to become a sober man." The worship of God commenced that day in the dark jail. I had made a great many resolutions in my own mind that I would stop drinking. Night after night I had pledged myself that I would never taste another drop, but my resolution was not sufficient ; it was not strong enough ; and my dear friend, Sturtevant, came to my side and, putting his arm over my shoulder, said : "Murphy, give your heart to Christ, and all will be well with you." I said to him, "I want to receive strength to be saved from this terrible evil"; and with wife and children, and God's people, I knelt down on the cold granite floor and supplicated God's throne for mercy and strength ; and I thank God I can say to you to-night, my dear friends, that I know that "my Redeemer liveth," and because he lives I shall live also.

I want to say to you to-night that I have lost everything that made life desirable to me. I have lost all—lost it by liquor—all, sir. And do you know to-night I am

ashamed, I am sorry, for all this past—I am, sir; and I would cheerfully give my own strong right hand if I could blot out the memory of the past. Oh! then, to-night, my friends, let us take heart and hope; let us have faith in God and press forward in the right, as God shall give us to know the right. Let us stand true to our pledge of total abstinence: “Touch not, taste not, the accursed cup of death.” Let us remain faithful in the church of Christ. This is the bulwark of the nation’s greatness. Let us be true in the pulpit and true in the pew, true in the Sabbath-school and in the day-school. Public opinion is coming up; you must educate it.

Every sacred feeling in us stands up arrayed against the liquor-traffic. The Constitution of the country stands against it. In the courts of the nation, where the honor of the nation has been vindicated, rum has been brought to the bar of justice, and I thank God to-night that the legal profession, the men who have been draped with the ermine of the judge, who have sat upon the seat of justice, have been equal to their duties, and stand to-day before this nation the pride and honor of it in the administration of justice for right against this cursed traffic.

A word more, and I will stop. In Whittier’s words,

Forever ours! for good or ill, on us the burden lies;
 God’s balance, watched by angels, is hung across the skies.
 Shall Justice, Truth, and Freedom turn the poised and trembling scale?
 Or shall the Evil triumph, and robber Wrong prevail?
 Shall the broad land o’er which our flag in starry splendor waves,
 Forego through us its freedom, and bear the tread of slaves?

The day is breaking in the East of which the prophets told,
 And brightens up the sky of Time the Christian Age of Gold;
 Old Might to Right is yielding, battle blade to clerkly pen,
 Earth’s monarchs are her peoples, and her serfs stand up as men;

The mighty West shall bless the East, and sea shall answer sea,
 And mountain unto mountain call, PRAISE GOD, FOR WE ARE FREE!

The CHAIR. I have the pleasure now of introducing to you Dr. Reynolds, who is doing such a noble work in Massachusetts and other New England States.

DR. HENRY A. REYNOLDS said : It does not put me out in the least to follow such speakers as the Hon. Mr. Raper, Rev. Dr. Miner, Gen. Neal Dow, Mrs. Mary Livermore, Wendell Phillips, or any other orator, as I do not make any profession to oratory myself. I claim to be one of God's feeblest instrumentalities, raised up by his grace, and trying to do something for him and for those who have suffered, as I have suffered, through rum. I am one of those unfortunate men who have an inherited appetite for strong drink. I love liquor to-night as well as an infant loves milk. The love for intoxicants is as much a part of my make-up as my hand, and at the time I left off drinking I had an experience of twenty years. I have suffered from delirium tremens as the result of drinking intoxicants. It has cost me three thousand dollars for what I know about drinking intoxicants ; and I considered my life, previous to two years ago, ten thousand times worse than thrown away. I have walked my father's house night after night for seven nights and days a raving, crazy madman, as the result of intoxicating beverages. At the time that I was suffering and upon the verge of delirium tremens, I was obliged to do something I had never done before in order to rid myself of this infernal curse. I had drunk my last drink. I had broken my bottle. I had sworn off before a justice of the peace. I had done everything men ordinarily do to rid themselves of the habit of drinking, all to no purpose. I had delirium tremens, and it would almost seem as though a man who suffered as I during those seven days and nights would never touch the infernal stuff again ; but I did, and several times afterwards I was on the verge of the delirium tremens, so near to them that I could almost look over and see them, and hear them hiss and howl at me. I was obliged to do something different from what I had ever done before in order to rid myself of this infernal appetite. I knew but very little about the Bible—drinking men do not read the Bible much ; but I knew God had promised to assist those who asked him in faith, believing, and I threw myself upon my knees, in my office, by my lounge, and asked Almighty God to save me, and promised him that if

he would save me from such sufferings as I had once been through that, with his assistance, I would be true to myself and to him, and do what I could to make others happy. At that time a little band of noble women, who had caught the inspiration from the West, were praying in my native city in a public place. Some of these women had been educated in churches where they did not believe in women's praying or talking in public. Some of them had suffered very much as the result of having drinking husbands and sons. They had received no assistance from the pulpit, law, or press, and were compelled to do something different from what they had ever done before. So they threw themselves upon their knees at the foot of the cross, and asked God to give them relief from their long suffering. And I stand here to-night believing myself to be a monument of God's grace, saved through the prayers of the noble women of America, and feel myself to be a beacon-light erected upon the breakers upon which I have been shipwrecked, to warn others off from those shoals and breakers.

Since I signed the pledge I have become a happy man. I used to be an unhappy man. I didn't want to live; I dragged out a miserable existence. I would have cut my throat, or blown out my brains, but didn't dare to. Now, I am one of the happiest men in the world. Instead of going about the street cursing and swearing, I am going about from Dan to Beersheba doing what I can to make other people happy, singing "Nearer, my God, to thee," "Rock of Ages," "All Hail the Power of Jesus' Name," and looking upon the world as my country, and mankind as my countrymen.

And I want to say a word here in reference to Mr. Murphy. You may have noticed that we have been very much together. I met with him during the first of my experience as a reformed drunkard. I received words of encouragement and sympathy from him. A reformed man needs kind words and sympathy from some one. I believe Mr. Murphy to be (I will say it, notwithstanding he is present) one of God's accepted noblemen. I consider it to be a privilege and a pleasure to be with him, and to receive at

the present time his kind words and sympathy. There are a great many people who do not understand that there is a sympathy between two reformed drunkards that cannot exist between a man who has drunk and a man who has not. A man who has never drunk don't know how it is himself; two men who have, do understand perfectly well, and can sympathize with each other. A man who never drank would condemn, while we would pity one whose appetite is almost beyond human control. Brother Murphy has said that he wishes he could blot out his past life. I do not feel so. I would not have my past life wiped out if I could—not that it is pleasant to recall, but I have been fitted by suffering to sympathize with men who so much need sympathy, and who have so little.

You have heard, doubtless, of the work which has been going on in Massachusetts and Maine. I claim that it is God's work, and at his feet I lay all the glory. Judging from a human standpoint, it is a wonderful work, but judging from a spiritual point of view it is not wonderful, because nothing God does is wonderful. A minister said to me the other day: "Dr. Reynolds, I have often heard of you, and am glad to meet you. I have an offer to make you. I have fifty dollars in my pocket that I will give you if you will tell me how you do this work." I told him I did not do it, that God did it. I told him that I looked upon myself as one of the foolish things of this world that had been raised up to confound the wise. I have a sympathy for the drunkard which I cannot express or explain. I love him as I love my brother; and as the result of going out and taking God for my leader, and acting what I believed to be a practical Christian life, I have the honor and privilege and pleasure of standing here to-night and saying to you that during the past twenty-one months, ending the 10th of this month, 51,000 men have been reclaimed from drunkenness and planted upon the rock of total abstinence—looking to God for assistance to enable them to keep their feet there. Hundreds, and hundreds, and hundreds are full-souled Christians. They haven't been saved by cuffs, and curses, and the cold shoulder, but by the

hand of brotherly love and sympathy ; not by standing up here and beckoning to them to come up, but by going down to them as Christ did, and giving them a hand through which an electrical thrill of sympathy went, impregnating their whole organization, and making them feel that they have one friend. And if there is a man in God's world who is ready to accept the hand of friendship and sympathy and brotherly love, it is the poor, unfortunate drunkard. These men must be saved by practical Christian work—by treating them as men.

Now, this reform movement is not very high-toned. It is even found fault with because it is not high-toned enough. The reason is because these high-toned people, so-called, won't come down. They don't dare to do right. They don't do right. If they did, the reform clubs, instead of being made up of middle-class men and humble men, would be made up in part of those in higher circles of society, who would give it a higher tone ; but something keeps them out. But this reform work commenced, and has been carried on, as all other reforms, among the humbler classes in society. It was so with Christianity. Christ was the reputed son of a poor man, a carpenter, and was in the highways and hedges most of his time. He didn't stand up in high places and beckon for men to come up ; he didn't judge men by their property or color or nationality, or anything except the principle that was in him. He mingled with the most debased and vile and unfortunate and wretched, and led them along, and walked with them, and saved them by kindness and sympathy and brotherly love.

A word about prohibition. I come from the State of Hon. Neal Dow. I am proud of the State of Maine. I never knew what it was to go to the polls and vote for anything but prohibition, drunk or sober. I rode up to the door in which the ballot-box was, got out of my carriage when I was so drunk that I could hardly walk, and always voted for prohibition, and I always intend to as long as God gives me the breath of life. And I want to tell you another thing about prohibition. Prohibition can't succeed until there is a public sentiment to back it up.

And I want to tell you how the public sentiment is being raised in Massachusetts. The public sentiment there is in favor of temperance, and it is very much needed to be created now, and is being created by the united efforts of every class of people. This work is not being done by the women, the Good Templars, the Rechabites, the Sons of Temperance, the Methodist Church, the Baptist Church, or any other in particular, but by the united efforts of all people whom we can get interested in it that have any claim whatever upon being good people. And if I had time I could tell you something about my work, but I have not. It takes about an hour and a quarter for me to make a twenty-five minutes' speech. But my heart is in the work. I have forsaken everything for this work. I went to Massachusetts without a second shirt to my back, and without one that belonged to me, as the result of working for God in lifting up these men. But I had rather stand up here to-night \$10,000 in debt, with my feet planted on total abstinence, than to be worth \$50,000 and be where I was two years ago.

Thanking you for listening so attentively, I want every one of you to pray for me that I may be kept. He who conquers himself is greater than he who conquers a city. I have conquered myself through God. Pray for me earnestly every time, that I may lift up those who are suffering from strong drink.

A DELEGATE, whose name we did not learn, said : I stand here a regenerated drunkard and the president of an association of regenerated drunkards, the outgrowth of the revival services held by Moody and Sankey. My experience has been very different from the two brethren who have just spoken. God, in his mercy, led me while I was suffering from that curse to many a minister and Christian, and I was turned away. To the power of God alone is my reformation and regeneration due. Last Thanksgiving night, while going along Arch Street to the corner of Tenth, I attempted to go down Tenth on my way home, but the Spirit of God took me on one of the crossings and I could not turn. It led me to the western corner, and there I had

a severe struggle. And the Spirit of God led me out to Broad and Arch, and preserved and rescued me from temptation. Our members are now working every night, going out in bands of one and two to hold prayer-meetings, and many are the blessed results. To Christ alone be all the glory.

Rev. H. W. CONANT, of Rhode Island, offered the following preamble and resolutions :

Whereas, The Centennial Board of Finance, sustained by the Executive Committee of the Centennial Commissioners, have granted "concessions" for the sale of intoxicating liquors within the Centennial grounds; and whereas, such "concessions" are calculated to encourage and, so far as the Centennial Commissioners are concerned, to protect liquor-dealers in the direct violation of the special provisions of the statute; and whereas, these "concessions" by the Commissioners compromise the honor and integrity of the people of the United States as respects the observance of law and their moral and Christian sentiments in reference to a demoralizing and dangerous traffic; and whereas, these "concessions" are a usurpation of power on the one hand and a prostitution of it on the other, thus misrepresenting to a painfully humiliating degree the character and wishes of the American people in the face of the civilized world; therefore,

Resolved, That this International Temperance Congress, now in session in the city of Philadelphia, hereby earnestly request the Centennial Commissioners to speedily revoke these so-called "concessions," and to disallow the sale of intoxicating liquors in connection with the buildings and grounds of the Centennial Exhibition.

Resolved, That this Congress appoint a deputation of seven delegates to present the foregoing preamble and resolution to the honorable Commissioners, and urge them to accede to our request and banish accordingly all intoxicating liquors held for sale on the Centennial grounds.

After the reading of the above, Mr. Conant moved their adoption, saying he did so because he believed it to be our solemn duty to do all we can as men and as Christians, and as citizens of a Christian country, to wipe our hands of this disgrace of our civilization, and said : I cannot go back to my State and meet the society I represent, and the people before whom I am accustomed to stand, to urge the advancement of this cause, without doing all in my power to wipe out this national disgrace; and I not only move the pas-

sage of the resolution, but that Rev. A. A. Miner, D.D., of Boston, be the Chairman of the Committee of Seven.

The resolutions were passed by a unanimous vote.

Mr. POWELL, of New York, on behalf of the Committee on Foreign Correspondence, reported that sixty letters, representing fifteen countries, had been received, a few of which, from eminent friends of the cause, he proceeded to read, and to announce the names of the writers of others. Some of these letters in full, and extracts from others, will be found in their appropriate place in this volume.

The Chair appointed the following Committee of Seven to present the resolutions offered by Dr. Miner to the Centennial Commission: Rev. A. A. Miner, of Massachusetts; Hon. James Black, of Pennsylvania; Hon. Neal Dow, of Maine; Rev. James B. Dunn, of Massachusetts; Rev. H. W. Conant, of Rhode Island; Hon. S. D. Hastings, of Wisconsin; Rev. Daniel Read, LL.D., of New York.

On motion of Rev. Mr. DUNN, the Chairman and Secretary were added to the Committee. J. H. Raper, Esq. of England, and Rev. Mr. Simpson of Scotland, were also added.

Hon. JAMES BLACK, of Lancaster, Pa., who was to have read a paper on the necessity for a prohibition party, said that owing to indisposition, the lateness of the hour, and the desire to hear from others before parting, he thought it would be well to dispense with the reading of his paper. He hoped Mr. Raper, whose whole heart and life had been engaged in the cause of temperance, and who stands to-day as the agent of the Alliance for the Total Suppression of the Liquor-Traffic in Great Britain, might be heard from. That brother, he continued, and myself stand shoulder to shoulder with you in laudable effort for the suppression of the liquor-traffic, and I trust that in a very few years, by the blessing of God, success will crown our efforts wherever the English language and jurisprudence prevail. I give place to Mr. Raper.

Mr. J. N. STEARNS moved that the paper of Mr. Black be published with the other papers, which was agreed to.

As Mr. Raper came forward, the CHAIRMAN remarked:

"Mr. Raper scarcely needs an introduction ; he has already become an adopted citizen."

Mr. RAPER remarked that this was an exceedingly anti-climactic arrangement. He could say some bitter words, he humorously remarked, at this maltreatment, but it is of no use. He had been waiting for thirty hours to hear that paper read. If he had heard yesterday that his friend Black was indisposed, physically, he thought he could have obtained an arrangement by which the paper should have been submitted, and if it were not written then, it should have been before now.

I have heard, he continued, the suggestive words of Mrs. M. B. O'Donnell to-night, in which she slightly, in tone and construction, reflected upon the general current of the Convention since yesterday morning, in kind words ; we understood them. It was to the effect that we had come down, down, down until at last we had got to the right thing—that is, education. Therein lies a misconception. From the first word of this Convention till now, almost the last, the whole affair is one of education in the true and full sense of the word. It is not a work of instruction, but advisedly, I say, and etymologically, a work of education, of discussion, of drawing out the faculties ; and, whether we touch the drunkards of the present day through the fiery agency of Brother Murphy and the stirring appeals of Dr. Reynolds and reform clubs generally, or whether we touch the general sympathies of humanity through the movement now in the hands of the Women's Christian Temperance Associations, or through the youthful department, it is all one great system of education ; and the work we have to do is to persuade humanity that there has been a mistake for some thousands of years with regard to the value of alcohol. We have had some remarkable papers this morning. There was a startling paper on the question proper. I had the luxury of sitting near a gentleman who didn't believe in it, and that is a comfort to me always, because it enables me to get the other side when we are taking everything for granted ; and while the grand points were coming from the platform, he

was jotting them off with all the force of a logician. And I was interested in discovering how one of us mighty reasoners could be checkmated by a man with trained intellectual logical faculties, and I was trying to help the paper as much as it needed. Now, that gentleman left this church very far from being convinced as we are upon some of the main points. He hadn't made up his mind that every drop of alcohol was necessarily evil as a beverage. There was still a lingering conception that there was a right drop if you could only find it.

Now, I felt all the time how wonderful a work it is, and how amazing an amount of bearing and forbearing we require to carry on this work aright; how these good persons of the Reform Club have born with us who, I was going to say, are politicians, but I must not. What is the word for the same thing?

A VOICE: "Legislator."

Mr. RAPER: "No."

Another suggested "Demagogue."

The SPEAKER: "No."

"Radical" and "philanthropist" were suggested, but the Speaker said "No; 'radical' can't be the word, and 'philanthropist' won't do"; and proceeded: Now, I want the Reform Club men and the Good Templars and every one to remember there is no human being in the enterprise at this moment that is covering the entire circle. Therefore, whilst some of us are intensely anxious about the legal, and others about the juvenile, and others about the statistical departments, let all unite in this work that requires all our efforts. Now, I wanted my friend Black to point the moral of education—that is, "drawing out" the faculties—and he has gone and deserted. He was a candidate for the Presidency four years ago; and the illustrious Bishop Haven, in Baltimore, two Sundays ago announced to his audience the distinctive conviction that he held a third party, holding aloft the banner of prohibition, was what we needed in this country; and he went further, and said that though he felt interested in General Grant, he thought he might take care of

himself; that at the last election he voted for Black and Russell. I am not sure he voted right, but that is the fact. I wanted Mr. Black to tell us something in these eventful months of our duty in this respect.

Ladies and gentlemen, I have come to the conclusion that the true temperance reformer will be true to his principles on the second Tuesday in November as well as the first, and that he cannot afford to strip off his temperance regalia on election days. The time has come when temperance reformers must provide men, and not wait for dictation from Cincinnati and St. Louis. I know the difficulties are terrible and in all directions. Some of us have had to go through them. I am intensely interested in all temperance work; I am interested in the efforts to get men to sign the pledge. I believe this agency of the reform is as powerful now as formerly. I am not disposed to give up the 600,000 drunkards and say, "There is no hope for them, you must educate the young"; no, there is hope; let them take the pledge and keep it, with the help of the Lord, as our brothers Murphy and Reynolds have done. But I say that it is the bounden duty of some of us to stem the source of the flood higher up—*higher up!*—HIGHER UP! People talk about intemperance as though the drinking custom was first, and intemperance afterwards. Our safety requires us to go back and stem the importation and sale. It is true men may sell liquor where prohibition exists, but they will be the exceptions therefore we, who have the responsibility of suffrage, must meet it, carrying our principles to the polls.

Party must be sacrificed to prohibition. Without sacrifice there is no remission. Salvation is obtained only through sacrifice. We may be repulsed in the conflict, but not defeated. Repulses are sometimes precursors of victory. We may be driven back, but we re-form again and renew the attack. Bull Run, though apparently a defeat, was your greatest victory in your civil conflict. It brought men up to the front. I want the Conventions at Cincinnati and St. Louis to be compelled to consult you, as they will if they find you are practical and carry your principles

into your politics. If you are wise, they will yet say, "Come, we must be careful; those men are marshalling; they have given us a kindly hint that they are about; can we take their plank in?" If so, all right. If they put in our plank, that is the party for temperance men and women to pray for; and while the men vote, the women who cannot vote may yet strengthen and help the cause by their influence, as the ladies did on a certain occasion, where they erected a tent and spread a breakfast, and, as the gentlemen came up, they said: "You are going to vote on our side, ain't you?" and when the men said: "Hadn't you better go home?" they replied: "We haven't a home; the rum-sellers robbed us, and to-day we appeal to you to redress our wrongs and protect our rights at the ballot-box." Some of you, my friends, I know, don't believe a word of it, but this is what we have got to come to before we shall succeed in banishing this curse from our midst. I remember, when I gave my vote for a third party, the abuse heaped upon us was good for sore eyes. I said, "Dear me, what a row they have kicked up about one or two votes!" but at the next election they counted us; they said: "What will those fellows do?" and we became potencies at once. I made a solemn vow, after the settlement of one great question, that my vote should be in the interest of temperance. I didn't ask permission of any party, and I say to you, Do your duty to God and your country under the circumstances. Your votes will educate the people. But remember, while you attend to this duty, that no other may be neglected.

Hon. NEAL DOW said there had been a remark made by one of the speakers that the pew should teach the pulpit, and afterwards, by another, that the pulpit ought to teach the pew. The great need in this country just now is, that the pulpit should teach the pew. I am very much afraid the pew will have to preach to the pulpit. I do not understand how it is. I am quite willing to say it here, I have no faith in a man professing to be a Christian and standing aloof from this movement, when every one knows that the liquor-traffic is the great obstacle in the way of the prog-

ress of the Gospel. Is it necessary that this curse should continue? No, we say; it can be removed. John Bright said, some time ago, he didn't know any man who had courage to attempt to do it. Why, Mr. Bright, there are hundreds and thousands of people, and were twenty and thirty years ago, who had courage enough. And so we say to these men, We are making an attempt to redeem our country from the mischief flowing from the liquor-traffic. "No," this doctor of divinity says. Why? Because he likes the "fruit of the vine." "No," says another. Why? Because he has a brewer or a distiller in the parish. I wonder that there are so few men in the pulpit who have the courage of old John Pierpont. He said, "I will preach myself out of this pulpit or you out of that devilish trade." Don't say I swear. There is no other word that expresses it. What is its influence? To drive out from the community everything good and to substitute everything bad. When in England, a year or two ago, there was a great deal of talk among Christian men about the fact that workmen kept away from churches. Why was it? the pulpit and press enquired, and the question was repeated in the social circle. By-and-by there was a meeting of clergymen, and they invited the workmen to come; and when they put the question to them, they replied: "We are all down, we are poor and miserable and wretched, and we understand the reason of it. We have good wages now; trade is brisk, and we are all employed, and can get almost any wages, but what becomes of our wages? We go to the public-houses and spend them in drink, and our families are more miserable than ever, and we more abject; but some of us have been endeavoring to change all that, to withdraw our brethren from the public-houses, and reclaim them from their drinking habits, and induce them to save their money for themselves and their families, and to elevate themselves, and we ask you to help us; but all your influence and teaching goes directly against all that, and we don't believe in you: that is the reason." I don't believe in it either: it is all a sham, such profession. I protest against it, and I call upon temperance men and women to protest against it;

and when they see anywhere a professing Christian standing aloof from this cause, I want to say, Stand aloof from him; I don't believe in him—he is a blind leader of the blind. At a New England temperance convention, a prominent doctor of divinity said he would not have been present except upon special invitation; he didn't feel at home; that the movement was unphilosophical and against the teachings of Christ; that the doctrine of total abstinence was a slapping of Christ in the face; and he held himself up as an example to that immense audience in Tremont Hall of the propriety of using strong drink. He was seventy-five years old. These people tell you strong drink is bad, said he, and conjure you to keep aloof from it. I say that is all unphilosophical, and I advise you to drink, he says. Now, if he were here, I would like to ask, "Do you pray? do you ever use the Lord's Prayer—'thy kingdom come, thy will be done'? Can God's kingdom come and his will be done," I would ask him, "till drunkenness cease?" No, this work is preparatory for the coming of Christ's kingdom, which cannot come till our work is finished. He who repeats that prayer, and then turns away and deliberately does that which renders it impossible for that prayer to be answered, shows that he is insincere, and I don't believe in him.

Now, ladies and gentlemen, our position is just this: We are endeavoring with all our might, in season and out of season, to change all this, so far as drunkenness is concerned, and wretchedness, and the ruin of the people. We say it can be changed. Will you come and help us? We have been endeavoring to do our share by putting away the cause of this mischief. A gentleman said to me, "You can never stop the grogshops; there are secret grogshops." "Yes," said I, "we are going to stop them." "Ah!" he says, "if you are going to hang the liquor-seller, you may." Well, we are going to fix a penalty for the violation of the law that shall be sufficient to accomplish the end sought. Senator Morrill said, in the U. S. Senate, "The liquor-traffic is the gigantic crime of crimes." We want to educate the people up to that, for that is true. Let us devote ourselves

to that work, then everywhere we will have that fixed so in the law that the work shall be accomplished, with God's help.

Mrs. M. B. O'DONNELL, of New York, said she wished to add that, while all this work was needed, yet if we fail to educate the children this work must go on through endless ages without accomplishing the one grand result. because the work is to be done over and over and over again every year. Every department is necessary. Her heart had been thrilled by the experience of Mr. Murphy and Dr. Reynolds, who had addressed them this evening, and she bade them God-speed in their work.

Mr. POWELL, of New York, asked Mr. Raper if it were not the fact that his own representatives in the House of Commons, of whom he had spoken with satisfaction, were not prohibitionists, in the full sense that are the candidates in nomination here whom he had commended to our support, but advocates rather of a partial measure, good as far as it goes, though of probably limited application?

In reply to the question by Mr. Powell, Mr. RAPER said that although in England we demand the suppression of the liquor-traffic, the tests we demand of our candidates are not as severe as you require. We have never had in England what, in the order of Divine Providence, you have, and it is one of the great things you accomplished a hundred years ago. You established a system of local self-government of incalculable value. You can, under your system, go to the polls and put into office such men as would only grant new licenses or none at all. But we live in a traditional country. Our magistrates are appointed by the Crown, and we haven't the power to bring public opinion to bear upon these repositories of power so repeatedly as you.

Mrs. CLARK sang an appropriate piece; and, after a vote of thanks to Mrs. Clark and the Buell Family, the Convention adjourned *sine die*. The Doxology was sung, and the Chairman pronounced the Benediction.

ESSAYS.

The following papers, prepared for the Convention, but not read during the proceedings, were ordered to be printed.

ALCOHOL: ITS NATURE AND EFFECTS.

BY STEPHEN SMITH, M.D., OF NEW YORK.

THE most effective argument which the apologists of the drinking usages of society have hitherto made use of has been the alleged value of alcohol in the physiological processes of the body, as digestion, nutrition, secretion. Many of the phenomena of its action gave an outward and apparent sanction to this opinion, and while there was as yet no definite knowledge on the subject, mere common observation had the weight and effect of facts. Nothing was more certain than that the tired laborer was quickly refreshed by his dram; that the fainting man was restored by the potion; that the lean man grew fat in proportion as he drank; that in the cold season alcohol gave warmth, in the warm season it sustained against heat. In the face of such self-evident truths all appeals to the evils which grew out of the custom were vain, for they were readily attributed to the abuses of the beneficent agent—alcohol.

Within the last quarter of a century the course of scientific investigation has led the students of physiology to enquire into the action of alcohol upon the animal organism. The subject is beset with inherent difficulties, and for a time only the most crude results were obtained. It seemed, indeed, to early students that by no human agencies could we penetrate the secret arcana, trace the subtle course of alcohol through the system, discover its precise

action upon organs and tissues, and determine its near and remote effects. One by one the barriers have been broken down, and as the century 1776-1876 closes, the advance-guard of scientific explorers have penetrated the very citadel of life and marked with precision the rôle played by alcohol among the vital forces. The world owes a lasting debt of gratitude to Lallemand, Perrin, Duroy, Anstie, Richardson, and other patient experimental physiologists who have so persistently labored to solve this abstruse question. They have laid the foundations for temperance reform in the coming century on unalterable scientific truths.

With the results of the labors of one of the most eminent—Dr. Richardson (“Cantor Lectures”)—before us, it is not a difficult task to summarize the final conclusions of science as to the value of alcohol to the human system.

1. *How alcohol enters the system.*—The ordinary method of introducing alcohol into the system is by taking it into the stomach in a diluted form. If it is concentrated, it will not be absorbed from the stomach until it has become first diluted with the water of the tissues. The veins of the stomach commence the absorption, and the villi of the intestines complete the work.

2. *The course of alcohol after absorption.*—That portion which enters the veins of the stomach proceeds directly to the right side of the heart through the ascending vena cava, while that portion which enters the villi passes to the thoracic duct, and reaches the right side of the heart through the descending vena cava. The two currents meeting in the right heart, the blood charged with alcohol circulates through the minute vessels of the lungs, and returns to the left side of the heart. It then enters the general arterial system, through which it is conveyed to all parts of the body. From the terminal arterial twigs the blood now passes through the capillary net-work of vessels, by which it is brought into immediate contact with the ultimate elements of every organ and tissue of the system, for the final purposes of nutrition. From the capillaries

the blood passes to the veins, and is again returned to the right side of the heart and commences another course of circulation.

3. *Course of alcohol after it enters the circulation.*—It is noticeable that the blood charged with alcohol almost immediately circulates through the minute vessels of the lungs, where it is exposed to the air for the purposes of purification by the absorption of oxygen and emission of carbonic acid gas. From those exposed surfaces some of the alcohol is vaporized and thrown off in the breath. When the blood reaches the kidneys and liver a small quantity of alcohol is eliminated in their secretions. But the larger quantity remains in the circulating blood, undergoes decomposition, and thus forms new compounds.

4. *Effects of alcohol on the blood.*—On entering the blood-vessel the alcohol mingles with the elements of the blood. The constituents of blood are, in the 1,000 parts: water, 790; fibrine, 253; albumen, 70; salts, 10; with fatty matters and blood-globules. These elements are all nicely adjusted in quantity and quality, in order to preserve the integrity of the blood and adapt it to the necessities of nutrition of the varied tissues of the organism. Change in the composition or condition of any one of these elementary parts disturbs the orderly progress of nutrition throughout the entire system. Alcohol effects more or less injuriously every element of the blood, according to the amount taken. It may absorb the water, coagulate or prevent the coagulation of the fibrine, and destroy the integrity of the corpuscles.

5. *Effects of alcohol upon the blood-vessels and heart.*—As the alcohol circulates through the blood-vessels it acts upon the nerves which supply them and paralyzes their action. The immediate result is the dilatation of the extreme vessels and a flushing of the surfaces with the increased blood. This is the first stage of alcoholism—viz., the stage of vascular excitement, but really the stage of paralysis of the vaso-motor nerves. The heart immediately feels the effects of this dilatation of the smaller vessels. The ordinary resistance which the tension of the vessels

exerts upon the heart's action being diminished, the heart beats with more freedom and more rapidity. The amount of additional or abnormal work performed by the heart under these circumstances,* in twenty-four hours, has been carefully estimated to be as follows: four ounces increases it one-eighth; six ounces, one-sixth; eight ounces, one-fourth. When the stage of excitement (or paralysis of the vaso-motor nerves) subsides, the overworked heart flags, and weariness follows.

6. *Effects of alcohol upon the nervous centres.*—If the action of alcohol is continued, the spinal nervous centres begin to yield to its intoxicant effect. The individual can no longer fully control muscular movements; the muscles of the lower lip fail first, then those of the lower limbs; the muscles also lose their sensibility. The brain gradually becomes beclouded; the passions are no longer under control; judgment and will are lost; imbecility follows; and the human organism is reduced to the condition of an inert mass of vegetable matter.

Such being the course and primary effects of alcohol on its entrance into the system, the all-important question, which has hitherto been the subject of so much controversy, arises, viz., *Is alcohol subservient to the normal functions of the animal economy?* The answer which experimental physiology now returns is emphatically negative. The chief questions at issue, hitherto, under this head, and which seem now to be definitely settled, are:

(a) *Is alcohol a heat-producing agent?*—Apparently nothing has been better established than that alcohol is a heat-producing agent in the animal organism. But the exact truth seems now to have been demonstrated as to its agency in this function.

The apparent rise of temperature in the first stage of alcoholism is not due to the combustion of alcohol, but to the dilatation of the paralyzed vessels already mentioned, and the consequent exposure of a larger surface of blood from which the radiation of heat takes place. Though the temperature of the skin is increased during this brief stage a degree or more, yet it is a cooling process to the internal

portions of the body, as appears by the decline in the temperature of the air thrown off from the lungs. As, the effects of the alcohol increase, the animal heat diminishes, until it reaches an extreme degree, and death closes the scene. Alcohol not only does not furnish the materials for combustion, but during the progress of its action it interferes with the normal combustion process of the body, as is proved by the diminished excretion of its products, as carbonic acid. This effect is the result of the oxidation of alcohol by the oxygen of the blood, not in the process of combustion, for the products of combustion do not result, but of decomposition into other compounds hurtful to the system. The oxygen essential to the normal heat-producing process of the system is thus consumed by the alcohol, and the temperature of the body falls in proportion to the stage of intoxication.

(b) *Is alcohol a food-producing agent?*—This has been one of the most sharply-contested points in the controversy regarding the effects of alcohol in the animal system. It is now definitely settled in the negative. Foods are of two kinds: 1, those which build up and maintain the tissues, and, 2, those which produce heat; the former are called nitrogenous, and the latter non-nitrogenous. The nitrogenous foods are derived from the vegetable kingdom, and cannot be made by any artificial process. Now, alcohol does not contain the essential element of this class of foods, viz., nitrogen, and cannot by any possibility be transformed into such foods. Therefore, alcohol is not a tissue-building food in any respect. But is it not a fat-forming food? Is it not true that both men and animals become fattened on certain fluids which contain alcohol, as beer and ale? These conclusions are obvious from simple observations; but scientific experts naturally enquire, Is the fattening due to the alcohol or to other ingredients and conditions? And the latest answer is to this effect: 1. Alcohol, under no circumstances, fattens when taken alone. 2. Sugar and starchy matters, ingredients added when alcohol is taken with ale and beer, always fatten. 3. Therefore, the fattening which follows the use of ale and beer is due,

not to the alcohol, but to the other known fat-forming ingredients. Alcohol may aid in forming fat indirectly by its lowering the tonicity of the system, and thereby creating a tendency in the individual to seek repose. The fatty degeneration of tissues, as of muscle, which occurs in inebriates, is admitted to be a physiological argument in favor of the power of alcohol to produce fat as yet unexplained.

Conclusion.—An agent which has no properties necessary to the normal condition of the body, and which is capable in many ways of perverting its functions, cannot be continuously employed for any considerable period without seriously impairing organs and tissues. Alcohol, it is seen, at first causes a relaxation of the arteries, and consequent excited action of the heart, followed by depression when the effects entirely pass off. The frequent repetition of this act creates an unnatural condition of these organs, and a tendency to require its continuance by the constant resort to the original means. Relief to depression is found only in a renewal of the potion, and every unusual mental or physical strain is sought to be sustained by the same means. Alcohol thus in time becomes the habitual resort of the individual whose physiological condition has been originally perverted by its subtle influence. Meantime, the *arteries* and minute vessels become permanently dilated; and the *heart*, subjected to excessive work, is enlarged, its orifices are increased in size, and its valves overstretched; fatty degeneration follows, and sudden death. Thus, the entire circulatory system is thoroughly perverted from its normal condition and function. The integrity of the *blood* is impaired, and nutrition is perverted. These results can but be followed by corresponding changes of a degenerative character in other tissues and organs throughout the entire system. The *liver* at first enlarges and then undergoes slow contraction, producing the well-known “hobnailed” or drunkard’s liver; or it may change to a condition of fat; or, finally, grape-sugar may be developed within the body, causing fatal diabetes. The *kidney* may change to fat, or undergo contraction, giving rise to Bright’s disease. The *lungs* have their vessels enlarged and weakened, and are

thus rendered very susceptible to fatal pneumonia during the cold season. The *nervous system* undergoes various degenerations, the vessels are changed, the membranes thickened, the tissue of nerve centre and cord is gradually changed, and thus the functions are changed, causing epilepsy, paralysis, insanity. The *digestive organs* gradually lose their tone, less and less substantial food is taken, constipation is obstinate, assimilation becomes more and more impaired. Then follows muscular debility, with its attendant feebleness and want of endurance. Finally, all the tissues lose their native integrity, waste exceeds supply, and the victim of alcoholic poisoning falls an easy prey to some intercurrent disease; or sinks into hopeless senility.

THE MEDICAL USES OF ALCOHOL.

BY CHARLES JEWETT, M.D., OF CONNECTICUT.

ONE of the most potent obstacles to the advancement of the temperance reform in this country, at the present time, is the too general prescription of alcoholic liquors as medicines, or rather as a part of the diet of the sick or the feeble; for the reasons assigned for their use, and the careless manner of their administration, would seem to class them, in the opinion of the doctor, with the agents of nutrition rather than with articles more strictly medicinal. They are not generally prescribed as other drugs are, with nice attention to dose, to the strength of the article, and to be administered at regularly recurring periods, but in a sort of *ad libitum* style, as if specific directions were scarcely needed when an article in such general use, so safe, and withal so agreeable to the patient, is to be swallowed.

Not long since I was informed that a physician of considerable celebrity, practising in one of the cities of New England, is quite in the habit of making sidewalk prescriptions, if I may so call them, to friends whom he meets in the street, and who seem not quite well, after this fashion: "Oh! take a little whiskey occasionally—that is what you need; and if you get 'a little by the head' now and then, as the sailors say, it won't hurt you."

With many physicians, no matter what may be the character of the ailment, some alcoholic liquor is sure to form a part of their prescription, and in very many cases the disease and the remedy keep company with the unfortunate patient to the end of a wretched life. In other cases, where the illness was slight and perhaps self-limiting, recovery soon follows, but the remedy is continued, and is quite sure, ere long, to create conditions which will give the patient an exalted opinion both of the doctor and the drug.

The following extract from a clinical lecture delivered at Guy's Hospital by Samuel Wilkes, M.D., and published in the London *Lancet* of April 27, 1867, gives a graphic picture of the evil I am striving to delineate. Dr. Wilkes occupies an enviable position in the public estimation, and especially in that of his own profession :

"I am not going to enter upon the much-vexed question as to the necessity for the daily use of wine or spirits, but I will say that the usual test for the advantages of its use is one which I conceive to be, in most cases, utterly valueless. Alcohol, remember, although an excitant, is a sedative to the nervous system; is, in fact, an anæsthetic. A drunken man may be injured in such a way as to have all his teeth knocked out in a brawl, yet apparently not perceive the injury, and be utterly unconscious of the occurrence when he has returned to soberness. The argument, therefore, that a man feels better after his glass or two of grog would be equally applicable to the case of the Turk who feels better for his opium. His feeling better simply means that he has got rid of his unpleasant sensations, whether these be moral or physical; he 'drowns his troubles in the bowl.'

"I say it is assumed that a strength-giving property lies in these drinks; that just in proportion to a man's feeling of weakness, so will he require one of them. In ordinary health he may only want his beer; but if ill, his wine; and if very ill, his spirits. Now, this popular opinion is shared in, I am sorry to say, by many in the profession. If the patient is weak, he wants 'support'—this term carrying too frequently with it the necessary idea of wine or spirits. I should be sorry to say that the doctor panders to the public taste, since he is too often already in accord with it; but the consequence of such agreement between patient and medical man resolves itself into this, that an extra stimulant is prescribed. You might ask to what complaints do I refer when I speak of this too common advice, but I need only repeat the word 'patient,' for it matters little what is the nature of the disease, since the reasons for the treatment are applicable to all complaints, and are founded on this simple proposition: all persons who are ill are weak; they have lost strength; they require it to be restored; alcohol is a supporter and a tonic, therefore alcohol is a remedy for all diseases.

"This is no parody, for I have heard the argument set forth in some such words, and practically it is adopted by many; for I constantly hear medical men say they give brandy to all their patients, for they always find them 'low.'

"You therefore cannot do better, if you have no compunction in converting your profession into a mere trade, to say to all your patients, after feeling their pulse, that they are very low, that you are sure they

do not take enough, and order them several glasses of wine daily. Should they be exceedingly ill with some desperate organic complaint, then you must turn your remarks to the friends, and speak of the necessity of 'supporting' the patient, by giving him as much brandy as can be poured down his throat. By this method you are sure to give 'satisfaction'; for should the patient die without such treatment, you may have the credit of letting him 'slip through your fingers'; whilst if he die with it, you have done your best. If you kill a dozen patients with brandy, you need have no fear—'You have done your best.' This, I say, would be a very comfortable and lucrative mode of practice."

The following extract from an article by Dr. James G. Wakely, which we cut from the *Lancet* of Jan. 8, 1870, will, in this connection, be read with interest :

"It is no figure of speech, but the literal truth, when we say that hundreds of neuralgic, hysteric, and epileptic patients have been driven into drunkenness or lunacy, or both, by the careless folly of advisers, who had no better reason for the prescription of large doses of alcohol than the fact that these diseases are attended with nervous weakness, as they undoubtedly are. The assumption involved, that so much ingested alcohol (so much alcohol swallowed) is necessarily so much added nervous strength, is so gross a fallacy that no one would assent to it if expressed in plain words; yet we constantly see it acted upon. We repeat, with all the energy of which we are capable, that it is a grave scandal and mischief that medical men should endanger, in this serious way, the powers of moral resistance of women and other weak persons, while basing their practice upon ideas that are illogical and untenable; and we trust that a reform in this respect will immediately be commenced."

Unless the medical men of our country speedily and radically change their present practice in relation to the prescription of intoxicating liquors for well-nigh half the diseases they are called to treat, one of two important results is sure to follow—either the educated portion of our people, becoming more and more enlightened in relation to the physiological action of alcohol, will reject the teachings and prescriptions of the doctors, and lose confidence in them; or, if the present order of things shall continue, all our efforts to lessen materially the burdens and evils of intemperance will prove vain, and the giant curse of the world will be perpetuated through generations yet to come.

It would sadly puzzle some of our medical gentlemen to explain to enquiring patients the *modus operandi* of the liquors they prescribe. If one were asked why he ordered a dose of ipecac. and draughts of luke warm water for the boy who had loaded his stomach with green apples, the answer would be forthcoming at once. It would, he will tell you, induce vomiting and the immediate expulsion from the stomach of the indigestible mass. Ask him again why he ordered a warm bath or hot local applications to the abdomen, with a dose of morphine, to the patient suffering from colic, and he will promptly inform you that local heat and the sedative influence of the morphine both directly tend to relax muscular fibre; that the bowels of the patient were in a state of spasmodic contraction or cramp, and hence the prescription. But why, doctor, did you, in that case of actual or threatened congestion of the brain, order a mustard bath for the feet of the patient? The feet were not sick, but the head rather; then why doctor the feet?

He will inform you that his aim was to attract an unusual quantity of blood to the feet by the use of the local stimulants heat and mustard, and thus lessen the pressure of blood upon the brain. In respect to these and many other prescriptions, a well-educated physician can give you promptly a substantial reason for the course he pursues. Any sensible man, not educated in medical schools, can be easily made to understand why the doctor poured an astringent solution into a bleeding stomach, or ordered a vegetable stimulant to precede or keep company with the food that was to be received by a sluggish or inactive one.

In the latter case, he would not expect the capsicum or extract of ginger to take the place or do the work of plastic or tissue-building materials, but he will tell you that the slight irritation they will produce on the coats of the stomach and the gastric nerves will call to that important organ an increased flow of blood; that an increased secretion of the gastric juice—the food solvent—will follow; and that thus the patient may be able for the time to digest more food as the immediate result of the use of those local stimulants. He will, or *should*, tell you also that the fre-

quent employment of such means to excite increased action of the stomach would be very bad practice, as the strength of your stimulant must be increased from time to time, and the stomach, thus goaded to its work, will soon get into such a condition that, like a dull horse, it will not act without its goad. The case is even worse when alcoholic liquors are employed for the same purpose; for your vegetable stimulant would accomplish the end sought, and no further sensible effect would be produced by it; but from any liquid containing it which may reach the stomach the alcohol will be at once absorbed, carried into the general blood-current, reach the brain and nerve-centres, and through these great sources of motion and sensation excite abnormal conditions throughout all the complex machinery of the organism. Were it not better, if in an emergency a local stimulant be required, to employ one which will accomplish just what you wish, and no more, than to call in the services of an officious agent, which, after doing what may be desired, will, just in proportion to its quantity and strength, narcotize or partially paralyze the whole nervous system? Yet three-fourths of our medical men, for reasons I will not attempt to explain, recommend as a gastric stimulant some alcoholic liquor. It is doubtless a more popular prescription than extract of ginger or pepper-tea.

To justify such extensive use of alcoholic liquors as is made by many physicians, we should be compelled to regard alcohol as possessed of all sorts of opposite qualities instead of the simple thing it is—an irritant, narcotic poison.

That I do not err in so regarding it, I would refer the reader to the following expressed opinions of some of the most distinguished physicians now living.

Dr. B. W. Richardson, of London, England, in a letter which appeared in the *Lancet*, April, 1870, says: "The alcohols are strictly anæsthetics"—i.e., paralyzers of the nervous system; and he adds: "That they produce a temporary excitement is true, but, as their general action is quickly to reduce animal heat, I cannot see how they can supply animal force." Dr. James Edmunds, of London,

in a communication which appeared in the *Lancet* in 1870, expresses his opinion on the subject under consideration thus: "I can see nothing in the action of alcohol in the human body, in any case or at any time, but that of a paralyzer; and I see in that view the key by which we can explain all the contradictory phenomena and all the contradictory benefits which have been ascribed to the influence of alcohol." Dr. T. K. Chambers, in a clinical lecture on Typhus Fever, remarked: "As to the use of alcohol, I am guided almost entirely by the condition of the nervous system. A very complete prostration and delirium of a low, muttering character, tremulous muscles marked by a quivering of the hands and fingers, sharp, weak, unequal beat of the heart—all these indicate that the nervous system is feeling very sensitively the destructive metamorphosis going on, and has its power reduced by its sensitiveness. Then is the opportunity for the powerful *anæsthetic* alcohol, which in severe cases you see me order without scruple." For what does he order it? I beg the reader to observe here closely. To give strength? No, a thousand times no; but to lessen for the time being the life, or sensitiveness, of the nervous system. If the administration of alcohol be needful when such an assemblage of symptoms are present—which I will not presume to deny against such high authority, but which I still beg leave to doubt—it is indeed a sad necessity.

All the members of a family are sick, we will suppose—all but John very low; and so, as John is exceedingly sensitive and keenly feels the sad condition of the family, we must drug him into semi-stupidity to lessen his anxiety and thus economize his vital force. It may be needful. We give chloroform to a patient whose limb has been crushed, and who is about to undergo a terrible operation, to partially paralyze his nerves for the time being, and thus lessen his sufferings; but it is a sad necessity.

I have already admitted that in certain abnormal conditions of the body alcoholic liquors, through their sedative or narcotic influence, may approximate those conditions toward the health-standard, and thus relieve human suffer-

ing. If, therefore, it be right to place opium, ether, chloralhydrate, and chloroform on the list of remedial agents, we cannot deny alcohol a place by the side of them, as it may often be used interchangeably with those agents, or some of them, and with equal advantage. In deciding, however, which of these potent agents we will use in a given case, economic and moral considerations should and would, by a conscientious physician, be taken into account, rather than mere convenience. He would not prescribe a glass of brandy to a patient suffering with colic, when prompt relief may generally be secured by the warm bath or hot fomentations to the abdomen, with the administration of twenty or thirty drops of laudanum ; for in prescribing the latter, there would be fewer chances of doing mischief. Should he prescribe the brandy in a community addicted to drunkenness, or where drinking habits prevail among the young men, the doctor may be very sure that the compliment he thus pays to a favorite drink of theirs will be remembered, if they shall be thereafter reproved by some faithful friend for their perilous and vicious indulgences, and not only remembered, but it will be quoted with confidence against any assertion of the dangerous character of that very popular drink.

If the reader shall insist that its use as a medicine ought not to be quoted in defence of its use in health, we shall agree with him ; nevertheless, *it will be*, and we should regulate our conduct by what *is*, rather than what ought to be. Great wrong is often done to hard-working men and families in straitened circumstances by the habit of many physicians of ordering expensive wines and liquors for the sick, when all the benefits they promise themselves thereby, or which *it* is possible to derive from any alcoholic liquor in such a case, may be secured by an extemporaneous mixture which might, in five minutes, be compounded in any respectable drug-store, at less than one-fourth the cost. Here is a feeble patient, we will suppose, suffering from hæmorrhage of the bowels, or a chronic diarrhœa, and the doctor orders port wine, pure old port. It is procured at a cost, perhaps, of \$4 per gallon. The quart

obtained, and which it is hoped may prove sufficient, cost the laboring man one dollar. Now, ask the doctor why he insisted on the port wine, and he will tell you that in the case under treatment an astringent is required as well as a stimulant. An analysis of the wine would give you, say, thirty per cent. of alcohol, sixty-five of water; the other five parts of the hundred will represent, perhaps, small quantities of undecomposed sugar, vegetable acid, coloring and extractive matter, the latter strongly astringent. The spirit present is the common ethylic alcohol, resulting from the decomposition of sugar. Now, let us step into the apothecary's shop and see how readily all the essential elements of that old port may be had at small cost.

We will put in thirty parts of pure alcohol, sixty-five of water, and, as we found a small amount of undecomposed sugar in the liquor analyzed, we will add say one part pure refined sugar. There was also found a small amount of vegetable acid, and we will add a portion of citric, malic, or tartaric, all pure organic acids. What more is wanting? The deep red color. We will add tincture of red saunders, shaking the mixture the while until the desired color is obtained. One thing more is needful, the quality of astringency. We will therefore add tincture catechu, or kino, or some pure tannin, until the proper degree of roughness be obtained.

No physician who values his reputation for knowledge and truthfulness will venture the assertion that that compound will not meet every indication of the case under treatment as well as the \$4 port. It may lack the aroma, and our connoisseur will insist that it has not the genuine smack of the real port. It will, however, excite the pulse as quickly, and act as promptly on relaxed muscular fibres and the mucous membranes. Why, then, send to the wine or liquor stores for medicines? The chances are ten to one that even there you will get a manufactured article, compounded in the vault of a wholesale dealer in liquors, by men who thought only of profits while thus engaged, and cared not a rush for the health of those who might swallow their mixtures. Diluted alcohol, with the addition

of essence of juniper, will answer every purpose for which pure Holland gin is so often recommended, unless it be to please the *educated* palate of the patient. No desirable result can be obtained in the treatment of disease from the use of the most expensive brandies that cannot be as promptly secured by alcohol, diluted to the proper strength, with the addition of well-known and harmless ingredients.

Had not long-established custom sanctioned the proceeding, it would be regarded as unprofessional for a physician to send for his medicines to the wine or liquor store as it would be for him to propose a medical consultation with a respectable and intelligent blacksmith or grocer.

Physicians are responsible for a vast amount of support *needlessly* given to the liquor trade. It has often been asserted that some physicians share in the profits of such sales as are secured through their orders. Except on overwhelming evidence, which I certainly have not, I will not believe a statement so discreditable to my own profession.

The discussions, reports of which I read from week to week in the English medical journals, and in their periodicals devoted especially to the promotion of the temperance cause, impress me with the belief that, with our medical brethren in Great Britain, it is much as with us this side the Atlantic, that all sorts of contradictory opinions prevail in relation to the value of alcohols in the treatment of disease, and that there is no recognized standard of practice concerning their use even among physicians of the same school. The subject is, however, undergoing there a very thorough investigation, and some of the most distinguished men of the profession have come to discard alcohol altogether from the list of remedial agents, while others, who cannot go so far, seem disposed to limit its use to a very few cases, and to very small quantities.

Of this we may be assured: the question being now fairly before the public mind of England, and discussed in all circles, from the bench of Bishops and the House of Commons, through all the learned professions, the magistracy, the manufacturing, trading, and working classes, down even to the beer-shop and the bar-room, the truth

will be found and the right will win. Those of us who have carefully watched the progress of the great reform from its earliest stages to the present hour cannot doubt the ultimate result; for thus far every thorough investigation of the claims of alcohol to warm, to strengthen, especially to qualify men for exhausting and continued effort, to guard men against the influence of malaria, bad water, and excessive mental strain, and the numberless other claims which its friends have set up in its behalf, has proved those claims unfounded. So it will be to the end; and those who will continue to use them had better follow the advice of Sir Henry Thompson, one of the most distinguished surgeons living: "Don't take your daily wine under any pretext of its doing you good. Take it frankly as a luxury—one which must be paid for, by some persons very lightly, by some at a high price, *but always to be paid for*. And mostly some loss of health, or of mental power, or of calmness of temper, or of judgment, is the price."

When the writer was a student in medicine, ay, and for years after he had engaged in practice, the entire profession held the opinion that the proper administration of alcoholic liquors contributed to the production of animal heat. That notion is entirely abandoned now.

The bandages with which fractured limbs are wrapped were formerly wet with rum. Now, if wet at all, it is with water. External parts in a state of inflammation from any cause were formerly kept wet with diluted alcohol to lower their temperature; water or the ice-bag has taken its place. In abolishing the external use, the lurking appetite for alcohol, contracted by thousands, is not interfered with, and hence the change has been more easily wrought in relation to the external than the internal use of the drug.

In an article which appeared in the London *Lancet* for January of the present year, Dr. Richardson thus states the general opinion and practice of the profession thirty years since:

"In the earliest part of my professional career (twenty-five to thirty years ago), the lessons taught in the English and Scottish schools were

very simple, and, admitting the premises on which they were based, sound. They were the continuation of a wave of the Brunonian theory, though the name of the theory and much of its curious history had become entirely forgotten. The value of alcohol was thought to lie in its power of sustaining the animal body during 'asthenic' states, and of saving the body from exhaustion of its 'excitability.' Alcohol, therefore, was administered with moderate freedom in cases of general dyspeptic debility; of hæmorrhages; of fever, when the pulse was failing in power; of syncope; of shock; of exhaustion from a discharge from the body, as from an abscess, or from free secretion of milk in the woman; of depression from severe inflammatory states, as in carbuncle or erysipelas; of melancholic, depressed, and nervous states of mind; of phthisis pulmonalis; of hysteria; of delirium tremens; of paralysis. It was administered in all cases in which it was considered that the patient would be likely to sink, or in which the patient was thought to be actually sinking into death. The universality of the remedy, as an aid to substances more purely medicinal, was, in fact, admitted by nearly every practitioner.

"Within the past six or seven years, a change has come over the medical world in respect to the value of alcohol as a remedy. The change is due to the new light that has been thrown upon the subject of the physiological action of alcohol. I have felt it a duty to study its medicinal action in a more critical spirit than I did originally, and the result is a correction of many errors of grave import."

Of the new facts which careful study and close observation had taught him, he gives us the following, which we specially commend to the class of patients so accurately described. They constitute no inconsiderable portion of the cases which fall under the care of our medical men, and which, as the doctor states, are "commonly called cases of debility":

"There are cases, commonly called cases of debility, in which there is no objective sign of organic disease. The leading symptoms are those of persistent dyspepsia, flatulency, irregular action of the bowels, hæmorrhoids, much exhaustion under moderate physical exertion, and great mental depression under slight mental disturbances; extreme nervous excitability, amounting to hysterical excitement; a condition of urine variable in character, the fluid sometimes of straw color and abundant, at other times scanty and loaded with lithates; the sleep disturbed, with frequent movements and muscular starts of the lower limbs at the moment of going to sleep; a deficient appetite, and a white, loaded tongue. In these examples—as common, by the way, to-day as in former times—the old practice used to consist in trying 'to regulate'

the wine or other alcoholic beverage. My experience now is that these symptoms are in nearly every instance *caused* by alcohol, and that the only certain successful treatment is total abstinence.

"To the practical conclusion here stated I have been led by the study of the action of alcohol upon the healthy body. The phenomena described are the symptoms of alcohol when it is taken in what is commonly presumed to be a moderate, and, as it has seemed to many, a necessary quantity. These phenomena and their cause have been very carefully and ably described by Dr. Marcet."

The following extract, carefully read and considered, ought to revolutionize the practice of some of our American doctors in relation to the treatment of hæmorrhage:

"That alcoholic stimulation was the first point of practice in the treatment of acute hæmorrhage was a lesson of all others most impressed on my student life. For many years I held by it as a matter of faith so strongly, that if in a fatal case of hæmorrhage I had been obliged to withhold the stimulant, I should have looked back on the proceeding with sincere regret."

After relating an interesting case of hæmorrhage treated successfully without the use of alcohol, he proceeds as follows:

"Gradually, under the light afforded by physiological research, I began to discover that alcohol was clearly objectionable as a remedy for hæmorrhage. To check the loss of blood from open vessels, something is wanted that will either produce rapid coagulation of blood or that will cause contraction of the bleeding vessels. To push the use of alcohol to the extent of causing coagulation of blood in the bleeding part, were to push it to the extent of causing coagulation of blood within the heart, a feat not exactly to be desired, even for the arrest of a hæmorrhage. It does not, therefore, answer for the first purpose. To push alcohol so as to make it act on the vascular tension (contraction of the blood-vessels) was, I found, to push an agent which *relaxed* the vessels and let them more easily give forth their blood."

The doubt, suggested by physiological reasonings resting on physiological observation, was, before long, tested in practice.

"I was asked to visit a lady who for many hours had been suffering from hæmorrhage after the extraction of a tooth. I found that the cavity of the tooth from which the blood flowed had been several times firmly plugged with cotton saturated in a solution of perchloride of iron. By this means the bleeding had for a period been staunched, but it as con-

stantly recurred, forcing out the plug. During the time, brandy had been frequently administered, in order, as it was assumed, to keep going a heart which flagged speedily when the stimulant was long withheld. I found the patient scared, prostrate, and restless; the action of her heart rapid and feeble; the bleeding from the cavity free. When I attempted to examine the mouth, she vomited, throwing up some blood she had swallowed, with other fluid matter—a part of the last drink she had taken. She became faint, and I then succeeded in filling the cavity with styptic colloid (a thin paste or jelly rendered strongly astringent, as by a mixture of tannin) on cotton wool, plugging firmly from the bottom as a dentist fills a tooth with gold. The bleeding once more stopped. I insisted on the withdrawal of all stimulants. I placed the patient recumbent, got her to swallow slowly a good draught of warm milk containing a little lime-water, and allowed her to recover from the faintness without any enforced reaction. The result was all that could be desired. The bleeding did not return; and when the plug came away a few days later, there was a firm healing surface beneath. The strength of the patient was rapidly restored. From that time onwards, I have substituted warm milk for alcohol in every case of hæmorrhage I have been called to treat; and I am satisfied that the new treatment is safest and soundest."

How it came to pass that alcoholic liquor ever came to be regarded as a necessary part of the treatment of hæmorrhage with men possessing any considerable knowledge of physiology, is indeed a marvel. Blood-vessels have given way in the lungs, stomach, or other internal organ. The flow of blood is frightful, and the very life of the patient seems pouring forth with the purple current. What shall be done to arrest it? You cannot reach and tie the bleeding vessels as you might if the hæmorrhage proceeded from a wound of external parts. So much blood has already been lost that the brain is getting but a limited supply, and the sufferer is faint. Now, cause the patient, if sitting, to lie down instantly, and, if *very* faint, let the head be low, that the feebly-acting heart may the more easily send to the brain a generous proportion of the scanty supply of blood remaining. Profound rest, as far as the condition of the patient will allow, is now indispensable, as motion will increase the action of the heart and consequently the flow of blood. If the bleeding be from the stomach, we can reach the ruptured or lax and open

vessels with an astringent solution which will aid in their contraction. But just here some one suggests the use of stimulants, as the pulse is feeble and the patient weak and faint. Shall we now give wine or brandy? By no means, as you value the life of the patient. Their first effect will be to quicken the action of the heart, and send the blood more rapidly and forcibly to and through the bleeding vessels. If, during the faintness of the patient and the feeble action of the heart, clots had fortunately begun to form in the bleeding and perhaps partially contracted vessels, those clots may be forced out by the increasing impetus of the blood-current which your stimulants will cause, and the hæmorrhage return as frightfully as before. The safety of the patient absolutely requires that the feeble action of the heart shall continue to be feeble for many hours, though an oppressive sense of weakness and faintness shall attend it. Any considerable reaction, caused by muscular motion, mental excitement, brandy, or aught else, may renew the bleeding after it has been happily checked, and render the case a fatal one. Sufficient time *must* elapse for the clots, formed in the bleeding vessels during the stage of weakness and faintness, to become firm in the partially contracted vessels; and not until they become in a measure organized, and the healing process has commenced, will the slightest excitement of the patient be safe. In the subsequent treatment of such a case it must be obvious to every person of common sense that what the patient needs is an increase of healthy blood to take the place of that which has been lost, and not that the scant supply on hand shall be driven into a gallop by stimulants. Wine and brandy cannot be wrought into blood by the best possible digestive and assimilating powers; milk, beef-tea, and oatmeal pudding may.

The popular notion that the introduction of alcohol into the stomach and thence into the blood may, by contact, destroy or neutralize active poisons which have previously found their way there, inbreathed with pure air, or forced through the skin as by the fangs of the rattlesnake

or viper, is a fallacy which can only be combated successfully by explaining the admitted benefit derived from the use of alcohol in *some* such cases, those of poisoning by snake-bites, for example.

Medical men are unacquainted with any article, which may be safely introduced into the system, that will neutralize or destroy such poisons in the blood. They must be eliminated and thrown out of the body, or the sufferer must die. Any human body, otherwise healthy and possessing active eliminating organs, will throw out the snake venom, or any other similar poison, if you can gain for it a reasonable period of time in which to do so. The difficulty in such cases lies just here: the venom is so terrible and acts so powerfully on all it touches, especially the nervous system, that the probability is that the patient will be thrown into convulsions, and the vital machinery be stopped at once, giving no time to the agonized frame to rid itself of the poison.

Now, if you can drug the nerves into a state of narcotism or stupidity, they will, as it were, become insensible to the presence of the poison; convulsions will be thus prevented, life prolonged, and an opportunity afforded the eliminating organs to do their work; the poison may be thrown out and the sufferer die at last of a ripe old age. The action of alcohol in these cases is due to its essential character as a narcotic, and that theory of the general action of alcohol will be found to harmonize with every fact known to us. Its administration in such a case is not only consistent with the teachings of science, reason, and common-sense, but in obedience to the Scriptural injunction: "Give strong drink to him that is ready to perish."

The late Professor Parks, of England, in his great work on hygiene, has effectually disposed of the notion, long and very generally entertained, that alcohol is a valuable prophylactic where a bad climate, bad water, and other conditions unfavorable to health exist; and an unfortunate experiment with the article in the Union army, on the banks of the Chickahominy, in the year 1863, proved conclusively that, instead of guarding the human constitution

against the influence of agencies hostile to health, its use gives to them additional force. The medical history of the British army in India teaches the same lesson.

It is a fact worthy of special attention, that in a multitude of instances where sad, ay, even fatal, results have been predicted by medical men and others if alcoholic liquors were not administered in certain cases under treatment, no single instance of the predicted calamity has been reported. On the contrary, hundreds of obstinate teetotalers who have, when dangerously sick, refused to swallow the wine or brandy prescribed, though assured that their continuance in life depended absolutely on its use, have lived to prove the alcohol needless in their cases, and their doctor not infallible.

The belief, very generally entertained by the public, that alcohol, properly administered, will prevent the formation of tubercles in the lungs, receives much countenance from the general prescription of it by medical men, for the last fifteen years, in cases where such a calamity was threatened. That its employment has afforded some present relief in certain stages of that much-dreaded disease, consumption, should be no marvel to those who have come to understand the essential character of alcohol to be that of a narcotic. Any agent capable, as alcohol certainly is, of paralyzing, to any required extent, the nervous system for the time being, will give present relief to persons afflicted with almost any ailment.

But may one in whose family consumption is hereditary, or whose declining health excites fears that he may become a victim of the dreaded malady, promise himself any permanent good from the continued use of alcoholic liquors? That question would, at present, receive very opposite answers from medical men of good reputation for general character, knowledge, and skill.

That the continued and free use of such liquors will not prevent the formation of tubercles in the lungs, is proved by the fact that hundreds of persons die thereof every year in our Northern States who have been moderate and steady drinkers from their childhood, or at least from their

early manhood. If alcohol were a reliable preventive of that form of disease, certainly such persons should not die of consumption, but they do. Will the use of alcoholic liquors of any or all varieties, and in any prescribed quantity, small or great, remove tuberculous deposits, or prevent their taking on inflammatory action, or delay the process of softening after such action has commenced? To those questions, when put thus distinctly, I think a great majority of our physicians would give a negative answer. The question will then meet us at once, Why do they continue to prescribe them in such cases, from their very inception to their close in the death of the patient?

My own conviction is, that they do it in many instances because they are loath to abandon the case as hopeless, and, having no knowledge of any agents that promise a cure, content themselves with prescribing something that will give present relief to distressing symptoms, and will not be disagreeable to the patient. That its use, in some cases, will delay the extension of the disease to organs not at first involved, I think may be safely asserted. The great Apostle to the Gentiles knew enough of physiology to assert confidently an important truth connected with that branch of science: "And whether one member suffer, all the members suffer with it." As some serious organic disease is progressing in one important organ of the body, other organs will, in process of time, become involved. The period that will elapse before they do so will depend, *first*, on the locality and extent of the original disease, and, *secondly*, on the perfection and sensitiveness of the nerves connecting those organs with the one in trouble, just as the degree of suffering of six members of a family, on account of the serious sickness of a seventh, will be measured by the strength of their sympathy and affection for the suffering one. Now, alcohol, being a powerful narcotic, will, when introduced into the human body, dull or partially paralyze the nerves, and render distant organs oblivious, so to speak, of the condition of the one seriously diseased, while, if still connected with the suffering one by keen and sensitive nerves, they will be so far affected,

sympathetically, as to have their own proper functions seriously impaired, and in time their own organic structure will become involved. The extension of disease to other organs from tuberculous lungs—seen in every case ending fatally to a greater or less extent, and generally exhibited in loss of digestive power, colliquative diarrhœa, exhausting night-sweats, œdematous feet, etc., as different and distant parts become successively involved—is, I think, *delayed* in some cases by the narcotic effect of alcohol. *Delayed*, not *prevented*, for ultimately they occur, and the patient succumbs. Thousands of good men and women, however, believe as firmly as they believe their Christian creed, that the use of alcohol will prevent the development of the dreaded consumption in persons that way inclined; but it is all a delusion, and the claims of alcohol in this direction, like most of those which have been urged in its favor, time and thorough investigation will prove to have been utterly unfounded.

While engaged in the delivery of a course of lectures in one of our New England cities, some few years since, I was frequently reminded by gentlemen who listened to me from night to night, that my views in relation to the value of alcohol as a medicine differed widely from the views of the resident physicians of the city. They assured me that their doctors were curing, absolutely, many cases of confirmed phthisis by the alcoholic treatment. I assured them that it was all a mistake, that though apparently benefited for a time, they finally died of the disease. As my statements and arguments did not, however, convince, I determined to demonstrate their soundness in a way that would remove all doubt and silence all cavil.

Through the courtesy of the city physician, I was permitted to look over the vital statistics of the city, as they had been kept by his predecessors for many years. Commencing with the year 1845, before the adoption of the alcoholic treatment of consumptives, I made out a tabular statement of the number of deaths by phthisis yearly for twenty successive years, ending with 1865, during which, and for some years previous, the alcoholic treatment of

consumptives had been general in the city. With no observed or alleged change in the climate or other external conditions which might seriously affect the health of the city, I found that the yearly number of deaths by consumption had increased very regularly with the increase of population. The deaths from that disease were as many in 1865 in proportion to the population, when the whiskey treatment was most general, as in 1845, before that treatment had been introduced.

I took my minutes with me to the next meeting, and at the close of the lecture, before a great congregation of listeners, I called attention to them, and asked a significant question: If my professional brethren here are curing consumptives by the alcoholic or by any other treatment, how comes it that so many are reported as dead by that disease, as many, in fact, according to your population, as there were in 1845, when no one claimed that such cases were curable? The discussion of that subject was not, to my knowledge, renewed while I remained in the city.

The prescription of milk-punch or ale to nursing women betrays so much ignorance, or recklessness, or both, on the part of the attending physician, that I hardly dare attempt any proper characterization of the practice. The folly and danger of such a course have been so thoroughly set before the world by the voice and pen of that eminent physician and genuine reformer, Dr. James Edmunds of London, that all that now seems needful is to give his views on the subject the widest possible circulation. The National Temperance Society and Publication House can supply all demands for his writings, as they have wisely republished those printed in England, and given to the public a report corrected by himself of his lectures in New York, in connection with his late visit to this country. It is such an outrage in every point of view to habituate the brain and nervous system of babes to the narcotic power of alcohol for weeks, sometimes for months, by its administration to the nursing mother, that any physician should be expelled the profession in disgrace who should be convicted of such a prescription.

I am unwilling to conclude this article without adding

here my solemn protest against the practice, quite too common, of drugging, with some variety of alcoholic liquors, persons fatally diseased, and evidently drawing near the end of their earthly existence. In many cases the drugging is continued to the very last hour of life. I know well what reasons are given for this most objectionable practice: "The patient is very low, the pulse is weak, and the extremities are growing cold." Well, and what then? Do you expect men to die with a full pulse and warm feet when death comes as the result of disease? If a weak pulse and cooling extremities are sufficient reason for dosing with wine or brandy, then nine-tenths of the people of this country must be thus dosed before they go hence: old or young, Christian or infidel, worn-out debauchee or life-long friend of temperance—all alike must be dosed, for more than nine-tenths of the people die in their beds. Not one-tenth are cut off suddenly, as by lightning-stroke, drowning, apoplexy, or those forms of heart-disease which have a sudden termination, often ending in instant death. Not one-tenth thus die if you add to the causes of death already stated fatal casualties by land and sea.

So, as nine-tenths of us will probably die in our beds, we shall, at some future time, exhibit the symptoms which are thought to demand the use of alcoholic liquors, and be compelled to swallow them, though to thousands it will be the first time that those articles have ever passed their lips. The feeble heart must be goaded to increased action by the presence of alcohol in the blood, only to send an increased flow to the feeble brain and lungs, already perhaps congested, for a congested state of one or both those organs occurs in a vast number of cases for many hours before the cessation of life. What desirable end is anticipated by the drugging in such cases? When the patient was suffering severe pain during the active stage of the disease, you could give, perhaps, a respectable reason for narcotizing the patient—*i.e.*, to lessen his sufferings. That stage has passed, and, in a majority of cases, no acute suffering attends the descent into the dark valley. Why, then, dose with narcotics? Perhaps it may be with the expectation of adding some-

what to the vital forces which are manifestly declining ; but that old notion has been thoroughly exploded. No medical man who is abreast with the times, and has kept himself informed as to the advance of the profession in physiological knowledge, will talk about alcohol giving strength to a patient.

If he had a fund of vitality in reserve, alcohol might call it into activity for the time, but it cannot add to his stock on hand, and, then, more or less of narcotic influence will follow. In very many cases where life is failing the patient is narcotized already by the imperfectly decarbonized blood which is reaching the brain, for the failing lungs and imperfect respiration do not clear the blood of carbon. Why, then, pour down in continuous doses another active narcotic ? It is a lamentable blunder, as seen from a physiological stand-point, to dose a sinking man with narcotics when their use is not called for by acute suffering.

And how unwise it is for other reasons ! Perhaps the failing man may have been, during a long and valuable life, an active friend of temperance, and in the hearing of the people he has very many times denounced the liquor-traffic as a scourge and curse to society ; and now (how Satan must exult over the turn which things have taken !) his son, brother, or dear friend, perhaps, like himself, a temperance man, a teetotaler, must be posted off to the wine-cellar or liquor-store for a supply of medicine ! Anxious friends and neighbors who visit the chamber of the sinking man find the air of it redolent of brandy, and see the bottle or decanter upon the table.

I am compelled to believe, from many facts that have come to my knowledge, that of the active friends of the temperance reform, those who had acquired a national reputation as such, who have passed away, more than half—I think, more than three-fourths—were, during their last sickness, drugged with alcohol. Oh ! it is a blunder, a shame, a scandal, an outrage. Brethren, let us reform it altogether.

Our blessed Lord, in the direst conceivable extremity, refused the drugged potion presented to his lips. Let us follow his example while reason remains, and lay on our

friends a solemn injunction not to permit us to be drugged when, from increasing weakness or the absence of reason, we are no longer able to protect ourselves from a great wrong.

SHOULD NOT UNFERMENTED WINE BE USED AT THE COMMUNION ?

BY REV. A. B. RICH, D.D., OF MASSACHUSETTS.

I HAVE been asked to discuss the following question: "Should not unfermented wine be used at the Lord's Supper?" In doing so, I shall assume what every Hebrew scholar knows to be true—that the Old Testament employs thirteen different terms to designate the varieties of wine and other beverages in use among the ancients, almost all of which are rendered in our English version by the one term wine. I shall assume what is rendered apparent, as I think, by the derivation of these terms, and the references made to their effects, and by the language of God respecting their use, that some of these liquors were unfermented, or retained in only a slightly fermented state, by the various processes then in use to destroy or eliminate the agent of fermentation; that they were therefore characteristically saccharine beverages, and used for their nourishing properties, according to the design of God in the gift of the wine, and therefore with his approbation; that others of them had fermented, and were characteristically alcoholic beverages, and used for their stimulating properties—these properties being greatly increased, in some instances, by the addition of various stimulating and harmful drugs. These were used by drunkards, and by all who desired to produce an artificial excitement—used with the unmistakable, the oft-repeated, tokens of God's displeasure. I shall assume, therefore, that in this difference in the nature of these beverages we have the ground of the discrimination which is made when they are referred to, their use being sometimes unequivocally reprobated, at other times as heartily commended.

Some of you may not agree with me in these postulates, but to me they are as incontrovertible as the axioms of

geometry. Assuming them, that we may be united in our point of departure, I am prepared to give the question, "Should not unfermented wine be used at the Lord's Supper?" an emphatic affirmative answer.

My *first* proposition in support of this position is, The element used ought to be "the fruit of the vine." I cannot sanction the custom which some have adopted of using currant wine or other decoctions, or water, because of their abhorrence of the base fabrications of commerce called wines. This, perhaps, would be the less of two evils. But there is a better way of meeting the difficulty, and keeping both the spirit and the letter of Scripture. If it is desirable to imitate the Saviour in the element that symbolizes his body, it is equally so in that which we adopt as the symbol of his blood. If we should scruple to substitute any other article of food, however wholesome, in the place of bread, we should guard the cup no less scrupulously. But it is certain that, in instituting the Supper, the Saviour used the product of the vine. Matthew, Mark, and Luke all unite in affirming that he called the contents of the cup "the fruit of the vine."

Secondly: We should not use the ordinary wines of commerce, for, first, they cannot, with any certainty, be obtained without the admixture of alcoholic poison. It is a well-attested fact that exporters are accustomed to add a large percentage of alcohol to give body to their wines, make them bear the voyage, and gratify the taste of the consumers. Various stimulating drugs also are added by exporters, importers, and vendors, thus rendering them increasingly unfit for the Lord's table. Much of the Madeira and port wine that is found in the market is said to be some inferior wine "doctored," as the expression is, with sugar of lead, arsenic, corrosive sublimate, or other active poisons, and an addition of from ten to twenty per cent. of brandy. Are these death-dealing compounds a suitable element with which to symbolize the life-giving blood of the Redeemer? And yet it is an incontrovertible fact that millions of gallons of this drugged, poisonous wine are poured out at the sacramental table. But where-

in does it differ from the drugged wines of Old Testament times, whose use was forbidden in the most pointed manner, unless it be in this, that it is an hundred-fold more deleterious than they?

Most Christians at the present day refuse to use it as a beverage. How can it be appropriate and well-pleasing to God on the sacramental table? Let the coughing and suppressed strangulation of the communicants, when they have only sipped, bear witness to its unfitness for a holy use. It is the voice of nature crying out against it.

I have assumed that we could obtain "the fruit of the vine," though greatly adulterated. But, secondly, we can have no assurance that, in procuring the wines of commerce, we obtain a particle of "the fruit of the vine." It is conceded, I believe, by those who have investigated the subject, that it matters not from what port they are supposed to have come, or have, in fact, come, or however well attested they may be by brands and certificates, there is no certainty that we obtain one drop of the juice of the grape. To such perfection has the manufacture of spurious wines been carried, that the deception is perfect, even in the case of wine-drinkers themselves. If, now, the former mixtures are rendered inappropriate by their adulterations for the table of the Lord, these are doubly so. They are not "the fruit of the vine" at all. They are no more suitable than any other poisonous compound. We should spurn them as a beverage, knowing their composition; we should reject them as a medicine; and shall we now administer them as a symbol of the blood of Jesus? God forbid.

Thirdly: The only suitable element for the sacrament is the unalcoholic "fruit of the vine"; and for several weighty reasons. First, we have the warrant of God for using it in this state as a beverage, and in religious services. Secondly, God has made choice of unalcoholic wine in numerous instances to symbolize promised blessings. He has never referred to wine that was evidently alcoholic for this purpose. He has referred to the latter abundantly as a symbol of judgment. It is safe to imitate his example. The contents of the sacramental cup are the symbol

of the richest blessings God has conferred upon the race. I submit that "the wine that is a mocker," that is "red," that "moveth itself aright," that "giveth its color in the cup" (literally its eye, *yāyin*, the bead when agitated and sparkling on the surface), that "at the last bites like a serpent, and stings like an adder," is not fit for this most sacred use.

Thirdly, we should use the unalcoholic fruit of the vine, that the sacramental table may be free from impure associations, and may not minister to the revival of an appetite for intoxicating drinks. I appeal to every one of you, if you have not felt pained, when coming to the sacrament where alcoholic wines have been served, at the thought that here, in the consecrated vessels, is the very element that is fanning the flames of an imperious appetite in the case of thousands, and producing the actual ruin of thousands more? And when it is poured out, and the fumes fill the house of God with what have been appropriately denominated "bar-room odors," if there has not been a sense of impropriety in the use of such an element, and a secret hope that there are no witnesses present from the ranks of scoffers, no lovers or vendors of intoxicating drinks?

But if those of us who know nothing of an appetite for strong drink are so affected by the use of spirituous wines at the Lord's table, how must the reformed inebriate be impressed by it? It cannot fail to carry him back, by the laws of association which he cannot control, to all the scenes of his degraded life, to every debauch in which he has participated, with their invariable accompaniments—oaths, obscenity, fighting, suffering, and abuse of friends and family.

Is it desirable to revive these loathsome scenes in his mind as often as the table of the Lord is spread, and to revive them in such a manner as almost necessarily to rouse up a slumbering, waning appetite? Then must the "cup of blessing which we bless" be to such an one no longer the "communion of the blood of Christ," but rather an enforced communion with all that is revolting in his past history.

But the revival of impure associations is not, perhaps, the worst evil in the case. There is imminent danger, in the case of a reformed inebriate, of arousing the appetite for strong drink that grace is beginning to subdue. Though renewed by the Holy Spirit, he is not, physically, what he would have been if he had never fallen. A drop of alcohol introduced into the stomach, and sent coursing into the veins, is like a spark of fire to dry and charred combustibles. He can never take it again without peril. Time was when the drunkard was considered a lost man, beyond the reach of motives to reformation, beyond hope of recovery. But now, through the abounding grace of God, in numerous instances "the dead are alive again, the lost are found." Thousands are seeking an asylum from the associations and temptations of strong drink in the church of Jesus Christ. Shall we meet them at its threshold with the intoxicating cup which has proved their ruin, and from which they have "escaped like a bird out of the snare of the fowler"? Shall we place a direct occasion of stumbling in their path? "Through our knowledge, shall a weak brother perish for whom Christ died?" Paul would say, I am sure, if interrogated on the subject, "Brethren, it is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or made weak."

The danger to which I have alluded is not an hypothetical one. Many have fallen in the way I have indicated. Many more refrain from partaking of the cup through fear. They dare not touch it. It would be considered by all hazardous to sip it socially or medicinally. Why is it not hazardous to inhale its fumes and take it in the house of God? The circumstances are such as to lessen the temptation, doubtless, but they have no power to restore the physical system that has been disordered by strong drink to health again. Nothing but years of abstinence can do this, if it is ever accomplished. And certainly, until this result is reached, the man or woman who has once fallen will never be able to take alcoholic wines at the communion table without infinite hazard.

Fourthly, the Church should use the unalcoholic fruit of

the vine in the sacrament that it may discountenance the traffic in all intoxicating beverages. While alcoholic wines are served at the sacramental table, a very considerable traffic in such wines will be necessitated. And when establishments are erected and manned for their manufacture, there is no power on earth that can restrict the traffic to sacramental or medicinal uses, or prevent their products from flowing into channels which shall bear on their currents death and damnation through the land.

And it must be obvious to all that so long as the churches refuse to discriminate, and take whatever wines come to hand, they will be provided with the basest fabrications that now exist. While they make a demand, there will be enough, greedy of gain, to furnish the supply.

Equally obvious must it be that, so long as the church through all her denominations continues to serve these alcoholic and drugged and spurious wines, her testimony in favor of temperance will be of little avail. Her efforts to suppress the drinking customs of society, and reform the inebriate, will be most effectually neutralized. She is the most important and influential customer the liquor-traffic can boast. She is emboldening alike the manufacturer, the vendor, and the drinker. "We must supply the communion table," says the manufacturer. And this dictum sends heart into all the profession, and promotes activity along the entire line of distilleries, licensed and secret, and in the gathering of pleasant and noxious condiments from all lands and laboratories to give to these alcoholic bases—cheap wines, cider, and brandy—the requisite flavor and bouquet—elder-flowers and berries, cherry laurel, iris-root, bitter-almonds, logwood, Brazil-wood, alum, tartaric acid, cream-of-tartar, arsenic, litharge, sugar-of-lead, and corrosive sublimate. The traffic in all these must be kept brisk to provide cheap wines for the use of the churches. And then these villanous compounds, overflowing the communion tables, go into all the channels of the liquor-traffic to do their work of death.

It may be said that this work would go on if there were no communion tables in the land. Doubtless; but with

less excuse and less boldness than now, when the church stands behind it, and patronizes it, and finds her arm palsied in the warfare against it.

"It is right to sell what the church buys and must have for communion purposes," says the vintner. Who can say "nay" to the very pious defence of his traffic? "May we not drink what Christians drink at church?" retorts the tippling sceptic. "It is no worse for me to take my gin or whiskey than for the church to take their intoxicating wines," replies the toper, as he braces himself against the counter, and raises the maddening cup to his lips.

And thus "the light of the world" is extinguished. The church has not only paralyzed its right arm in the struggle against the most colossal evil in the land, but it has thrown an obstacle in the way of reform that hinders the success of every temperance enterprise, every temperance law.

Now, there can be no valid excuse for introducing or perpetuating this train of evils. There are various methods of preparing the "fruit of the vine" in an unalcoholic state, so as to preserve it free from fermentation indefinitely.

If it be objected to the use of the unfermented fruit of the vine, "This would not be wine," I answer, Then we have no warrant for the use of wine at the Lord's table. The term "wine" is not found in any of the references to this subject. Christ used, as we have seen, "the fruit of the vine." Is fermentation necessary to the production of the fruit of the vine? Of what, then, is the unfermented juice of the grape "the fruit"? Must its healthful, nutritious properties be changed to a poison by the vinous fermentation before it is "the fruit of the vine"? If not, then alcoholic wines are not a necessity, and any church that desires to do so may "wash its hands in innocence" in reference to the whole traffic in intoxicating and spurious wines.

At less than half the expense of the basest compounds of commerce, falsely called wine, any church may provide itself with the pure juice of the grape in the form of a

thick syrup or jelly ; or, by the addition of a given proportion of sugar, with a richer and limpid article, more nearly resembling the inspissated wines of the ancients.

But it is not necessary that each church shall go into this manufacture. Only let the demand for the unalcoholic "fruit of the vine" be made known, and it would speedily be provided in all lands and under all parallels of latitude. Science has a work to do in this matter for God as well as for the devil. It is time that all Christian people demand that it be done.

It will be asked, "May we not use the pure native wines? These are accessible, and may be obtained free from adulteration." I answer, These are certainly "the fruit of the vine," and in so far are unexceptionable. The percentage of alcohol is also less than in imported wines. In this regard they are preferable to foreign wines, certainly to doctored and spurious wines.

But as they contain from twelve to fifteen per cent. of pure alcohol, which has been generated in the process of fermentation, they are open to many of the objections we have made to imported wines. They are not harmless in the case of those whose appetites have been depraved by the use of strong drink. It is at the peril of this class if these wines are served at the Lord's table.

But there is another consideration weightier, if possible, even than this. If the American churches adopt the principle that it is right to serve our native wines at the communion table, they place themselves on the side of a traffic which it is easy to see is destined to become one of the greatest obstacles to the triumph of temperance. We are soon to be known as a vine-growing and wine-producing nation. Nothing but a permanent judgment of God, blighting the vintages of the West, and interposing a check upon the investment of capital in vineyards, can prevent this. And with the present habits of the people, an increase in the traffic in American wines cannot fail to be a curse rather than a blessing. Shall the church give its sanction to this traffic by filling "the chalice of benediction" with native wines, investing the Lord's money in vineyards, and becom-

ing itself a pander to the appetites of those who are "given to much wine"? Then will it effectually incapacitate itself for the Lord's war against the strongholds of sin; and on the lintels of every house of God in the land may be inscribed, "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower. They also have erred through wine."

I know there are those who are looking with hope, some with expectation, to the prevalence of native wines to check the use of distilled liquors and cure the plague of intemperance. We may turn confidently to the experience of California for light on this subject—the State that has been the most successful in the culture of the vine.

Said the editor of the *Pacific* not long since: "Already wine has become as cheap as milk, and as freely drunk, till many once sober men are now habitually intoxicated. In one wine-growing neighborhood, we are told that young girls, seventeen years of age, reeled in the streets under the intoxication of pure California wine. Men once of worth are now, through wine, lost to society, and becoming a fear and disgrace to their families. The production of this article, now fearfully on the increase, must prove a curse to the whole land, if persevered in."

The Rev. Dr. A. L. Stone tells us that "when he went to California he had entertained a sort of hope that the manufacture of pure wines and their introduction into general use would crowd out the gross strong liquor and diminish intemperance. But," he adds, "I am now fully convinced that this hope was groundless and delusive. It is in evidence that fully two-thirds of all the wine manufactured is converted by the manufacturers into brandy." (That is, the use of one-third the production in the form of wine makes a demand for the other two-thirds in a more condensed alcoholic form.) Hence he adds: "In the wine-growing districts intemperance is on the increase, extending even to the youth of both sexes. There is no way but to take ground against the production of grapes for all such manufactures. This touches a very large and rapidly-growing pecuniary interest, and will provoke strenuous

opposition. But we must save this State, if it can be done, from such investment of capital and labor, and from the unavoidable result of drunkenness, profligacy, and crime."

You will remember that the General Association of California echoed this judgment, "declaring, in unequivocal terms, against the manufacture and use of wine." In the face of such facts as these, which would be confirmed by a reference to the history of the wine-producing nations of Europe, shall the American churches settle down upon the use of these native wines at the Lord's Supper, which are confessedly leading the Californians to the very precipice of ruin? Are wines whose use, where they are produced, is debauching the youth of both sexes, and polluting their very streets with the vomit of children, a fit reminder of the precious blood of our Lord that bought our souls from death? Are the manufacture and traffic, against which the wisest and best ministers and members of their churches set themselves as sinful and prejudicial to all the interests of society, to be encouraged and sustained by our American Zion, by endorsing their products as especially fit for a holy use, for the Lord's table? Tell me, in view of the facts which have been stated, would the cup so filled be appropriately denominated the "cup of blessing," and not rather the "cup of devils"?

If there were time, I should enter, *sixth*, upon a full discussion of what I regard as the climacteric argument for the use of "unalcoholic wine at the Lord's Supper," viz., there is reason to believe such was the wine used by our Saviour in instituting it. Under the circumstances, however, I can only give results, as the point in question leads us out into an extended field of historical research and Biblical criticism. I am the more willing to be brief because I need not touch this branch of the subject, climacteric though it be, to make good the affirmative of the question under discussion. I have already presented reasons that ought to be decisive. For, by using unfermented wine, we shall certainly have that which filled the Saviour's cup when he said, "Do this in remembrance of me"—viz., "the

fruit of the vine." We shall have it in its purity, free from the poison produced by the vinous fermentation, free from all added drugs. We shall remove all occasions of stumbling from the path of our brethren. We shall avoid participation in the traffic in stimulants, which is confessedly the cause of more crime, suffering, and taxation in every community than all other causes combined. We shall utter a unanimous protest against all the drinking usages of the age—a testimony that will be all the more emphatic by the harmony of profession and practice. We shall embolden the legislatures of the several States to frame judicious and stringent temperance laws, and stand shoulder to shoulder in the struggle that may be needed to enforce them.

This argument, I say, stands by itself, and does not need for its completeness any enquiry into the nature of the wine used by Christ and his apostles, as to whether it was alcoholic or sweet. It simply demands "the fruit of the vine," which it is certain Christ used, and takes it in its most perfect, its harmless state. Stopping just here, then, I do not see how the argument can fail to commend itself to every Christian who is not biassed by an appetite for stimulants.

But I love to go further ; for the evidence is conclusive to me that the element upon the Passover table in the "upper room" was the unfermented juice of the grape, that which, from the beginning of the world, has had "a blessing in it." For, *first*, the distinction runs through the Old Testament, like a line of light, between alcoholic and nutritious wines, between the fermented and the sweet. It is as marked as between the righteous and the wicked. Sometimes it is indicated by the terms used ; sometimes by a reference to their effects upon the drinker ; and sometimes by the approbation or prohibition of their use as a beverage, either expressed or clearly implied ; not unfrequently by their symbolic use in pronouncing blessings and threatening judgments.

Second : There is not a passage that speaks approvingly of the use of a wine that is evidently alcoholic. There

is not a passage that prohibits the free use of that which is confessedly unfermented and nutritious.

Third : God required the Jews to pay tithes of the new wine, the unfermented fruit of the vine, for the religious services of the Tabernacle and Temple, and the use of the priests and Levites.

Fourth : He required that every meat-offering baked in an oven should be prepared without leaven (Lev. ii. 11 ; vi. 17).

Fifth : He required that all leaven should be excluded from the Passover under pain of separation from the congregation of Israel, and put out of their houses, even, for seven days, that nothing soured might violate the feast. It was to be a "Festival of Sweetness." Ferment was a symbol of corruption to the ancient Jews as well as to Christ (Matt. xvi. 6) and the Apostle Paul (1 Cor. v. 7). The term applied to drinks as well as to solid food.

Sixth : Though we do not know when the use of wine was introduced into the services of the Passover, it is certain that whenever introduced it would come under the fundamental law of the feast, that it was to be an unleavened feast. Hence the Passover must have been provided by all the pious with unleavened, or unfermented, wine.

Seventh : That it was so is confirmed by the fact that the Jews, notwithstanding their dispersion among the nations, have provided boiled wines, or the juice of preserved grapes, for their Passover feasts, down to the present day. If in any instance they have not done so, it is because they have broken the known law of God, like other sinners. This, I believe, is the testimony of all reliable Jewish authorities. It can be accounted for only by reference to the tenacity with which they hold on to their ancient customs, though opposed by all the drinking usages of the peoples among whom they have been scattered. It is preposterous to suppose they would have taken up such a custom if their forefathers in Palestine had been accustomed (as many would have us suppose) to provide alcoholic wines. Such a change could be accounted for only by a miracle wrought in each isolated Hebrew community the world over.

Eighth : It is a well-known historic fact that the wise, the learned, the good among the Greeks and Romans at the age of Christ and his apostles gave the preference to sweet wines as a beverage, and originated and published many recipes for preserving them in this state. The Jews must have been acquainted with them. It is reasonable to suppose that pious Jews, that Christ and his disciples, would have been as discriminating and scrupulous as their heathen neighbors.

Ninth : For this reason, as well as in obedience to the law of the feast, we must suppose that the "good man" who furnished the upper room for Christ and his disciples would have provided the table with unleavened—*i.e.*, unfermented—wine. This must have filled the cup over which the Saviour gave thanks, and which he adopted as the symbol of his blood. And hence,

Tenth : As though anticipating the controversies that would be waged over this ordinance, our Lord avoids, in his reference to it, the common generic term *yayin*, which would have been equivocal, and uses a phrase that bars all doubt, "the fruit of the vine," *gennematos tes ampelou*—the fruit, produce, from *gennao*, what is generated or begotten by the life of the vine, a term which has no proper application to the juice of the grape after its properties have undergone a chemical change, transmitting its nutriment to alcohol. But,

Eleventh : The Saviour used another expression in the same connection which is equally definitive: "But I say unto you I will not henceforth drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." "Drink it NEW"—*kainon*, newly made—a term suggested both by the law of the feast and the contents of the cup before him.

Finally : The foregoing evidence is all confirmed by the history of the Oriental Christians, as the Nestorians in Syria, the disciples of the Apostle Thomas in India and Malabar, and the Christians of St. John, as they call themselves, along the Jordan Valley. All these are found to have used, through ages past, a boiled or raisin wine at the

sacrament, which points us back unmistakably to the practice of the early churches as founded by the apostles.

All these lines of evidence, you perceive, overlap and interpenetrate each other, proving that the contents of the cup in the hand of the Saviour, when instituting the sacrament of the Supper, was the unfermented product of the vine, either as pressed from the cluster for the occasion, or as preserved, by some of the processes well known at that day, free from vinous adulteration.

By supplying the Lord's table, therefore, with the unalcoholic fruit of the vine, in whatever manner it may be prepared, we are brought to the perfection of the ordinance, as celebrated for the first time in the upper chamber, with the benediction of him whose blood is symbolized by the cup.

WHISKEY FRAUDS AND POLITICAL CORRUPTION.

BY BENJ. ST. JAMES FRY, D.D.

ANY statement of the evils growing out of the manufacture and traffic in liquors must necessarily be incomplete that does not invite attention to the frauds and political corruption which are an inseparable element of this iniquitous business. The subject is one that interests all who realize the value of good government. Statesmen have considered it of the highest moment, and have given it their thoughtful study. Under every form of government the liquor-traffic has been recognized as one of the most fruitful sources of fraud, demanding the utmost energy and skill on the part of the police for its suppression or restraint. In a government like ours universal suffrage and the frequent appeal to the ballot-box open a wide field for political corruption into which corrupt men of every class enter. The victim of intemperance is an obsequious and supple instrument in the hand of his unscrupulous master, and ready to barter his most precious rights to satisfy appetite.

It may be possible to conceive a condition of things in which the commercial and business relations of the manufacture and sale of liquors are conducted on honest principles; in which pure liquors are manufactured and offered to the consumer unadulterated; in which only the fair and legitimate profits of trade are sought, and the Government duties are honestly paid. But no such condition exists except in the imagination of those who try to appease the demand of their own or the public conscience. We are compelled to pass from theory to fact. The history of the manufacture and traffic in liquors, especially in this generation of men, has been one of fraud that has no parallel in any other business that makes the slightest pretension to honor and respectability; and it constantly takes on

new and more scandalous features. The manufacture of liquors in the purest form has always yielded large profits upon the capital invested; but the day has long since passed when manufacturers were content with such profits. The introduction of health-destroying drugs and poisonous substances into liquors has become the almost universal rule. In the hands of the rectifier, who operates as the middleman between the manufacturer and the retailer, the villany goes on unrestrained, and it becomes still more a death potion. And it rarely stops here. The saloon-keeper, whose conscience, besotted by the criminality of his infamous trade, is no longer moved by any humane feeling, follows the example of his superiors and increases the poison. It has been published upon indisputable authority that it is quite impossible to procure pure liquor even at the most respectable (?) and fashionable saloons in our large cities. A more heartless and despicable system of fraud cannot be named—one that works out such wide-spread destruction of soul and body, apparently without remorse, and under the pretence of honorable and legitimate business. There is no defence for this infamy. It must be traced to the utter wreck of all the better feelings of human nature that follows upon a compact with the powers of darkness.

We are, then, fully justified in charging that the natural and inevitable result of the liquor-traffic is to weaken and ultimately to destroy the moral sensibilities of all who engage in it. Pursuing a business that unmans the will, blunts the noblest and best aspirations of men, that is the most fruitful source of lawlessness and crime—a business which is an assault on public virtue and the only enduring bonds of good society—they become adepts in self-deception, yield with surprising readiness to evil temptations, and are easily involved in every species of fraud.

The attitude of those engaged in the liquor-traffic towards the laws enacted to restrain the evils from which it is inseparable invites notice in this connection. So manifest are the evils growing out of the sale of liquor that even those who, deluded by specious arguments on the dignity of per-

sonal freedom, do not favor prohibition, demand, nevertheless, that the traffic should be put under legal restraints. The more reputable men of this disreputable business have therefore advocated a system of license and police supervision, with penalties against selling to minors and those already intoxicated; but wherever such laws have been enacted they have violated them systematically and persistently. The payment of license has been almost constantly evaded, and correct returns of sales, where these are the basis of the license fee, are the exception rather than the rule. Liquors are sold shamelessly to mere children and to common drunkards, and the officers of the law bribed that such offences may not be reported. Indeed, it is assumed by the generality of liquor-sellers that all legal and police oversight of their business is an unwarrantable interference with their personal rights. With such convictions, engaged in such a business, fraud is scarcely less than a necessary result. The self-deception that is nurtured cannot fail to undermine the natural power of the conscience, and all barriers against wrong are cast down. We appeal to every person of common observation that our accusations are founded in justice.

The development of temperance principles, growing out of an honest study of the evils of intemperance, has made steady progress in the United States, and for a long time it has been seen that the final result is prohibition. The favor with which the subject has been received in legislative bodies, and the beneficial effects that have universally followed wherever even imperfect laws for the suppression of intemperance have been even partially enforced, have produced wide-spread alarm in the ranks of the liquor manufacturers and saloon-keepers. Finding it impossible to disprove the terrible accusations brought against them, established as they are by the most trustworthy evidence, and sufficiently verified by observation, they long since became convinced that their only hope of safety was to be found in subsidizing the political parties. The liquor-seller has made himself, therefore, an important factor in party politics. He is the most active worker in all political

organizations where he can gain admittance, and sees that his friends are nominated. The political headquarters are transferred, wherever possible, to a convenient saloon. He enters heartily into the canvass, and makes his "bar" a centre of political influence. It is found in time that the success of any candidate is doubtful who does not receive his support, which is not to be had except under promise that he will oppose all legislation against the liquor interest. His business being at stake, his vigilance and energy are felt on every hand. He has no compromises; men wishing office cannot have his support on doubtful terms. He is too suspicious of man to exact light pledges. On the same principle, he sees that the police force, to which is entrusted the execution of the laws, are men who can be made to serve his purpose. The success of these efforts has probably surpassed their own most sanguine expectations, for they have found willing tools in the common politician; and the work has gone on, until we have now in all our large cities, the centres of political influence, an organized and efficient scheme that has wrought out the worst forms of political corruption.

But we have the most pertinent illustration of the alliance between the liquor interest and the politicians in the late prosecutions of the "Whiskey Ring" in the West, which are still fresh in the public mind. This conspiracy against the Government, in boldness, in the perfection of its organization, in utter disregard of every principle of honesty and manliness, stands alone in the history of the nation. We may safely say that such a scheme of fraud could not have been conceived nor developed in any other business.

When the Government began during the late Civil War to lay heavy and unusual taxes upon the manufacture of liquors of every class, a system of defrauding the revenue laws immediately followed. Illicit manufacture was one of the first developments, and it was far more general than the public suspected. In establishments properly licensed the fraud was more systematic, and involved the Government officers in most cases no less than the manufacturers.

Generally, the manufacturers were the leaders in defrauding the Government. The possibilities of gain were immense, and the success of their schemes enabled them to offer temptations that dishonest men were glad to accept, and which led astray many men who had been hitherto above suspicion. Government storekeepers, gaugers, inspectors, collectors of revenue, were approached with bribes, and, as far as possible, won over; and there were good grounds for the belief that the local politicians, if not in league with the manufacturers, received liberal contributions from them for political purposes.

In the meantime, the growth of intemperance, the natural result, in a large degree, of the war, aroused the friends of temperance to an unusual activity. It became manifest that the necessity for temperance legislation was being pressed with some success upon the attention of politicians, and would, before long, be made an issue at the ballot-box. The liquor interest was excited, and the leaders comprehended that their only hope was to strengthen themselves with such political managers as could be depended upon to circumvent the efforts of the growing prohibition party. Out of the conviction that a struggle for life was upon them came the combination of liquor manufacturers and politicians known as the "Whiskey Ring." This is its true history, although it does not include the motives of all who had a part in it. Some of the leading conspirators, especially those in Government employ, no doubt were actuated by a desire for personal gain alone; they were men of low morals, unfit for any office of trust, willing to accept bribes from any one for any purpose. Some of the lesser officials were too willing to accept such an addition to their moderate salaries as the opportunity offered, knowing also that honest scruples would be rewarded by loss of place. Young men, clerks, were over-persuaded by the example of their superiors. Confident that operations of the scale of those which they were carrying forward could not fail to excite suspicion, the Ring had the audacity to secure paid accomplices in the Revenue Department at Washington. The evidence on the trials at St. Louis implicated, as

is well known, the private secretary of the Executive, who was tried, but found "not guilty." The agents in Washington did efficient service, warning the conspirators of all attempts to discover the fraud. Thus entrenched, their confidence was equal to their rascality. When the first arrests were made, those under indictment boasted that the Ring was stronger than the Government.

No one will ever be able to fix the extent of the conspiracy nor the loss to the revenue. Arrests were made by the score, and the trials have busied the courts for more than a year. Many of the leaders, among whom are several political managers, are now in county jails or State penitentiaries, suffering the just verdict of the law. There were some millions of dollars involved in the convictions and confessions made by distillers and rectifiers. Heavy fines have been assessed against the guilty, which are, however, only a moiety of their fraudulent gains.

It would betray an unheard-of simplicity to suppose that these trials have produced honesty, or that we are no longer to suspect combinations of the liquor interest and the politicians. It remains one of the chief sources of our political corruption. The saloon-keeper is still the most conspicuous figure in lesser political circles, and liquor manufacturers; backed by the abundant capital and large profits of their business, are banded together to exert an influence in the highest places. This power must be broken. We need and must have honorable temperance men in public life. So long as we permit our State legislatures, our courts, our police force, to be filled by our enemies, we shall not have satisfactory laws, nor, indeed, have the present laws, imperfect as they are, faithfully executed.

TEMPERANCE COFFEE-HOUSES.

BY JOSHUA L. BAILY, OF PHILADELPHIA.

FOR more than a generation true temperance men have advocated "total abstinence from all that intoxicates." Before these days the *moderate* use of intoxicants was considered allowable, and so-called *moderation* was thought to be even exemplary; but moderation proved to be a snare—an inclined plane to drunkenness—a prolific source of wide-spread degradation and misery. It became apparent that there was no point short of total abstinence in which there was safety. "Touch not, taste not, handle not."

In the advocacy of this principle, the pulpit and the press have each had some share, various temperance organizations have aided, and the Sunday-school has lent a helping hand, but none of these agencies, singly or combined, has yet created a correct public sentiment, or been able, except to a very partial extent, to influence the habits of the people or the legislation of the country.

Undismayed by the magnitude of the work before them, the true temperance men are now grappling with the very root of the evil, and openly and persistently demand nothing short of the entire extirpation of the liquor-traffic—the total prohibition of the manufacture and sale of all intoxicating beverages.

To "the good time coming" when their righteous cause shall triumph, and this curse be lifted from the land, true temperance men look in faith, nothing doubting. Meantime, they relax no effort to rescue the fallen, and will use every instrumentality which will lift a drunkard from the mire, or guard a weak brother from the tempter's snare.

It is sometimes possible to do indirectly what cannot be accomplished by a more open method. So the evil influences of the liquor-saloon are to be counteracted by some-

thing set over against it. As the traveller upon the prairie saves himself from the approaching fire by starting a fire to meet it, so may the fiery influences of rum and whiskey, which would consume body and soul, be stayed and quenched by supplies of other beverages and wholesome food.

It is claimed by many that stimulating drinks are necessary. Without disputing this point, it is proposed to accept and act upon it by providing beverages that shall be stimulating but not intoxicating.

To this end, a nearly simultaneous effort has been made within a few years in Boston, Cleveland, Chicago, Baltimore, Philadelphia, and elsewhere, in the establishment of "Holly-Tree" and "Friendly Inns," "Temperance Restaurants," and "Coffee-Houses." The results, differing somewhat according to local circumstances, have on the whole been highly satisfactory, proving beyond any doubt that under proper administration these institutions can do a great work, not only in rescuing drunkards from their evil habits, and in keeping the young men from temptation, but in encouraging thrift and sobriety among all classes, very much decreasing the sale of intoxicants, and changing the character of neighborhoods.

The writer of this article having had very little opportunity for observing the working of these establishments except in Philadelphia, it must not be considered any disparagement of those located elsewhere if his further remarks should be confined to a description of those situated in the city last-named.

"The Workingman's Coffee-Houses" of Philadelphia may be said to have originated in a desire to accommodate the demand for stimulants of which we have already spoken—a demand difficult to eradicate, but possible to direct and control, by providing an acceptable substitute.

Some ideas which seemed indispensable were acted upon at the outset:

First: As to location. If we wish to catch fish, we must go where the fish are. Upon one of the chief business thoroughfares, where men are already accustomed to congre-

gate at the usual lunch hour, there was believed to be the place to spread the net.

Second : The liquor-saloons are made attractive, they are brilliantly lighted, and comfortably warmed. The coffee-houses must not be behind in these respects.

Third : If we ask men to abandon their beer and whiskey, we must furnish them a substitute every way better. It was determined, therefore, that the coffee as well as every other article offered for sale should be of the best quality, prepared in the most skilful manner, and served under circumstances as attractive as possible.

Fourth : The price, too, must not be higher than would just cover the cost, that, while satisfying the palate of the most fastidious, it should accommodate the pocket of the poorest.

The experiment was begun in October, 1874. In the very centre of the city, at the intersection of Fifteenth and Market Streets, a small store was secured and suitably fitted up. On one side the new public buildings were in course of erection, employing some five hundred men, and on the other about the same number of men, teamsters, draymen, etc., came daily to the Pennsylvania Railroad Freight Depot. "The Workingman's Central Coffee-House" was the title adopted.

It commenced in a very modest way, with only a few pounds of coffee and sugar, a few dozen rolls, a small cook-stove, and a woman acting the double part of cook and waitress. In a few days the services of an assistant were required, and from day to day the business increased, so that it became necessary to secure additional help and enlarged accommodations. Soon a complete kitchen had to be built in the basement, then the adjoining store was added, and, within a year, the third store, till now the premises occupied by "The Central" are about six times the size of the room in which it was opened ! It now furnishes lunch daily to about 1,400 persons.

Encouraged by this success, a second coffee-house was opened under the same management December, 1874. This was located in the centre of the wholesale trade of the

city (No. 31 South Fourth Street), and was called "The Model."

From the first it was crowded even to an uncomfortable extent. The demands of its patrons soon rendered larger quarters a necessity. A new building was erected specially adapted to the purpose, many novel features being introduced which a twelvemonth's experience had suggested.

The new "Model" opened June 1 of this year. Many persons thought it was too large, and that it would never be filled. But it was thronged on the day of opening, and on every day since the demands upon it have been fully up to its capacity. The number lunching here daily is about 2,600.

In the establishment of the Coffee-Houses there were, of course, many mistakes, the results of inexperience. Many things had to be unlearned as well as many learned. But mistakes were promptly corrected. With the growth of the work, ability to provide for it seemed to keep pace, and modifications in the management were adopted as necessity dictated.

Not much was anticipated at the commencement beyond furnishing a mug of coffee and a roll of bread, but it soon became apparent that something more than this was needed. Many of the beer and whiskey saloons display the invitation—"Free Lunch." Enticed by this bait, scores of young men enter the trap. At the further end of the saloon a table may be found containing a dish of stewed meat and vegetables, *very highly seasoned*. Of this any one is allowed to eat without charge, but few can do so without stopping to slake their thirst at the bar as they pass out. The lunch indeed is *free*, but not so the drink. Hundreds of young men in our stores, counting-houses, and workshops have thus been lured into habits of intemperance and final ruin.

To meet this necessity, the Coffee-House bill-of-fare was greatly extended, and now quite a variety of nutritious and substantial dishes are provided, and each at the uniform price of *five cents*. The main feature—the coffee—is, however, preserved. A full pint mug of the best Java (equal to

two ordinary cups), with pure rich milk and white sugar, and two ounces of either wheat or brown bread, all for *five cents*, is the everyday lunch of many a man who, but for this provision, would be found at the dram-shop.

A few additional characteristics of these establishments, and to which their success is largely to be attributed, may be here noticed.

First: There is the utmost regard for cleanliness in the preparation of the food, in the condition of the eating-room, kitchen, and other apartments, and in the personal appearance of the attendants.

Second: All the employés are women. A matron is at the head of each coffee-house. Great care is taken in filling every position to employ those only whose character and conduct shall be above reproach.

Third: The employés reside upon the premises, and form one family, having neatly-furnished chambers, parlor, library, laundry, bath-rooms, and all the comforts of a home, thereby securing the interest of each in the welfare and reputation of the Coffee-House.

Fourth: No distinction is permitted in the treatment of the patrons, who represent every rank and grade of society. The Coffee-Houses were pre-eminently intended for "workingmen," as distinguished from idlers and drones. Workingmen comprise the great proportion of the people. Clergymen, editors, bankers, merchants, lawyers, manufacturers, mechanics, the draymen, the boot-blacks, the newsboys, all belong to this class—every man who works, whether with his hands or his head. For these the Coffee-Houses are intended, and, while not wishing to exclude any, they are clearly not designed for that other class who do not love work, and will not work so long as they can either steal or beg.

Commenced chiefly with the view of providing a substitute for strong drink, other harmonious work was soon pointed out, and now the upper rooms, over seven stores, comprising the entire block in which "The Central Coffee-House" is located, are devoted to the moral and spiritual benefit of those who can be brought under such influences.

Here is a suite of five rooms, consisting of a lecture-room seating four hundred persons, a reading-room for young men supplied with books and periodicals, and smaller rooms for prayer-meetings and other purposes.

A prayer-and-praise meeting is held in the lecture-room every Tuesday evening, and a temperance meeting every Thursday evening. A Bible-class and prayer-meeting are held every Sabbath afternoon. In one of the rooms an association of reformed men meets every Monday, and a young converts' meeting is held every Wednesday. A distribution of illustrated papers, chiefly upon the subject of temperance, is made every Saturday from the counters of the coffee-houses to the extent of 3,000 copies, thus supplying Sunday reading in many households not reached by any other like instrumentality.

It may not be out of place here to notice that smoking is not allowed in *any* of the apartments, and the use of tobacco in any form is discouraged.

Should it be asked, What are the results of this coffee-house work? the reply is that they are, beyond any anticipation, satisfactory. The substitute for the intoxicating cup has been accepted by a daily increasing number. Hundreds can be counted who have been led away from the liquor-saloons through this instrumentality, and many are known to have entirely abandoned the use of intoxicating drinks.

Some have been rescued from drunkards' lives, and are now filling positions of honor and respectability, and not a few are rejoicing in the forgiveness of their Saviour. Scores of letters have been received from those who acknowledge themselves to have been benefited, and fathers, mothers, and sisters have called to express their gratitude for the restoration of sons and brothers.

To another question often put: "Are these Coffee-Houses self-sustaining?" it may be answered: *The receipts pay all the running expenses.* But they have not yet, nor is it likely that they ever will, refund the money expended in the outfit. Nor is the auxiliary work (reading-room, lectures, etc.) any charge upon the Coffee-Houses, but is wholly sustained from voluntary sources.

Considered in connection with the known results, the amount expended has not been large. No better investment of money could have been made—none producing a greater revenue in good fruit.

Two such institutions may seem to be insignificant in a city which legalizes the traffic of five thousand liquor-saloons; but considering that it is less than two years since the first Coffee-House was opened, the progress made is encouraging. The feasibility and practical success of the enterprise having been demonstrated, it is to be hoped that temperance men and women will aid in the work, until in every city and town such establishments shall supplant the liquor-saloons, and thus contribute in no small degree to the overthrow of the giant evil which to-day broods over the land, wasting our resources, paralyzing our industries, loading us with taxes, corrupting the people, and carrying every year seventy thousand of our countrymen to drunkards' graves.

Let total-abstinence men be of good courage, and count labor and patience no hardship. Victory shall yet perch upon their banners.

God hasten the day !



THE MALT-LIQUOR QUESTION.

BY REV. J. M. WALDEN, D.D., OF OHIO.

It is all-important that the true relation of malt-liquors to the temperance reform be clearly perceived. If the use of these liquors tends to decrease the consumption of ardent spirits, and at the same time to diminish intemperance and its evils, then, on this ground, their claims demand our consideration. If, on the other hand, their use actually results in the increase of drunkenness, they are dangerous beyond estimate, and the sentiment underrating their evils that is tolerated even among the friends of our cause should be corrected. Our views and methods should be such that we may enter the new century with our work on a sure basis.

The malt-liquor interest is on the alert in this Centennial year to assert its importance. In the Exposition that commemorates our nation's birth and illustrates our nation's progress, it seeks a place with our largest and best industries. In its own building, 272 feet long by 96 feet wide, are displayed the mechanical appliances, raw material, and products of each of its branches; in an "Annex," 70 feet by 80 feet in size, are three compartments—one for ale in bulk, one for lager-beer, and one for malt liquors *on draught*; "and visitors are invited, with the permission of the directors, to discuss the merits of the same."

Avowing its purpose in this "Brewers' Industrial Exhibition" "*to place itself in the best possible light before the world,*" this interest sends forth an illustrated pamphlet containing "Essays on the Malt-Liquor Question," which, we may suppose, present the most plausible views of the business. The present discussion of the question is, therefore, timely; and while the plan I had proposed to myself of presenting the principles which determine and facts which illustrate the true relation of malt liquors to the

temperance reform may not allow a minute answer to these essays, sufficient reference will be made to them, and their strongest arguments specifically considered.

Many of the statistics published by the brewers agree with those I had collated to illustrate a very different view of the question from theirs. I am glad to have it known, where we use the same facts, that the two lines of argument and the diverse conclusions may have a direct comparison. And here I present the summary which closes the first and chief of the brewers' Centennial essays :

"The logical sequence of the evidence we have reviewed in this essay on the malt-liquor question is the following conclusions, which are recommended to the consideration of the public :

"I. Malt liquors, from the small amount of alcohol they contain, combined with the nutritive extract of malt, the tonic properties of the hop, and the enlivening and refreshing properties of carbonic acid gas generated therein, are grateful to the appetite, pleasant to the taste, and beneficial to the human constitution ; therefore the appetite for them is perfectly natural, and ought to be temperately indulged, because the forcible interference with the proper gratification of any legitimate appetite is detrimental to a people and dangerous to a country.

"II. Where malt liquors are a national beverage their use has not been found inimical to the welfare of society, and is perfectly consistent with habits of sobriety and temperance ; therefore their production and sale ought in every way to be encouraged, for, when protected by enlightened laws, they add to the comfort and enjoyment of communities, and tend to diminish the consumption of that class of narcotics, compounds, and stimulants known to be positively injurious.

"III. It is unwise and impolitic for the state to interfere with the domestic habits and enjoyment of a people on any pretence, more especially upon the pretence that the excesses of the few justify the interference with the liberty of the many, or that any paternal right or authority exists in a government over the people."

These, with all preceding apologies for the common use of malt liquors, may be fairly summed up in two brief sentences : that as beverages they are harmless and beneficial, and that they tend to decrease drunkenness by supplanting the use of ardent spirits. This last claim is pressed with special emphasis of late, and the fearful ravages of intemperance incline many to the experiment who have no sympathy with the incidents of public beer-

drinking. This phase of the question is worthy of a thorough examination.

I. WILL TEMPERANCE BE PROMOTED BY ENCOURAGING THE
USE OF MALT LIQUORS?

From the second conclusion of the essay already quoted, we learn that the brewers hold this measure in high repute. It is also regarded with favor by many who admit that evils attend the use of these liquors, because they believe them to be less injurious than ardent spirits. This measure seems plausible, but does not its success depend on *assumed conditions*? If the effect of malt liquors in our country is not evident, the proposed substitution is an untried experiment; if the use of beer and rum are relative evils, the balance between them here has not been struck; and hence both the *practicability* and *utility* of the measure, contrary to the assumption of its advocates, require to be demonstrated.

It is proposed to settle the above question by precedents, and Germany is presented as the model land. The brewers' essay says:

"In Germany the state uses every possible means to provide for the people good, wholesome malt liquor, which is the habitual beverage of the people, used by them at their meals and at their places of amusement, rendering them temperate, industrious, healthy, and contented."

After asserting that there has been a decrease of drunkenness in Germany, the essay proceeds:

"Was this change in their habits caused by prohibitory liquor laws? Not by any means. There were wise men at the head of the Government. They knew that the people would drink some stimulant. They cast about for the least injurious, and found the desired drink to be beer. From that time forth the Government nurtured the growth of hops and the manufacture of beer. The result is that there is no country in the world where there is less drunkenness than in Germany. *Cannot our temperance folks take a lesson from Germany?*"

This picture of Germany is drawn from some newspaper reports, and especially from the correspondence of American consuls with Dr. Henry I. Bowditch, the champion of the free use of "mild ales, beer, and light wines" as a temperance

measure in Massachusetts. That these persons correctly communicated their impressions need not be questioned, but it is a question whether their official position and duties afforded opportunity and time to study all the phases of society involved in this matter. Certain it is that creditable correspondents have depicted scenes of social drinking in Germany which no sober American would willingly have transferred to our shores. These conflicting views, admitting them to be equally candid, prove, at least, the unsettled basis of what may be termed the brewers' measure of temperance reform.

We are assured that the beer-drinking customs of Germany render the people "temperate, industrious, healthy, and contented." At this distance we cannot judge as to all of these results, but in regard to one there are obvious facts. If contented, why the stream of emigration? Of the 5,567,229 persons of foreign birth in the United States in 1870, 1,690,533 were from Germany—nearly as many as from whiskey-cursed and foreign-ruled Ireland; 1,050,589 more than from all other countries of Continental Europe. Bavaria, the state that is particularly cited, that produces relatively more beer than any other state in the world, is represented here by 204,119 persons born on her soil, equal to one-twentieth of her present population. Are these facts the evidences of contentment? It is also certain that there are temperance societies in Germany, composed of those who, familiar with the character of the prevalent drinking customs and alarmed at their tendency, are moving with their combined moral influence against them. To what extent, then, can we rely upon any feature of the rose-colored picture?

But if all that is claimed in favor of the measure in Germany were true, it would not follow that the American Government could diminish drunkenness by its adoption. In settling the value of this experiment in Germany as a precedent for the United States, the surface facts, upon which favorable conclusions have been based, must not only be scrutinized, but we must especially consider certain characteristics and conditions in which the peoples of

the two countries differ. The question is too broad and intricate to be settled by any method of reasoning that does not give due weight to the marked differences in the characteristics, the occupations, the social and political condition of the two peoples.

Germans in Germany are very different from Americans, native or foreign, in America.—I have only time to allude to some of these differences that are factors in the problem before us, and briefly indicate their bearing upon it.

Native Americans, a composite race in a new world, where circumstances are disciplinary beyond all historic precedent, are, as a body, the most active, nervous, enterprising people on the globe. Only second to them in these characteristics are the foreign Americans—those who were too bold, active, aspiring to remain amid the conditions of the Old World. In the days of slavery the fugitives comprised those who were too restless to remain slaves, bold enough to hazard the perils of the “underground railroad.” The thousands of German emigrants left behind them a hundredfold their number in the same walks of life; they who remained were satisfied with conditions that were too straitened for those who left the Fatherland.

The very act of emigrating quickens the emigrant. Once in the land of his adoption, countless new influences reach him (the better reward for labor, the greater abundance and variety of food, the multiplication of wants with increased facilities for their supply, the hope of securing a home and consequent emancipation from the landlord—all else that is new and distinctive in the New World), under the force of which the activity of every faculty is stimulated.

It is plain that the effects of malt liquors upon this active, nervous American people, native or foreign, cannot be argued from their effects upon the phlegmatic, steady-going Germans, who are content under limitations that were onerous to the millions who have sought a home in America.

To show that I do not overstate the bearing of the differences between Germans in Germany and Americans in America, dwell for a moment on the political condition of the two peoples as it affects this question. In Germany, the Government governs; in America, the people govern. Few who study the American character appreciate the influence of our form of government in the development of the unwonted mental activity. American politics are a school for the nation. The popular censorship of all governmental measures and public officers; the free discussion of every political issue; the keen criticism of party action—all this, intensified periodically by stirring political campaigns, quickens the mind of the whole people, and lifts the foreign Americans to a plane of thought of which they scarcely dream while over their mugs in the Fatherland. When thus aroused, none are more active than our German citizens—a fact that makes them courted by all political parties. It would be a marvel did not this activity make them more susceptible to the evil effects of stimulating beverages; and then the base use of these to control elections exposes the partisan and the voter to temptations to excess unknown in Germany.

The editor of the *Chicago Tribune* reports from Germany: "No drunkenness among the Germans; *public sentiment would not tolerate it*; the habits of the country are all against it." This remarkable statement is quoted in the brewers' essays to show the effect of malt liquors, but it points to a more potent cause of temperance—"public sentiment." What would be the effect of such a public sentiment in America? If society here put an inexorable ban upon intoxication, if positions of public and private trust were forfeited thereby, who does not believe that drunkenness would rapidly disappear?

If it be claimed that the beer-drinking customs of Germany have created that public sentiment, why does it not prevail among the beer-drinking classes of our country? Do they, in any way, frown upon drunkenness in public or private circles? When? Where? The marked difference in the police regulations of Germany should also be

borne in mind. The force by which a monarchical government preserves order is present in every public place for beer-drinking. The rigor of administration by which order is preserved there is unknown in America. The fact is, when the characteristics and condition of the two peoples are considered ; when those subtle laws that control their customs and activities are studied ; when we turn from personal opinions to fundamental facts and principles, it becomes clear to every observing and thoughtful person that Germany is no safe precedent for America.

There are facts, however, that bear upon the question : "Will temperance be promoted by the use of malt liquors?"

(a) England has aimed by legislation, since 1830, to substitute brewed for distilled liquors among her people. The plea for the passage of Wellington's Beer-house Act was the hope of diminishing intemperance by facilitating the sale of malt liquors. Her course is commended in the brewers' essays ; but a Committee of the British Parliament reported that the Beer Act had done more than all other agencies to increase drunkenness and prostitution, and to brutalize the English laborers.

(b) During the last ten years the United States has collected revenue on above two billion (2,193,438,000) gallons of fermented liquors. This entire volume has been consumed, and yet where and in what measure has it diminished drunkenness? The brewers' Centennial estimate of the capital employed in producing malt liquors is \$178,486,350, and of the wages annually paid, \$13,370,800 ; to this add the value of materials used, of saloons, halls, and gardens, and of wages in them—where and in what measure has this vast capital and expenditure diminished drunkenness? The brewers' essays state : "The consumption of beer in the United States, arguing from production and population, is almost equal to that of Prussia and Austria" ; where and in what measure does this diminish drunkenness? Certainly not in cities, where saloons and beer-gardens in greatest number reproduce the "national custom."

(c) It is claimed that, forty years of temperance agitation having failed to achieve a reform, it is time to try the brewers' method. Their Centennial challenge is: "When a real, practical mode of diminishing the tendency to excess is indicated—when any reasonable mode differing from that which has so signally failed is suggested—is it not their duty to give it a fair trial?" How is this? The same essay states that the production of fermented liquors antedated distillation by a long period. Their pre-emption of the field did not prevent the introduction nor forestall the use of ardent spirits. The Beer Act of England is contemporaneous with the temperance agitation; under that act thirty thousand new places were opened for the sale of malt liquors, and yet Parliament does not consider it a success as a temperance measure. Nine million barrels of the proposed substitute are annually consumed in our own country with no more encouraging results. This method of removing drunkenness not only moves slowly but is by far too expensive as a reform.

Which is the "real, practical mode" of diminishing intemperance—the agitation begun by Father Mathew, or the legislation projected by the Duke of Wellington? The agitation has raised up men and women who, prompted by true philanthropy, have reached the helping hand and spoken the cheering word to many a slave of the cup; the legislation has multiplied the venders of ale and beer; but in all the six-and-forty years did one of these ever go with a yearning heart to the drunkard, plead with him to reform, reassure him with a generous sympathy, and draw him into a circle where warm hearts would throw around him the spell of a long-lost inspiration? Which seems most like a true reform, the agitation or the legislation? which most like the apostle of temperance, the eloquent Father or the Iron Duke?

II. MALT LIQUORS INDUCE AND INCREASE INTEMPERANCE.

(a) All admit that these liquors are slightly stimulating because of the presence of alcohol. The brewers' essays state: "The percentage of alcohol in our lager-beer,

ale, and porter varies from four to seven per cent. Calculating from this statement how much absolute alcohol is in one year consumed in beer throughout the United States, we find that 9,000,000 barrels of beer, containing on the average 5.5 per cent. of alcohol, yield 495,000 barrels, or 23,850,000 gallons, of alcohol." A calculation I made before seeing this statement indicated a somewhat smaller aggregate, but I take the brewers' figures as the basis of my deductions.

Whiskey contains from 40 to 50 per cent. of alcohol; therefore ten pints of lager-beer or seven pints of ale contain the same quantity of alcohol as one pint of old Bourbon; and one pint or two glasses of lager-beer as much alcohol as half a gill—a moderate drinker's "dram"—of whiskey; hence not a few of those who drink beer or ale become intoxicated by it.

Their use cultivates a taste for alcoholic stimulants.—There is sufficient alcohol in a glass of the mildest of these liquors in common use to stimulate the one who drinks it, and *the reproduction of this mild excitement by only an occasional glass will create a taste which alcohol alone can appease*—a taste which too often becomes an immoderate appetite for malt liquors or a passion for strong drink. In many cases where intemperance began in sipping wine or stronger drinks, in the earlier stages no more alcohol was taken in the tempting potion than is found in a glass of beer or ale. It is the thing—alcohol—not the quantity, that creates the appetite, and it may be safely asserted that the use of any beverage containing sufficient alcohol to stimulate, though never so gratefully, will inevitably create an appetite for intoxicating drinks. Malt liquors do so stimulate because of the alcohol in them, and hence do make drunkards.

The breweries of the United States produce one-half as much alcohol as the distilleries.—In 1874 United States revenue was paid on 61,814,875 gallons of distilled liquors, the great bulk of which was whiskey, so that the average was not more than 50 per cent. of alcohol—about 31,000,000 gallons. The brewers' essays place the amount of alco-

hol in malt liquors, as already cited, at 23,850,000 gallons, or *two-thirds* the amount; my own estimate, previously made, was 17,100,000 gallons, or above one-half the amount produced by distilleries. With the relative amount of alcohol consumed in malt liquors thus before us, I quote another sentence from the brewers' essays: "It may be safely assumed that only one-third of our people are consumers of malt liquors, and approximate calculation would therefore make our per-capita rate three times as high as that of either Prussia or Austria"—that is, the beer-drinkers of America consume relatively three times the quantity of alcohol that the same classes do in Prussia or Austria, and the consequence of this indulgence with thousands is drunkenness.

The incidents of beer-drinking lead in the same direction. The "social glass" of strong drink is a different thing from the "friendly glass of beer." The former is drunk standing; to enjoy the latter, the parties are seated, and slowly quaff the "foaming bowl." Is this a trivial matter? It has added tables to the furniture of the saloon, and created the beer-hall and beer-garden, in which the patrons gather in social groups, drinking, smoking, talking, singing, listening to music, dancing, etc. Next to the long-cherished appetite for the beer, these incidents form the strongest motives for the strife in its favor.

The hall and the garden attract thousands who would shrink from the saloon. Drawn into them by their novelty and charm, there, amid customs foreign to American social life, apologized for as innocent, full of fascination for the gay and thoughtless, multitudes of youth and young men, who never before crossed the threshold of a drinking-place, have formed tastes and contracted habits that are always perilous and too often fatal!

Other arguments for the use of malt liquors.—I must briefly refer to some that are emphasized in the brewers' Centennial essays.

It is claimed that "alcohol in the proportion of nearly one-third of one per cent. has been found in fresh bread"; that its presence may be traced in other kinds of food;

that other forms of stimulants, such as coffee and tea, are in common use—*ergo*, the use of malt liquors is justifiable and beneficial. I answer, once for all, that if alcohol be an essential element in some kinds of healthful food, the only admissible deduction is that Nature, by her own subtle alchemy, places it there in the exact proportion required by man's physical system, and its use, as Nature thus provides it in food, never creates a vitiated taste for either mild or strong liquors.

It is claimed there is a similarity between the production of beer and the manufacture of bread. After describing the processes, the brewers' essays add: "Such, then, is the process, comparatively, of the manufacture of beer and bread, both equally necessary to our well-being; for if it were a calamity to be deprived of one, so it would be of the other." I merely reply to this by the mention of a single yet signal fact, attested by ten thousand beer-bloated witnesses, that while bread neither intoxicates nor creates an artificial thirst for stimulants, beer does both.

It is assumed that malt liquors are nutritious and healthful, and the essays fortify this claim by many learned quotations. Eminent chemists and physicians have borne positive and unequivocal testimony against their healthfulness as beverages. Should we balance these witnesses, it still remains that, within the circle of each person's acquaintance, are instances which prove that temperance men—*teetotalers*—can endure as much fatigue, perform as much manual or mental labor, in a day, achieve as brilliant successes, enjoy the sweet relations of life as fully, and live as long to enjoy them, as those who refresh themselves with beer or ale.

It is claimed that these malt liquors are necessary to travellers on account of the change of water. A full statement of this argument in the brewers' essays closes: "The brewers of malt liquors in cities along the course of our great rivers know well how their efforts tend to the public welfare. Therefore the establishment of a brewery is commendable." The temperance reform makes no issue with the use of malt liquors, properly prescribed,

for medicinal purposes. But who prescribes beer for travellers? Almost without exception the remedy is indicated by an appetite and not by a diagnosis. If the change of water "has resulted in positively disastrous effects upon individuals," the change from water to beer on this and other pretexts has ruined countless thousands.

I close these references to the apologies for the use of malt liquors by asserting that *were it possible to extract from them the alcohol*, leaving in them the healthful albumen, sugar, and gum, the bitter principle of hops, the carbonic acid gas, and the "large proportion of water, from which all organic impurities are eliminated," the demand for these liquors would cease, and every brewery would fail in a twelvemonth. *These liquors are consumed by the million barrels, not for the nutrition, if there be any, but for the alcoholic stimulation!*

III. THE MALT-LIQUOR INTEREST EXERTS A BALEFUL INFLUENCE IN POLITICS.

I speak both of partisan movements and of the science of government. Here bear in mind the third conclusion, already quoted, with which the brewers' essay closes, embodying the dogma of "personal liberty"; also bear in mind that malt liquor is in alliance with strong drink in demanding a free traffic in all liquors.

The liquor interest, as a whole, is recognized and often deferred to in the caucuses and conventions of political parties. In many parts of the country, with either great party, a temperance record is a bar to nomination for public office. A closer scrutiny reveals that in this homage to the liquor interest the ruling consideration is the probability of giving, or avoiding, *offence to the foreign element*—of losing or holding the votes of those who see in the temperance reform chiefly a crusade against beer and beer-drinking. If it appear that a candidate sympathized with the "Woman's Crusade," why is the fact bruited about with partisan zeal? It is especially to prejudice and inflame the German beer-drinking element.

A power thus deferred to by political parties will reach

those placed in office, influencing legislation and affecting the administration of law. The malt-liquor interest is the strongest force opposed to temperance legislation, the most restless under temperance laws, the most fruitful in expedients to embarrass their execution and degrade them before the public. In many States this interest could, if it does not, dictate the liquor-laws. Where has it ever favored anything that would limit the evils of drunkenness, or anything to encourage a temperance sentiment and temperate habits?

I speak advisedly in regard to Ohio, where the malt-liquor interest is felt in every State election. The liquor-laws, in the very text, show the force of some adverse influence. They seem to have been framed with a view to their evasion. They may be enforced, but it must be through difficulties not allowed to embarrass any other legal prosecution. And yet, with all their studied defectiveness, under them the traffic in strong drink could be rendered profitless were they respected and observed by the malt-liquor interest which they protect.

But for this element the influence of the liquor interest in politics and legislation would rapidly wane. It began to develop its strength just when a rising temperance sentiment was influencing legislation in almost every State, and but for it prohibitory laws would, ere this, have cut off the traffic in ardent spirits throughout the land. It is the aggressive force, cajoling some by the bold assumption that its effect is not injurious, winning others by the plausible pretence that its use is promotive of temperance, and awing a still greater number by the boastful control of foreign and native voters; and if it does not absolutely shape the liquor-laws, it dictates as to their administration.

This interest is inimical to our civil institutions.—The tendency of these institutions is to make a homogeneous people—a result by which they, in turn, are conserved. This is antagonized by the transfer of the beer-drinking customs to our land. All other influences combined do less to keep foreigners a distinct element in society. The

American dress is soon adopted; the home is modified; with German instruction in our schools, the children speak English; and various social habits are readily acquired—the one thing of the Fatherland that must be maintained, the one thing that more than all else holds Germans, as Germans, together, is the beer-drinking customs. They are loyal to our flag, they meet the obligation of citizens; and yet to remain distinct, heterogeneous, through the force of a custom that is foreign to America, retards the development of a homogeneous American people.

The malt-liquor interest disregards law, and thereby does violence to our civil institutions. Respect for law, as law, is the condition of the perpetuity of a republican government. It stands alone in the sentiment of the people. Law is the supreme authority, and its authority depends on the public respect cherished for it. This respect is maintained by the prompt and proper enforcement of all authoritative enactments. Self-government can succeed only on these conditions. To cultivate antagonism to any class of laws; to seek to evade them or to embarrass their enforcement, by persons or parties, is a stroke at constitutional liberty. The malt-liquor interest is chargeable with holding in contempt all laws for the regulation of the liquor-traffic, for the perpetuation of the American Sabbath, etc.; also with embarrassing their administration, and, in many places, with their defiant violation. This is insubordination to the will of the people; it is the assertion of “personal liberty,” which means disrespect for all laws that do not comport with personal notions; means a festering disquietude under restraints that the government by the people finds it necessary to impose on the people.

Its desecration of the Sabbath is a twofold attack upon our civil institutions—a stroke at the supremacy of law by its wanton violation, and an attempt to subvert the American Sabbath. This last does violence to sentiments and habits as distinctively American as the beer-drinking customs are distinctively foreign, and, because distinctively American, their maintenance has much to do with the future well-being of our nation. The founders of the government

separated church from state, but guaranteed the rights of belief and worship, and pledged protection in the same. They recognized the conservative power of Christianity, and their idea of religious toleration carried with it protection of the Sabbath, without which Christianity is in bonds and Christian freedom a mockery. These sentiments of the fathers, shaping the habits of our people, created the American Sabbath. Malt liquor demands the German for the American Sabbath, ridicules the "puritanic" notions of the founders of the Republic, thereby undermining that reverence for their sentiments and respect for their work that are necessary to conserve the heritage of freedom.

IV. THE MAGNITUDE OF THE MALT-LIQUOR INTEREST MAKES IT A DANGEROUS POWER.

I quote from the brewers' essays :

"In order that the extent of the brewing, malting, and hop trades may be fully understood, we present the following figures, based upon the most reliable data :

Capital invested in Breweries,	.	.	.	\$88,806,290
" " " Malt-houses,	.	.	.	24,094,500
Value of land cultivated for Barley,	.	.	.	63,225,040
" " " " Hops,	.	.	.	2,360,520
Total capital,	.	.	.	\$178,486,350
Men employed in Breweries,	11,000,	Annual wages,	\$5,772,000	
" " " Malt-houses,	2,500,	" "	1,086,500	
" " " Barley culture,	15,806,	" "	4,742,000	
" " " Hop "	5,901,	" "	1,770,300	
Total laborers,	35,207,	" "	\$13,370,800	

"After these come the long array of professional men, as architects, civil engineers; of artificers and tradesmen, as masons, builders, carpenters, coopers, machinists, wagon-makers, laborers, etc., etc."

The first lesson I deduce from these figures is that *the malt-liquor interest is more potential than the distilled-liquor interest*. It enlists the favor of more industrial pursuits and controls more lines of influence. The two thousand six hundred breweries employ direct three times as many hands and four times as much capital as the seven

hundred grain distilleries. In the canvass of the license question in Ohio in 1874, it was argued that to close the distilleries would ruin the market for corn. In the whole country only about twenty million (20,000,000) bushels of corn (less than one-fortieth of the crop) are distilled, while in 1874 32,552,500 bushels of barley were raised, and 6,254,773 bushels imported. Of 39,197,148 acres in corn in 1874, it required only \$40,000 acres to supply grain for the distilleries, while 1,580,626 acres, nearly twice the breadth, did not meet the demand of the breweries for barley. The value of the corn raised for the distilleries, at the average price for the year, was \$9,700,000; of the barley crop, \$29,983,787—threefold the value of the corn. This relative importance of the brewing interest is augmented by the hop culture and all forms of special labor entering into the production of 9,000,000 barrels of malt liquor.

Its power in and through the saloons is greater than that of the distillery interest. It enlists landlords by multiplying the number and enlarging the bounds of drinking-places. It holds to itself with a strange spell the masses of German-Americans ready to do its bidding. The distillery interest has no such constituency exulting in a passionate fealty. The malt liquor produced last year equalled 4,500,000,000 glasses—all consumed! Who can estimate the influence of this business upon and through the multitude thus linked to it by tastes and habits?

Its power is further indicated by its growth. The barley crop of 1840 yielded 4,161,504 bushels; of 1850, 5,167,015 bushels; of 1860, 15,825,898 bushels; of 1870, 29,761,305 bushels; of 1874, 32,552,500 bushels. In 1850 only 300,000 acres of barley were raised; in 1874, 1,580,626 acres. In the course of twenty-four years the annual yield of corn has not quite doubled; that of wheat has increased threefold; of barley, more than sixfold. Of the 5,167,015 bushels of barley raised in 1850, only 3,787,195 were used by breweries. I infer from the brewers' essays that nearly or quite all of the 38,807,273 bushels raised and im-

ported in 1874 was brewed. One brewery reports an annual production of 4,225,000 gallons—more than one-tenth of the amount produced in the whole country in 1850. The growth of this industry is unprecedented and marvelous; it has sprung into these proportions in a quarter of a century; it is characterized by all the vigor of a young life; and, boastful of its achievements, it rears its own Centennial buildings on a scale that illustrates its effrontery and its magnitude.

Some of the logical sequences of these facts and arguments I present as follows:

I. The most plausible plea for the manufacture and sale of malt liquors—that *their common use would promote temperance in America*—is not sustained either by the facts of experience or any line of argument that duly weighs and fairly considers all the conditions and principles involved in the settlement of the question.

II. That a moderate use of malt liquors, upon which alone their advocates claim them to be healthful and beneficial, is not attainable in America, where the thought and life of an active and energetic people are intensified by the character of their business enterprises, social influences, and political condition; and this susceptibility to the evil effects of even these mild intoxicants, which is the incident of an intense life, is to the praise of the American people, not their shame.

III. That, it being impossible to restrain the use of malt liquors within the limits of moderation, the use of them which prevails in saloons, halls, and gardens, amid the sensuous fascination of social customs foreign to the genius of American home-life, involving the family as well as the individual, the young as well as the old, is a chief cause of the increase of drunkenness in our land.

IV. That the rapidly-augmenting power of the malt-liquor interest is an occasion for alarm, especially in view of its dictation to political parties, its influence on legislation, its disregard for wholesome laws, its contempt for the opinions and sentiments, wise and pure, of the American fathers, its antagonism to habits and observances that are

distinctively American ; and that, if not checked by the constitutional exercise of wise laws, if the social customs upon which its growth depends are not rebuked and remanded by a better sentiment to the Old World, it will ruthlessly ruin what it has already seriously marred.

V. That in the malt-liquor interest is centred the subtlest and strongest forces opposed to the temperance reform, the most difficult to antagonize with success, if not the last to be overthrown ; that *the contest turns upon the creation of public sentiment*, upon leavening the public mind with false or true views of the nature of these liquors, with false or true statements of their effects in other countries, with false or true theories of the scope of liberty and province of law in republican America ; that the conflict is between an interest controlling vast wealth and a cause based on moral convictions—the one appealing to men's selfishness, the other to men's judgment ; the one advocating delusive expedient, the other absolute right. The issue is the America of the new century—America under the tyranny of appetite, or America under the sovereignty of conscience.

IS THERE A NECESSITY FOR A PROHIBITION PARTY?

BY JAMES BLACK, ESQ., OF PENNSYLVANIA

The affirmative of this question is sustained, and the necessity for a political party, national and State, founded on the principle and policy of the legal prohibition and suppression of the traffic in intoxicating liquors to be used as a beverage, is apparent from many and weighty considerations drawn from the experience of the past, the necessities of the present, and the demands for protection to the moral, physical, pecuniary, and political interests of the people in the future.

I. THE BASIS OF THE POLICY OF PROHIBITION

of the liquor-traffic is found not alone in the moral considerations involved, which of themselves furnish full justification of this policy, but from the established and conceded fact that the traffic in alcoholic liquors has always been and is everywhere the source or cause of crime, pauperism, disturbance of the peace, insecurity of life and property, breaking up of homes and separation of families, hindrances to education, bankruptcies and losses in trade, causing one-half and more of our burdensome taxation, corruption in politics and legislation, degeneration of the moral and physical powers of citizens, loss of health and wealth, promotion of idleness and vice, and many other public injuries to the body politic, threatening the perpetuity of our free government. These injuries to the common weal have been established by frequent legislative investigations, the official reports of prisons, asylums, and reformatory institutions, the experience of courts and police magistrates, so that they are current history, unchanged by climate or government.

The annual loss to the productive industry of the United States from this traffic and these results, direct and indirect,

is not less than \$1,500,000,000. These evils having their spring and flow in immoral and impolitic license laws, their correction involves a change in public policy, and presents a political question of greater moral, political, pecuniary, and social importance than any and all others before the country.

II. EFFORTS FOR CORRECTION.

The lessening of the evils occasioned by the free and open trade in intoxicating liquors first led to governmental interference by laws restraining and regulating the trade, by licensing certain numbers of persons of assumed moral qualifications; but their continued presence in the mother country and during our Colonial and State history, under the operation of laws passed in the most enlightened period of the world, conclusively proves their failure and inherent disqualification to protect the public peace and welfare. The statutes of Great Britain and the older States of the Union show a greater number of laws passed on the liquor question than upon any other one subject; and their inefficiency has written the condemnation of the policy of license.

III. NATIONAL COMPLICITY IN THE LICENSE POLICY.

The Government of the United States by law admits and levies customs duties upon the importation of distilled and fermented liquors of all kinds. It prescribes by law the methods and conditions for the manufacture and sale of domestic distilled and fermented liquors, and levies a tax upon their production. The internal revenue returns for 1874 show 175,965 wholesale and retail liquor-dealers holding a certificate of license from the United States, some in States where the law forbids such trade; and these certificates of authority from the Government of the nation furnish a claimed justification for violation and resistance to such laws.

In the District of Columbia, governed directly by the laws of Congress, 1,575 dealers in liquor pay their license (blood) money directly into the treasury of the United

States. The people, through Congress, have authorized the traffic in each of the Territories organized under the laws made by Congress; thus stamping this injurious liquor business upon the infancy of future States.

Supporting, endorsing, and licensing the liquor-business is the legislative policy of the nation. Government and law are arrayed on the side of license or permission, and not of prohibition. To change this policy is a national political question.

IV. THE PEOPLE ARE OPPOSED TO THE LICENSE POLICY.

This license policy is contrary to the present sense and wish of the people.

Fifty years of investigation and discussion of the temperance question have changed the opinions of the people on the proper policy to be pursued by the state in the liquor question. License laws once supposed to be proper are now regarded as immoral laws, and the traffic in liquors as a sin against God and a crime against man. For more than twenty years past the effort has been to have this conviction reflected from the statute-book by the enactment of laws forbidding the drink-trade. In proof, witness the hearty, decided, and repeated action of the religious bodies of the land, declaring against the license laws as the efficient cause of intemperance. Witness the National and State Conventions, drawn from the body of the people, repeating through years opposition to such laws, without one single national or State assemblage representing the people sustaining the license policy. Witness the vote against license in many, if not in a majority, of the States of the Union, in many instances repeated whenever the people have had the legal opportunity to declare their convictions. Witness the constant efforts of the liquor interest to prevent the passage of laws allowing the people to vote upon the question of license or prohibition. Witness the combinations made and money expended to defy prohibitory and local-option laws, and, by alliance with party politicians, to secure their emasculation or entire repeal, without submission of such change or repeal to the

direct vote of the people. Witness the Brewers' Congresses and Liquor-Dealers' Leagues, exerting the power of combination, money, and evil purpose, to secure party platforms and party nominations, first State and now national, by influences and pledges concealed from the people. Witness the sixteenth resolution of the Republican party national platform at Philadelphia in 1872, with the explanation by its author, Mr. Rastor, "that it was adopted by the platform committee with the full and explicit understanding that its purpose was the discountenancing of all so-called temperance (prohibition) and Sunday laws." This declaration remains the faith and policy of the Republican party, unchanged in 1876, at Cincinnati, as is manifest by the satisfaction and endorsement of the German brewing element of that party. Witness the action of the Democratic National Convention at St. Louis in their declaration about "liberty of individual conduct, unvexed by sumptuary laws." Witness the further and crowning evidence of party complicity with the liquor-trade, in the fact that neither of the candidates of the Republican or Democratic parties has said, or can be induced to say, publicly and plainly, that he is in favor of prohibitory liquor-laws, and if elected will use his official influence for their enactment and enforcement.

Prohibition and independent party action is

V. THE LOGICAL RESULT OF ACCEPTED PRINCIPLES

of the temperance reform. So early in the temperance movement as 1823, Henry Ware, in his address on the "Criminality of Intemperance," delivered at the eleventh anniversary of the Massachusetts Society for the Suppression of Intemperance, said "*that there is no man, or body of men, who can strike at the root of the evil but the Legislature of the nation.*" Dr. Lyman Beecher, in his justly-celebrated six sermons on "The Nature and Remedy for Intemperance," delivered in 1826, says: "Intemperance in our land is not accidental; it is rolling in upon us by the violation of some great laws of human nature. In our views and in our practice as a nation, there is something

fundamentally wrong; and the remedy, like the evil, must be found in the correct application of general principles. It must be a universal and national remedy. What, then, is this universal, natural, and national remedy for intemperance? *It is the banishment of ardent spirits from the list of lawful articles of commerce* by a correct and efficient public sentiment, such as has turned slavery out of half our land, and will yet expel it from the world."

Dr. Justin Edwards, in his sixth report of the American Temperance Society, on the "Immorality of License Laws," said in 1833: "The point to be decided—to be decided by legislatures of these United States; to be decided for all coming posterity, for the world, and for eternity—is, *Shall the sale of ardent spirit, as a drink, be treated in legislation as a virtue or a vice?* Shall it be licensed, sanctioned by law, and perpetuated, to roll its all-pervading curses onward interminably, or *shall it be treated, as it is in truth, a sin?*"

Quotations could be multiplied showing that as soon as the moral bearings of the traffic in drinks, in producing and sustaining intemperance, were perceived, its suppression was demanded as one of the natural and efficient remedies.

VI. THE RESOLVES OF OUR NATIONAL TEMPERANCE CONVENTIONS.

The conclusions of the eight general National Temperance Conventions mark distinctly the logical progress of temperance thought, and the necessity for a Prohibition party to educate the popular mind, and to unite efforts for the obtaining and execution of prohibitory enactments.

The first National Convention, held in 1833, declared: "The traffic in ardent spirit as a drink, and the use of it as such, are morally wrong, and ought to be abandoned throughout the world."

The second Convention, held in 1836, declared in favor of "abstinence from the use, as a beverage, of intoxicating liquor, and from the making and furnishing of it to be so used by others."

The third Convention, held in 1841, declared, "that the tendency of all intoxicating drinks to derange the bodily functions," etc., etc., "impose upon all men a solemn moral obligation to cease for ever from their manufacture, sale, and use as a beverage," etc. ; and also "that it is the business of legislation to protect the community against existing evils, and should never be found sanctioning vice. . . . The licensing of men to sell intoxicating drinks should nowhere be known in the civilized world, but should be universally abandoned."

The fourth Convention, held in 1851, declared "that the evils of intemperance cannot be prevented while the traffic in intoxicating liquors, to be used as a beverage, is continued ; and that it is the right and duty of the people in self-defence, by legislation and other suitable means, to bring such traffic to an end."

The fifth Convention, held in 1865, reaffirmed all the foregoing principles.

The sixth Convention, held in 1868, declared that—

" *Whereas*, the liquor-dealers of our country have declared the traffic in intoxicating drinks to be a legitimate part of American commerce, and deny the right to prohibit or restrict the same, and, through their Leagues and Congresses, have repeatedly avowed their purpose to vote for no man in favor of total abstinence, and have constantly used their political power for the continuance of their trade, and have in the past received the countenance of political parties in support of the positions thus assumed ; therefore,

" *Resolved*, That in behalf of the public peace and welfare, we accept the issue, and will meet them at the polls in resistance of these iniquitous demands.

" *Resolved*, That temperance, having its political as well as moral aspects and duties, demands the persistent use of the ballot for its promotion, . . . and we exhort the friends of temperance by every practical method, in their several localities, to secure righteous political action for the advancement of the cause."

The seventh Convention, in 1873, declared "*that the time has arrived fully to introduce the temperance issue into State and national politics ; that we recommend all friends of temperance to make it henceforth the paramount issue, to co-operate with existing party organizations where*

such will endorse the legislative policy of prohibition and nominate candidates pledged to its support; otherwise to organize and maintain separate, independent party action in every State, and in each Congressional and electoral district of the United States."

The eighth and latest general National Convention, held in 1875, resolved "*that we recommend all citizens to take the temperance issue, 'without concealment, without compromise,' to the polls; to nominate and vote for such candidates only, State and national, as will unqualifiedly endorse and sustain the prohibition of the liquor-traffic; that whenever suitable nominations are not otherwise made, independent prohibition candidates be nominated for the suffrages of all temperance citizens; and that the Prohibition party should have the undivided support of all temperance voters in each State and Territory where, in their judgment, such political action is the best method of securing the enactment and enforcement of efficient prohibitory laws.*"

Thus it will be seen that the temperance people, as the result of investigation into the nature and effects of intoxicating drinks, in 1833, announced the fundamental principle that the manufacture and use of such drinks was immoral; in 1836, that the true rule of personal temperance was total abstinence; hence, in 1841, held the duty of Government to be to protect against "public evils," not to license the occasion of them; and in 1851, that the traffic in liquors as a beverage should be forbidden, and the liquors exposed to sale destroyed; in 1868, that they would meet at the polls those who denied the right and duty to prohibit and were using political power to sustain themselves, and further declared and enjoined the use of the ballot for the promotion of temperance; and in 1873, that temperance should be made the "paramount issue," and, when existing parties failed to endorse prohibition and to nominate men pledged to its support, to make independent nominations; and in 1875, that the Prohibition party "should have the undivided support of all temperance voters in each State and Territory where such political action is the best method of

securing the enactment and enforcement of efficient prohibitory laws."

The existing parties have not endorsed prohibition nor nominated men pledged to its support; therefore, in the judgment of temperance men represented by the last and preceding National Conventions, the necessity for an independent Prohibition party has arisen.

VII. THIS NECESSITY IS FURTHER DEMONSTRATED

by the fact that in 1869 a special National Convention assembled in Chicago, under a distinct call and expressed purpose to organize a Prohibition party, and, as the result of two days' deliberation, did organize the National Prohibition party, published its platform and address to the country, and in 1872 nominated its candidates for President and Vice-President, for whom votes in nine States of the Union were cast; and again in May of this year (1876), through a convention of representatives from twelve States, has a second time announced its platform, and named General Green Clay Smith, of Kentucky, as its candidate for President, and Gideon T. Stewart, of Ohio, for Vice-President.

The Prohibition Reform party is organized in Ohio, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Kansas, Pennsylvania, New York, Connecticut, Rhode Island, Massachusetts, New Hampshire, Kentucky, New Jersey, and calls for the same purpose have been issued in other States. This movement is further proof that a political party organization is felt to be a necessity for sustaining the political aspect of the temperance question.

VIII. THE INSTABILITY OF ANTI-LICENSE VOTES

and popular votes for prohibitory laws heretofore obtained demonstrates the necessity of a Prohibition party to maintain, by a trained constituency, success obtained, and the execution of law against unscrupulous, organized liquor-dealers.

In April, 1838, Massachusetts, by a majority of more than two-thirds of each branch of her Legislature, prohibited the sale of spirituous liquors in less quantity than

fifteen gallons. Tennessee, Connecticut, Rhode Island, and New Hampshire in 1839, and the same year Mississippi and Illinois, adopted similar prohibitory or optional laws, confirmed by popular votes. In 1844, in Connecticut, temperance commissioners were elected in two hundred out of two hundred and twenty towns. In 1845, four-fifths of the cities and towns of New York voted against license by majorities aggregating 45,478, and yet the anti-license law was repealed by a succeeding Legislature the year following. Vermont and Michigan voted against license in a majority of the towns. In Pennsylvania, in 1846, eighteen counties voted against license, and in 1855, as the result of the popular vote, the retail drink-trade was prohibited; and in 1873, in the same State, two-thirds of the counties, embracing two-thirds of the area of the State, under a local-option law, voted no license; and still, in each instance, these laws were changed or repealed against the popular will. In Indiana, Wisconsin, and Minnesota the popular vote was also against license. The prohibitory enactments in Massachusetts, Rhode Island, Connecticut, Delaware, New York, Michigan, Indiana, Minnesota, passed from 1851 to 1855, and succeeding the gallon and option laws of 1838 to 1847, through the machinations of party and for party purposes, have been repealed or emasculated. In no instance by the direct vote of the people, but against their will, has repeal of these laws been accomplished. The cause for this defiance of the popular will is found in the fact *that the popular majority was not organized into constituencies to reward faithfulness or punish treachery*. Political organization for securing and maintaining a right political policy in the liquor question is the demand of sad experience in the temperance reform. •The experience of the past points unerringly to the duty of the present.

IX. PROHIBITION IS STATE POLITY, AND THEREFORE A
POLITICAL MEASURE,

demanding for its support the same agencies which experience has shown to be necessary for the overthrow of an old policy and the establishment of a change in governmental

action. The state is governed by and through party, which conducts its affairs, makes and executes the laws which reflect the policy or theory of government held by such party. Where and when existing parties wholly ignore or oppose a policy believed to be essential to the happiness and prosperity of the people, wisdom demands that those favoring the change shall unite and labor for the triumph of their measure. It is not the province of churches or moral reform societies to enact laws, nor by concert to exert a direct influence upon party to secure their enactment. To expect efficient legislation against so powerful an interest as is the liquor-trade, without the aid of a political party, is to hope for results without using adequate means. Our political history clearly shows that every new great issue called forth a new great political party for its support. The old Whig and Democratic parties (the most recent instance) being unable to satisfactorily deal with the slave system, because divided upon it, the issue of freedom against slavery gave birth to the Republican party. So now the Democratic and Republican parties, having members holding diverse views on the liquor question, are impotent for its solution; and the demand for protection from the evils of the drink-trade has called into being the Prohibition Reform party.

X. THE OLD PARTIES UNABLE TO GIVE PROHIBITION.

The Democratic and Republican parties, having been organized for other purposes, are divided on the liquor question, each having members who favor and others who oppose liquor suppression, and hence neither can take decided steps in that direction. Hence, also, the varied attempts at compromise and conciliation by fair promises and half-way measures ineffectual to cure so radical an evil as is the liquor-trade. These antagonizing elements cannot be harmonized, for there is no middle ground for compromise. License and prohibition are the antipodes of each other. The liquor interest, having no moral sentiment nor other basis than pure selfishness, by the organization of Leagues, Sons of Liberty, Beer Con-

gresses, etc., has by its manipulation of parties been enabled to maintain itself in the face of an *unorganized* anti-*rum* sentiment. So long as the party which governs the State or nation can be controlled, their business is safe. Precisely in the same way the great, selfish, organized slave-power lorded it over the politics of the nation. When the friends of freedom learned the secret of separation from the old parties, unwilling and impotent to aid them, and organized as the Liberty party, Free-Soil party, and finally merged and formed the Republican party, was the slave supremacy broken.

XI. WORKING WITHIN THE OLD PARTIES A FOLLY.

In addition to the considerations in the last point, experience has demonstrated that in very rare cases have candidates for public office, representing a principle or policy not embraced in the platform of their party, been successful in securing an election. No matter how large may be the party majority in the district, the opposing party will invariably vote for its own candidate and against him, and will be joined by the opponents of the special principle he represents, and thus defeat him, or run him behind his ticket and lessen his political influence. This has again and again been illustrated in the cases of well-known prohibitionists being nominated by the old political parties, even in cases when the party nominating is the predominant one—the rum men of the candidate's own party will desert, and the temperance men of the opposing party adhere to their party organization.

Again and again have the friends of temperance been disappointed in the after-action of party men elected to place by them upon promises made, etc. It has been found that the claims of party, the remonstrances of the leaders, the seductions presented, have overcome professed fidelity to principle. The history of temperance legislation is strewn with the wreck of broken promises and unrealized hopes from parties not committed by platform and party policy.

The effort to elect men to office in the old Whig party

who were opposed to slavery resulted in nothing practical against slavery, because that party, made up of pro-slavery and anti-slavery men, was not committed to a policy hostile to the slave-power. It was not until the anti-slavery element separated from the Whig and Democratic parties, and made the issue of freedom and slavery distinct, that any substantial progress was made. Slowly but gradually the sympathizers from the old organizations united, and, instead of fighting each other, moved in solid force against the enemy and on to final victory. So will it be in the prohibition movement. There are at the present moment many good temperance people in both the Republican and Democratic parties, but let each ask what real influence or power they have exerted or can exert in shaping the action of their respective parties. The only possible result has been and must be to divide the vote between two candidates instead of uniting upon one. As long as temperance voters adhere to and vote with either of the license parties, all influence in educating the public mind in favor of temperance legislation must be wholly lost. How sad it is to be reproached as we now are with the allegation made by opponents that temperance men are hypocrites talking and praying one way, but for practical purposes acting the opposite! If found in league with license parties at the polls, it is folly and a shame to pretend to preach prohibition from the rostrum or in the Sabbath-school or church assembly; practice will be the true expositor.

XII. A PROHIBITION PARTY

will obviate difficulties like the foregoing, and the paralyzing influences which such association begets. It will separate the true, sincere prohibitionists from the cowardly or hypocritical demagogues who have always proved a great hindrance to the temperance reform. All who love party, purse, or office more than prohibition of the iniquitous rum-trade will no longer be heard or their malarious influence felt.

We shall present a test of Christian character and consistency which could not heretofore be applied. Christian

men have heretofore been compelled to vote for liquor or not vote at all. A distinct party organization will place every Christian where his franchise will become a matter of conscience; where he must either vote for the traffic by sustaining nominees favorable to the drunkenness, cursing, desecration of the Sabbath, misery in the home, crime, and poverty which inevitably flow from it, or vote against it by supporting candidates publicly nominated and pledged to its entire overthrow.

A distinct party will put an end to all those compromise laws which have been a heavy burden to the temperance cause. To conciliate, the old parties have given us so-called temperance laws, but only such as have been permitted by the liquor-men; and when the traffic continues, dead-letter and failure is the hypocritical cry.

An independent party will control those precincts, counties, etc., *where the temperance sentiment is in majority; executing present laws, securing better, and gradually extending its influence until States and the National Government shall be in its hands*, when, under God, the manufacture, importation, and sale of alcoholic poisons for drinking purposes will be effectually suppressed.

It will unify temperance effort, and make the temperance sentiment, which is preponderatingly the moral and religious sentiment of the country, successful in governing the country; and bring about the fulfilment of the Scripture, which says: "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn."

XIII. WHAT HAVE THE PARTIES DONE FOR PROHIBITION?

Although prohibitory laws were passed in Maine, New Hampshire, Massachusetts, Rhode Island, Michigan, Minnesota, Nebraska, and laws allowing the people to vote upon the question of license or no license in Connecticut, New York, New Jersey, Pennsylvania, Ohio, Illinois, Wisconsin, when the Democratic party was in power in these States, and prior to 1855, *no one now claims that this party*

338 *Is there a Necessity for a Prohibition Party?*

would now favor such laws. The action of the National Convention of this party at St. Louis, in relation to "individual conduct unvexed by sumptuary laws," is understood to be their open declaration of hostility to legislative restriction of the traffic, and to be a declaration of party policy similar to that of the Republicans. Thus the Democratic party has no place for a prohibitionist.

Is there more hope from the Republican party?

Some of its members claim that it is *the* temperance party, for the reason that it contains, as they allege, more of the moral, religious, and educated element of the country than the other. Other proofs than this they give not. Gladly would they be produced, if the party history furnished any. What is the history of the Republican party on prohibition?

1. Not a single original prohibitory law has been enacted for any State, District, or Territory by this party since it obtained the administration of the government of the nation in 1860, nor in any State controlled by it before or since. Restoration of such laws, in two or three instances, has been done, as will be found upon examination, in obedience to popular will, and not as a party act nor as part of party policy.

2. It has repealed the prohibitory laws in Massachusetts, Connecticut, Rhode Island, and Michigan, and the local-option law of Pennsylvania, and thus carried five States to the rum side; and in each case without submission of the question of retention or repeal to the direct vote of the people.

3. During its full control of the National Government several new States have been admitted to the Union, under constitutions approved by Congress, every one of which has been permitted to come in under license rule without opposition.

4. Several Territories have been organized under a system of government provided by Congress, in not one of which has the rum-trade been prohibited.

5. During its entire history this party has controlled and legislated for the District of Columbia, during all of

which time the nation has been dishonored and Christianity put to shame by the licensed traffic in that District.

6. During its entire history it has permitted the importation of liquors.

7. It is the first party in the history of the United States to array itself in opposition to "temperance (prohibition) and Sunday laws," by formally declaring in its national platform, adopted in June, 1872, in its sixteenth resolution, against such laws, which says:

"The Republican party propose to respect the rights reserved by the people to themselves as carefully as the powers delegated by them to the State and to the Federal Government. It disapproves of a resort to unconstitutional laws for the purpose of removing evils by interference with the rights not surrendered by the people to either State or National Government."

The language employed would not in all probability be used by an American, for the ideas are not American. What American has ever proposed a resort to "unconstitutional laws for the purpose of removing evils" either moral or political? A distinguishing feature of American character is acquiescence in majorities legally ascertained, and the construction of laws by our courts. The ideas are German, and the expressions are German, as every one knows who has paid attention to the tirades and legal nonsense contained in the resolutions of assemblages of German citizens against Sabbath and temperance laws. The Supreme Court of the United States and the Superior Courts of every State, called to pass upon such laws, have declared prohibition of the liquor-traffic to be in harmony with the Constitution, and yet the beer-brewers constantly affirm all laws restricting their trade unconstitutional. The author of this resolution was Mr. Herman Rastor, the editor of a leading German Republican journal of Chicago, and a member of the platform committee of the 1872 National Republican Convention. He declares, without contradiction, that "*it was adopted by the platform committee, with the full and explicit understanding that its purpose was the discountenancing of all so-called tem-*

perance (prohibitory) and Sunday laws. This purpose was meant to be expressed by reference to those rights of the people which had not been delegated to either National or State governments, it being assumed that the right to drink what one pleases (being responsible for acts committed under the influence of strong drink), and the right to look upon the day in which Christians have their prayer-meetings as any other day, were among the rights not delegated by the people, but reserved to themselves."

This explanation of the intent of this sixteenth plank has never been denied by any officer of the Convention or any member of the Platform Committee. The Republican State Convention of Illinois in the same year adopted the same plank in almost identical language. The *Press* (Forney's) of July 25, 1872, after saying Mr. Rastor was a member of the Committee, and quoting his explanation, says: "The gentlemen who support Mr. Greeley have been putting all manner of constructions upon this resolution, and can now make the most of it; but we opine that it is a two-edged tool, which, like such orators as Petroleum Nasby, they will have to be careful in handling." The Republican press feared the loss of the German vote, should they not accept their leader's interpretation in all its latitude and entirety, and hence our American views and feelings on these two vital questions of temperance and the Sabbath—God and public welfare—to retain political power, must be sacrificed to the foreign free-thinking, infidel voter.

8. It also affirmed in its platform of June, 1872, that liquors are a legitimate object for public revenue, and has devised a system for the manufacture and sale of such liquors. In addition to this disgraceful history, its public journals show the party thought and conscience.

Harper's Weekly in 1875 said: "The Republican party is not a prohibition party. As the best sentiment of the country agrees that the subject shall be legislatively treated by authorizing a license system, the Republicans would make that system as just and efficient as practicable. Further than this as a national party it will not go, and the

attempt to buy the prohibition support by adopting a prohibition platform could end only in the destruction of the party. This is perfectly well understood by the bulk of Republicans, and they will act accordingly." And again: "Unless the Republican party is ready to announce its own death, it cannot consent to legislate adversely to the interests of this class of people" (that is, the friends of the liquor-traffic).

The *New York Times* said: "None of the probable candidates are likely to be in favor of prohibitory laws. The temperance societies could not possibly get an out-and-out temperance man nominated. They know this as well as we do."

The *Chicago Tribune* says: "Prohibition must be prohibited by the Republican party."

XIV. THE FAILURE OF THE REPUBLICAN PARTY.

The Republican party has had free control of the General Government for the last fifteen years, and also of most of the States for a longer period, with large voting majorities, and consequently has had the fullest opportunity of demonstrating the party will in opposition to the policy of license. When we find during its history no declaration, by platform or enactment, of an original prohibitory statute in a single State, District, or Territory, but a repeal of existing laws in Massachusetts, Rhode Island, Connecticut, Michigan, and the local-option law of Pennsylvania, since its platform declaration of 1872 against "temperance (prohibitory) and Sunday laws," the conclusion is irresistible that this party has chosen the license side of this liquor question, and will not enact efficient laws against a traffic acknowledged to be more pregnant of evil to public welfare than all others afflicting the nation.

When it is considered that it is claimed, and perhaps generally conceded, that the Republican party embraces the larger portion of the native-born, educated, religious, and temperance people of the country, the facts above presented prove two things:

1. That the claim so frequently advanced that this party

is the party of temperance is dissembling the truth, and is, in fact, without foundation ; and, 2, how utterly important this temperance and religious element of the party has been to control or induce prohibitory action within party lines.

If, with no declared party opposition to prohibition prior to 1872, with the people moved for the correction of the evils of intemperance to a degree far greater than at any period since 1864, the Republican party was not led to declare against the drink-trade, what preposterous folly and delusion it is to expect that, since it has deliberately declared against temperance and Sunday laws, with friends of the liquor interest filling the high and low places of power from President down, it will or can change its policy ! The Republican party, because containing the moral and reformatory elements which gave it birth and strength, and because of its history against another giant wrong, stands to-day, in the opinion of many devoted prohibitionists, the chief barrier to the prohibition policy.

The Republican and Democratic parties having deliberately chosen the side of license, there is no alternative left for those who realize the immoral and impolitic character of license law but to separate and sustain the Prohibition Reform party for the establishing of a more righteous and wiser policy.

XV. REFORM OF POLITICAL ABUSES

cannot be thorough or continued until the importation, manufacture, and sale of intoxicating drinks are forbidden by law, executed by a party whose officials, from conviction and interest, are on the side of the law. The drink and drink-places are the sources of individual debasement and seduction, leading to the defalcations and malfeasances in office which are so reproachful to us as a nation. Drink, and money contributed by the drink-trade, are potent instruments of political and legislative corruption, sapping our institutions, and making government by the people a disappointment. We may change rulers through party changes, but corruption will continue until the cause is reached in

making the drink issue a settled feature of administration. The Democratic and Republican parties have now no issue of moment in controversy between them. There is a substantial agreement and sameness in their platforms, and hence the coming canvass, as was the last, will be conducted on the bitter hates and memories of the past. These parties have struck hands in agreement and support of the licensed trade in liquors in spite of the bitter fruit of two hundred years of this policy. Their position is quite analogous to that of the Democratic and Whig parties in 1852, when they each declared the fugitive-slave law "a finality," and became defenders and apologists of the wicked slave system. God and public necessity will now, as then, raise up a new party who shall grapple with the drink system, and secure the reform which our prostrated commerce, agricultural, manufacturing, and labor interests so imperatively demand. Reform in politics and government can only be secured through a new and triumphant Prohibition party.

XVI. THE RESTORATION OF THE UNION

of the people, North and South, demands a new national party with a new national issue. We have a union of States through the might of arms, but a restoration of confidence, mutual interest, and good will has not been secured. There is a feeling of having been wronged, and an animosity toward the people of the North; on the part of the South, with suspicion, mistrust, and lack of confidence in the sincerity and patriotism of the people of the South on the part of the North. It is the supposed interest of partisan politicians and a partisan press to keep this feeling alive, and every utterance and occurrence in either section is caught up and magnified to inflame the public mind. The great body of one of the old parties being in the North and the other in the South, intense sectionalism is resorted to by both in order to secure a party triumph. Truth, peace, union, and harmony are sacrificed in the struggle. Eleven years after the strife of arms has ceased the bitterness engendered by the contest has but slightly abated. Should present parties continue, this condition will be prolonged. Neither can

344 *Is there a Necessity for a Prohibition Party?*

secure peace and reconciliation, for each by name were the combatants in the struggle, and amity and cordial relations cannot be had while either wields the power of government.

A *new* national party with a *true* national political issue, affecting and interesting alike every State, county, town, city, and family, is required to divert thought, allay animosities, and bury old antagonisms. The drink-curse fostered by law is such an issue. Its poisonous breath endangering every family, community, school, and church, and blasting their moral, industrial, and financial interests, destroying their brightest and best members, presents a political issue rising far higher than ordinary party strifes, calling upon the deepest affections of our nature with appeals to our manhood, personal and family security, and patriotism for the exercise of the powers of the national and State governments for its annihilation.

Patriotism, peace, reconciliation between North and South proclaims the necessity for the Prohibition party.

FOREIGN CORRESPONDENCE.

THE Committee on Foreign Correspondence reported sixty letters from fifteen countries.

Sir WILFRID LAWSON, the distinguished advocate of permissive prohibitory legislation in the British House of Commons, writes :

"I have your kind note and invitation. It would, however, be impossible for me to visit America during June of this year—the time which is fixed for your Conference.

"Thank you for your kind remarks about our work here. Our progress, if not rapid, is, I hope, sure, and the enormity of the evil which we are attacking must, I think, ere long be brought home to the people more forcibly than it has ever been before.

"I assure you we watch your proceedings also with great interest. Each nation may learn something from the other one as to how the agitation ought to be conducted."

Sir W. C. TREVELYAN, Bart., President of the United Kingdom Alliance, writes :

"I feel honored by your obliging invitation to your Centennial Conference, though I regret much that it will not be in my power to have the pleasure of accepting it; much, however, shall I look with interest for the result of your deliberations, and truly shall I rejoice should they hasten the time when the greatest curse of our time, and the greatest impediment to all true civilization—the drink-traffic—is swept from the face of those lands which it has too long been allowed to defile."

SAMUEL BOWLY, Esq., President of the National Temperance League of Great Britain, writes :

"I am glad to find from your letter and circular that it has been decided to hold an International Temperance Conference in Philadelphia at the time of the Centennial Exhibition, to be held in that city in June next.

"It would have given me great pleasure to have attended the Conference if my health and other circumstances would have permitted; but, as I cannot be present on this important and interesting occasion,

allow me to express my earnest hope that, under the divine blessing, the Conference may tend to strengthen and advance the cause of total abstinence, both in your country and our own.

"The amount expended on intoxicating drinks in this country is larger than ever, and this increased drinking has been mainly induced by the greatly-increased wages of the working-classes during the last few years. It has, however, produced such a fearful amount of social and moral evil that public attention has been aroused to the question with a more earnest desire to do something to mitigate or prevent this great national vice.

"The most hopeful feature of this fresh awakening to the responsibilities which this question involves is the extensive movement that has recently taken place in our Christian churches in regard to it. The temperance cause has long and sadly suffered in this country for want of a more general and cordial recognition of its claims on the part of religious people, and, indeed, of almost all the educated and influential classes of society. For in countries like yours and our own it is quite clear that, whether we seek to remove intemperance by legislation or moral suasion, or, as we should urge, by both, the measure of our success must be mainly dependent on the opinion and practice of the people, and especially of the influential classes, upon whom the habits and fashions of society are so largely dependent.

"It is cheering, therefore, to find that the truths we have so long promulgated in regard to the dangerous and injurious effects of alcoholic liquors, both physically and morally, are now making their way more rapidly into the minds of the educated classes of our country.

"The recent investigations of science have abundantly confirmed our views as to the injurious effects of alcohol, even in very moderate quantities, to persons in health, whilst the observation and experience of many eminent medical men, together with the results of the treatment in our Temperance Hospital, go to prove that, except in very rare cases indeed, it is utterly needless as medicine. We have still to contend, however, against the fearful power of appetite and fashion, the former created by the moderate use, in the first instance, of alcoholic liquors, which is made respectable and fashionable by the habits of the upper and middle classes. But this moderate drinking ever has been, and ever will be, more or less dangerous, whilst total abstinence is comparatively easy, beneficial, and safe; but it is unreasonable to expect the masses of the people—those who enjoy the fewest luxuries of life and the fewest advantages of education—to give up these habits while they are so persistently maintained by those who occupy more influential, and therefore more responsible, positions in the community.

"We trust, however, the time is not far distant when the immense value and importance of total abstinence, as the only practical remedy for the fearful ravages of intemperance, will be almost universally recog-

nized and personally adopted not only as a patriotic duty but as a real Christian privilege.

"With a thankful sense, therefore, of what, under God's blessing, the friends of total abstinence have already accomplished, and under a renewed sense of our responsibilities for the future, may we labor on in Christian faith, with the cheering hope that success will ultimately crown our efforts!

"As a humble laborer in this great cause for more than forty years, I shall feel deeply interested in the proceedings of your Conference, which, I trust, will tend to unite the hearts and strengthen the hands of temperance workers in every part of the world."

The Right Hon. Lord CLAUD HAMILTON writes :

"It would have given me sincere pleasure to have been able to accept the obliging invitation you have been so good as to forward to me. I have always regretted that I did not, when younger and more free, visit your magnificent country. The forthcoming Exhibition at Philadelphia would have rendered a visit of still greater interest.

"I should have been much gratified if I could have joined the proposed International Temperance Conference. I trust it will become a powerful agent in bringing home to the minds of millions the urgent importance of meeting the growing evil that is daily ruining thousands and carrying want and misery into countless humble homes.

"A strong international protest against intemperance, proclaimed at so great a gathering of the nations of the world, may produce deep and lasting effects.

"It seems to me especially appropriate to place, as it were, side by side, the glorious achievements of art, industry, and skill, and the great social evil that undermines the intellect, weakens the powers, and wastes the resources of the working-class.

"The crime and misery that are daily chronicled in our public papers almost invariably can be traced to drink, and I apprehend the same rule prevails in your country. The temperance organizations in the United States seem, in many instances, to have produced most valuable and lasting improvements, and to have triumphed over the powerful interests that are banded against them. I hope that one result of the International Conference will be that the representatives from this kingdom may be able to study carefully the operations and success of the different national societies now existing in America, and also to investigate, impartially and on the spot, the real truth as to past results, respecting which very conflicting evidence has been produced, both in the House of Commons and in our public journals."

Hon. A. M. SULLIVAN, member of the British House of Commons from Ireland, writes :

"I feel honored by your invitation to attend the International Temperance Conference at Philadelphia.

"I am glad that an occasion so memorable will be seized for so great and good a purpose.

"I fear my Parliamentary duties will quite prevent my being in Philadelphia so early as the second week of June. I shall be with you in spirit and sympathy. The American Republic has led the world on many grand issues, and we are all laboring on the path you have traced out on this of drink slavery."

The Very Rev. Dr. PAYNE SMITH, Dean of Canterbury, writes :

"It would have given me very great pleasure if I could have attended the International Temperance Conference at Philadelphia in the second week of June. Such a conference must do much towards helping on a cause with which the welfare of mankind is so closely connected. But I am obliged to be in England both at the beginning and at the end of June, so that it would be impossible for me to arrange for so long an absence from home."

Rev. BASIL A. WILBERFORCE, M.A., writes :

"I much regret that I shall be unable to attend the International Conference at Philadelphia. Nothing would have given me more sincere pleasure; but great as is my love for the cause of temperance, I fear I must not face the expense and distance for so short a time as the one Conference."

Mr. SPURGEON thanks the National Temperance Society for the invitation sent to him, but is unable to avail himself of it, being bound to remain at home.

Rev. Dr. WM. MORLEY PUNSHON writes :

"I beg to acknowledge gratefully the invitation of the Committee to attend the Temperance Conference to be held in the city of Philadelphia during the month of June next. I shall not be able to avail myself of it, it being quite out of my power to cross the Atlantic this year, but I trust God's blessing and wisdom may be poured out upon the Convention, and that it may issue in deeper resolves to battle with the great course of intemperance in the wisest and most successful way."

BENJAMIN W. RICHARDSON, M.A., M.D., F.R.S., of London, author of the "Cantor Lectures on Alcohol," writes :

"The invitation of your Committee for the International Temperance Conference to be held in Philadelphia in June next has reached me safely, and I am deeply indebted to the Committee for their very kind remem-

brance of me. I only regret that the obligations and labors of active professional life prevent me from leaving home and from visiting your country in this particularly auspicious year. To this general regret I must add the special that I cannot take part in your important proceedings at the Conference.

"Though I am some thousand miles away from you in person, I shall be with you in spirit, and shall look for the record of your work with the greatest interest."

WILLIAM HOYLE, Esq., of Lancashire, England, writes:

"Your kind invitation to the International Temperance Convention is at hand. I fear that it will be impossible for me to attend. Trade here is very bad, and then the absence of our good friend Mr. Raper in America renders it necessary that too many of us should not leave the work here. I hope the Congress will be a great success."

HON. BAILIE LEWIS, of Edinburgh, writes:

"I am in receipt of your kind letter of invitation to attend the great International Temperance Congress to be held in Philadelphia in June next. While thanking you for the same, I do much regret that it is out of my power to be present, as I am sure I should have enjoyed much pleasure and profit from meeting so many of those noble men and women of your country who are fighting for the cause of progress and civilization against that greatest of all forces for evil—the drink-curse. Here in the old country the drink power is for the present well-nigh omnipotent, gagging the pulpit and controlling the state to a melancholy extent, while the surging tide of drink demoralization is filling the land with violence and crime. I shall look forward with interest to the reports of your Conference, which, I trust, will be a great success and will be felt for good all over the civilized world."

Rev. S. ALFRED STEINTHAL, of Manchester, England, writes:

"There is no desire which has been present to me with such strength for many years as that I might be enabled to cross the Atlantic and visit the United States of America, in whose well-being and progress I have taken a living interest ever since I arrived at years of discretion. So many of the great problems of social life are being solved by your countrymen, such vast experiments in social science are being made under such favorable circumstances among you, that I can imagine no journey which would interest me so much as a visit to the States. Especially attractive would a visit be at a time when so many of the friends of temperance would be gathered together, prepared to give the results of their matured experience, and to encourage each other by the accumulated mass of information which your Conference will bring together. No doubt the Exhibition at Philadelphia, in its rich stores of the pro-

ductions of the whole world, will offer a display of material wealth not often rivalled; but to me the attraction of a gathering of philanthropists from all parts of your great country, and from other lands where religious sympathy has awakened hearts and minds to work and feel for human sorrow and the removal of human sin, would be a far stronger inducement to visit your shores. Most willingly would I have accepted your invitation if I could have afforded the journey. There are many men and women in the States whose names have been familiar to me as leaders in the temperance and other benevolent movements for many long years, whom I should gladly have seen, and whose acquaintance it would have been a great pleasure to me to have been able to make, while it would have been no less a delight to meet again some of those whom I have had the privilege of welcoming upon our English shores. As it is, I can only send my cordial greeting to you all, and wish that the blessing of God may rest upon your deliberations, and cause them to bear rich fruit for the good of humanity all the world over."

HON. BENJAMIN WHITWORTH, of Manchester, a member of the House of Commons, writes:

"Your kind invitation to be present at the Temperance Congress to be held in Philadelphia in June came duly to hand; but for some time I have been quite laid aside by illness, which must be my excuse for not sooner replying to your note.

"It would have given me very sincere pleasure to have been with you on this great occasion, but my Parliamentary duties will quite preclude me from leaving before the middle of August, when I hope to pay a visit to America.

"I take a deep interest in the temperance movement in America; you have been the great pioneers in this matter, and I think I begin to perceive a very decided inclination in this country, not only to follow your excellent example, but, I hope, to run past you in the race for temperance reform. The question has gained greatly in public estimation during the last two or three years; as an instance of this, the House of Commons last week passed a resolution, by a majority of fifty-seven (although strongly opposed by the Government), in favor of closing public-houses on Sunday in Ireland, which we consider the greatest victory the temperance party has ever had in Parliament."

R. McCULLUM, Esq., of Glasgow, Scotland, writes:

"I have to thank the Committee of the International Temperance Conference for their kind invitation to be present, but I am sorry to say that it is beyond my power to be present with you. I pray God and trust that said Conference will be a magnificent success, so that its influence may be felt even here in this our small island home. I believe that the day is not far distant when our countries will be freed from the

accursed slavery of drink, as yours and ours are now from negro slavery, as it was called. I believe that our Father in heaven is hearing the wails of the slaves of the drink in high heaven, and will as surely come down and deliver them as he heard and delivered Israel from their cruel bondage in Egypt."

WILLIAM ARMITAGE, Esq., J.P., of Manchester, England, writes :

"I have the honor to receive your polite invitation to the International Temperance Conference to be held in the city of Philadelphia next June. I am exceedingly sorry that it will not be in my power to be present at that Conference; but I can and do, with all my heart, wish your meetings may be productive of some real and lasting good. The demon of intemperance needs a great deal of killing; he is a much mightier foe than we took him to be, and he permeates every grade of society. We have many energetic societies at work, and amongst them our United Kingdom Alliance, of which I act as treasurer, is doing a great work. We have some most earnest and devoted men, who support it with their time, influence, and money—men true and good, of whom one wishes there were one hundred times as many in our own country and in our sister country, America. May we work together as children of one family, having one aim—each other's good, and a determined opposition to the great enemy of all our social, political, and spiritual good and well-being."

Rev. J. SMITH, of Aberdeen, Scotland, writes :

"I have to thank you for your kind invitation to attend the Temperance Conference in Philadelphia June next, but regret that it will not be possible for me to avail myself of it. I am very glad that such a Conference is to be held at such a time and under such auspices, and trust that it may be the means of giving a fresh and world-wide impulse to the cause. It appears to me that the *basis* of total and universal abstinence has now been laid in such a way as to be secure against all assaults. On scientific, social, moral, religious, political, and economic grounds, abstinence from intoxicating drink has been abundantly proved to be every way beneficial; the opposition is wholly the inertia of habit, prejudice, and interest, without a shred of argument or shadow of reason. What remains is to disseminate the truth on all sides, to dispel ignorance, and awaken a universal feeling of the righteousness and equity of the temperance cause in every aspect. I should like much to see in this country (I do not know that you have so much cause to complain) a much deeper and more general interest in the cause by the churches. The movement ought to be prosecuted as a Christian enterprise and a department of church work. I shall look with interest for your proceedings when published."

EDWARD BAINES, Esq., of Leeds, England, writes :

"I much regret my inability to attend the International Temperance Conference in Philadelphia, but beg to thank you for your invitation, and to assure you of my sympathy in your warfare against the most destructive vice with which Christendom is disgraced, and against the drinking habits which perpetuate that vice. As a total abstainer for nearly thirty-nine years, I can attest that that regimen is compatible with health, vigor, and cheerfulness, through a life of literary and political labor, and through fifteen years of hard work and excitement as a member for a large constituency in the House of Commons. During that period my health has been excellent and almost uninterrupted. I have borne my public testimony as a member for many years of the National Temperance League, and as President of the Congregational Total Abstinence Association of England; and I take the liberty to enclose a copy of the address with which the latter Association was inaugurated. The abstainers of England are grateful to the ministers of religion in the United States for the noble example they have set; and also to the ladies who have so bravely, and in such a Christian spirit, used their influence to put down the places for the sale of intoxicating liquors."

T. W. RUSSELL, Esq., of Dublin, Secretary of the Irish Permissive Bill Association, writes :

"I have received your invitation to the Congress in June next. I had some idea of crossing to see your country then, but the Parliamentary work of the Association will detain me until the middle of that month, and I must therefore deny myself the pleasure of participating in the proceedings of what I have no doubt will be a great and beneficial gathering. I remember the convention in London in 1851. May you have as much success!"

ROBERT RAE, Esq., of London, Secretary of the National Temperance League, writes :

"I greatly regret that it will not be in my power to attend the Congress, . . . which I trust will be thoroughly successful."

GEORGE TATHAM, Esq., of Leeds, England, writes :

"I wish the movement every success, for I have little hope of any appreciable improvement in the state of crime, pauperism, irreligion, and misery so long as the drink demon bears sway as at present."

R. MACKAY, Esq., of Glasgow, Secretary of the Scottish Permissive Bill and Temperance Association, writes :

"I laid the kind invitation you sent the Executive of this Association before them, and am desirous to convey their best thanks to your Committee for so kindly including the Association in the list of invitations to be present at the International Temperance Convention next month."

"It is with regret that they feel themselves compelled to decline the invitation owing to circumstances over which they have no control. Nothing would have given them more pleasure than to have appointed a delegate or delegates to the Convention, for it is impossible to calculate or foresee the vast benefits to the temperance reformation throughout the world which may be confidently expected to flow from such an august meeting. They will be with the Convention in spirit, although present circumstances have raised an insuperable barrier to their being with it and you in person.

"They pray and hope that the Allwise will so guide the deliberations of those present that a lasting impetus to the glorious cause, of personal abstinence and national prohibition throughout the world may result."

HUGH MASON, Esq., J.P., of Ashton-under-Lyne, Lancashire, England, writes:

"You have done me the honor to invite me to the International Temperance Conference to be held in Philadelphia in June. I regret that my engagements will not permit me to attend. I should have been delighted to be present, if I could possibly spare the time. I am glad you are seizing the memorable occasion of the great gathering of people from all quarters of the world to see your grand Exhibition, to assemble the friends of the temperance cause for deliberation on the means to be adopted to check the vice of drunkenness. In our country there is much to encourage us, and much to humble and distress us. Our various agencies for the suppression of the vile traffic were never so active and powerful, and drunkenness, in its worst and most shameless form, was never so prevalent. Good men of every Christian community are combining to put it down, but we are almost bound hand and foot by a House of Commons which has been chosen mainly by the great league of drink manufacturers and drink retailers.

"Moral means alone are proved to be insufficient to prevent the increase of the pestilence, and the men who employ moral means the most earnestly are the men who feel the necessity for Parliamentary action being set in motion for the purpose of checking the evil.

"In this country we have often been helped and stimulated by the presence of distinguished American citizens, and we have looked with intense interest on the operation of the various plans you have adopted, both of a compulsory and a persuasive kind, to stem the mischief. I humbly pray that the united deliberations of your Conference may be blessed by God for the accomplishment of much good, and that your meeting may mark an epoch in the history of the movement to emancipate the people of our two countries from the legalized temptations to drunkenness and crime."

M. AKSAKOF, of St. Petersburg, Russia, writes:

"I thank you very sincerely for the cordial invitation to attend and

participate in the deliberations of the International Temperance Conference; but I am sorry to say that I shall be unable to attend it, or even to send you a paper on the present condition of the temperance cause in Russia—want of time and pressure of other work being the only reason. I'll tell you only that we have not a single temperance society, and that the intemperance cause in Russia is flourishing."

Prof. F. W. NEWMAN, of Weston-super-Mare, England, writes:

"Sorely against their will, our politicians are beginning to admit that a real and effective restriction of the drink-traffic is a social necessity, and that the present theoretic restriction is an impotent sham—impotent, not that it does nothing, but that it does not do a tenth part of what is needful. Not much more than two years ago the Right Honorable John Bright avowed that the evils were 'too vast for any remedy,' and would himself suggest nothing but that in England, as in Scotland, the town-councillors elected by the rate-payers should have the licensing of the traffic; and this, although he was quite aware that Scotland, notwithstanding this arrangement, and notwithstanding her superior national education for centuries back, is suffering from the traffic as badly as England, and complains as bitterly. Then Mr. Bright was capable of writing in such tones of scorn against Sir Wilfrid Lawson as to earn the warm panegyrics of the *Licensed Victuallers' Guardian*. Then he described us (of the Permissive Bill) as 'a few persons' who 'clamor for legislation which the country will not bear.' But the Reform Union in Manchester assumes a widely different tone, and the Right Honorable John Bright has also changed his tone. He is earnestly seeking (so his friends inform me) for some remedy—perhaps for some palliation—but finds it very difficult! Here is a type of our statesmanship. They have deliberately for forty and more years served Mammon and neglected moral interests; and now they find it 'very hard' to solve the problem of serving morality without disservice to Mammon. The favorite doctrine of Whigs and Radicals that the state has no business to study moral interests is exposed and well-nigh exploded by the sufferings of the people. Such statesmen make statistics their guide, instead of morals. At last they are brought to our conclusion, even by statistics; but meanwhile, through their stupendous folly, enormous misery is endured. So many are now opening their eyes that our statesmen at length will be forced to learn. Your example will be soon of vast importance to us. Hitherto the policy has been to conceal and garble the facts of your experience. This cannot be for ever. Go on in your noble course. We wish you God speed. Ere long we shall reap the benefit, if we faint not."

Hon. WILLIAM FOX, of New Zealand, writes:

"Nothing could have given me greater pleasure than to have had the

privilege of attending this Convention on this interesting occasion, if it had been possible. But my engagements in England are such that I cannot at present have the satisfaction of visiting the United States. I propose leaving for New Zealand in the early fall, and have only the interval, which is but brief, to carry out many of the objects which brought me to the old country. Sincerely hoping that the great contemplated gathering will be the means of giving an impetus to the work of temperance reform all the world over, and hoping to see the results even in the remote country of my adoption, believe me, etc."

Rev. Dr. ALEXANDER WALLACE, of Glasgow, Scotland, writes:

"Few things would have given me more pleasure than to visit America at the time and for the object stated in your kind invitation. But I fear I must keep on this side the 'ferry' for another year. I will pray for a blessing on your Conference."

EDWARD B. DAWSON, Esq., LL.B., J.P., of Lancaster, Honorary Secretary of the British Temperance League, writes:

"Interesting and important as will be the proceedings of the Conference, it will not be possible for me to take part in them. Had I possessed the needful leisure to enable me to spare the time occupied by the voyage, the death of my beloved father—long known and earnestly esteemed in this country as a firm supporter of the temperance cause—last week, would entirely prevent my leaving England at present."

Rev. JAMES BEGG, D.D., of Edinburgh, Scotland, writes:

"I beg to thank your Committee for their kind invitation, but to express my deep regret that I cannot avail myself of it. However important the object, I cannot possibly visit America in June, but I trust that heavenly wisdom will guide all your deliberations in regard to a question so important."

Rev. JOHN JONES, D.D., of London, writes:

"I much rejoice in the arrangements you are making to bring this great and urgent question so prominently to the front. I cannot but anticipate the happiest results to the cause of sobriety, and that the noble American nation thereby will earn for itself the lasting gratitude of all peoples. I deeply regret to say that Great Britain is more than ever cursed by intemperance. The people will have it, and a foolish and wicked Government will pander to them, so that our country is becoming one *universal grog-shop*. London has about 2,200 churches open on the Sabbath in order to raise the masses to God and to heaven, and about 11,000 public-houses to drag them down to hell. Can it be a matter of

surprise that the battle is against us, and that the powers of darkness are indeed triumphant? Our cry is, 'How long, O Lord! how long?' On the other hand, the cause of temperance is advancing, Bands of Hope are multiplying, various orders of temperance workers are zealously prosecuting their labors, and I, for one, have the profoundest faith that in a few years the Permissive Bill will be written on the statute-book of these realms."

Rev. JOHN CAIRNS, D.D., of Berwick, England, writes:

"I entirely sympathize with such a meeting, and hope that it may exert a favorable influence on the general temperance movement throughout the world. I have so many other claims that I can hardly do justice to the temperance cause, though I am both an abstainer and a Good Templar; but I heartily rejoice in all temperance discussion or legislation, and the prominence of this question is to me one of the most hopeful signs of the future."

Rev. WM. CAINE, M.A., of Manchester, England, writes:

"It would give me very great pleasure to be present and to meet the veterans of the great temperance movement in the United States, to whom we in England are so much indebted. I have been a teetotaler more than forty years, and I have seen the movement in all its stages. St. Paul's description of his own sufferings for Christ, in 2 Corinthians xi. 23-27, and xii. 10, is true of many of us in this so-called Christian country. Time was when we were the objects of every kind of reproach and ridicule, even from so-called ministers of the Gospel, but now many who are not altogether teetotalers wish to be regarded as such, and apologize when they are seen taking intoxicating drinks. In America 'every minister is a total abstainer, of course.' At least, so said Mrs. Harriet Beecher Stowe to the late Earl of Carlisle. If this be really true, what an advantage you have over us! In England the clergy and the medical men are the most influential supporters of the body-and-soul-destroying traffic in intoxicating—that is, poisoning—drinks. Until we win them over to our cause we shall not succeed in removing the evils against which we are so earnestly contending."

Rev. J. VENU, Hereford, England, writes:

"I must be content with wishing and praying that a great and mighty benefit may be the fruit of the Conference. Forty years ago, when I first took up the cause, I was very sanguine of the success of our temperance efforts. But now that I am finishing my course, I am leaving the world in a more terrible and degraded state, in this one respect, than ever. Thank God the number of his own true and faithful people never was so great, and prospects of the ultimate triumph of the Gospel never were more promising. But intemperance was never so rampant and triumphant as now, or its progress, and its hopes of progress, so

alarming. Numbers, however, seem now to be awakening to the danger; and I trust that your Conference may help to guide and deepen the feeling."

Rev. E. JANKINS, D.D., of Welshpool, North Wales, writes:

"It would give me more sincere pleasure than I can in words tell you if I could come to you, in order to bear my testimony, and a little of my experience, in the great cause of the temperance movement during the last forty years. In this country, especially now, the friends of sobriety and the enemies of drunkenness are divided into two armies, namely, 'total abstiners and moderate men.' They join, they co-operate, to a certain extent. My deliberate and growing convictions are that the moderate men are a hindrance to the total abstiners doing their work successfully. The public must see consistency in our conduct before they will ever believe that we are in real earnest; precept must be seconded and supported by example; the public expect this, and they have a right to expect it, especially in the ministers of the Gospel. If we ministers preach against drunkenness, however earnestly and strongly in the pulpit, at the same time are in the habit of drinking in our dining-rooms or elsewhere, the public will not believe that we are honest and in earnest. Moderate men, however praiseworthy are their actions, will never reach the case of the poor confirmed drunkard; the drunkard will soon turn upon the moderate man and will tell him, 'You drink, and I follow your example.' It will be quite useless for the moderate man to plead moderation with the drunkard; the drunkard will at once tell him moderation is not the question—drinking or no drinking is the question. The drunkard will say—I have heard them saying so hundreds of times—'You moderate men drink, and, of course, you believe there is no harm in drinking intoxicating drinks; we follow your example, and we believe as you do.' Before we can ever succeed in making a healthy impression on the drunkard, we must, I firmly believe, follow and support our precepts by our example."

Rev. WILLIS WEAVER, D.D., Presbyterian missionary at Bogota, United States of Colombia, writes:

"Intoxicating drinks are used among this people to a most deplorable and alarming extent. The national drink of the lower class is called *chicha*, and is made by grinding and fermenting Indian corn. It is of moderate intoxicating power, producing drowsiness. The unfermented portions of the corn are not removed, and it appears as a thick, yellow liquid with some nourishing power. For this reason, combined with its cheapness and stimulating properties, it is much sought by the poor of both sexes and all ages. Indeed, there are large numbers for whom the obtaining of *chicha* is the great aim of life. They never taste cooked food, and *chicha* is their meat and drink. Such a practice, un-

checked by any suspicion that there is wrong in it, is most brutalizing in its effects. I am satisfied that a careful examination would show this to be the cause of much of the abject poverty, loathsome disease, and idiocy which one meets at every turn.

"A grade higher in the scale of respectability is the drink called *aguardiente*. The dictionaries translate the word *brandy*; but as it is made from sugar-cane juice, I take it to be *rum*. Vast quantities of this are consumed. All over the country there are large establishments for its manufacture, and in some districts great quantities of cane are raised and all used up in this manner. I need not dwell on the effects of this drink, for they are the same the world over.

"Among the upper classes, also, drinking customs have free admittance. I will not say that no disgrace attaches to drunkenness; but it is so little that it does scarcely any good. At parties and dinners drinks of various kinds are deemed indispensable, and it is scarcely a scandal when the very children are sent intoxicated to bed. Vast quantities of all manner of foreign liquors are imported, while a regular business is carried on by filling the empty bottles with some manufactured stuff, and sending them out with a counterfeit label. Besides the numerous stores devoted to the sale of intoxicating drinks, it is noticeable that almost every store in the city displays bottles on its shelves. I could tell you of a number of cases which have come under my notice in the few months that I have spent here, in which men have been reduced from great wealth to poverty by the habit of drinking. But these would scarcely have the charm of novelty.

"Now, what is there to check or remedy this fearful evil? Absolutely nothing: not a word of law; not an effort of priestly influence, which is all-powerful here; not a shadow of public sentiment; not a solitary prophet to warn and instruct. I assure you that besides my wife and myself, I do not know of a person, either native or foreigner, in all Colombia, who is a teetotaler on principle."

Hon. MATTHEW McDUGALL, of the United States Consulate, Dundee, Scotland, writes:

"Your International Congress cannot fail to impress by its deliberations the Christian people of both hemispheres, and I shall look for important results to flow from the intelligent discussion of the topics enumerated in your circular. As I cannot respond by appearing personally among you, I desire to send you my warmest acknowledgments for the invitation so kindly given me, and to assure you of my hearty sympathy with every effort made on both sides of the Atlantic to further the great cause with which we are identified."

Additional letters were received and announced: A. Balfour, Esq., Liverpool; Thomas Irving White, Esq., of

Brighton, Eng. ; Rev. J. P. Chown, London ; Rev. M. de Colleville, of Brighton (formerly of Paris) ; Rev. G. T. Fox, M.A., of Durham, Eng. ; Handel Cossham, Esq., F.G.S., Bristol, Eng. ; J. S. Richardson, Esq., Bessbrook ; Miss Helen Salt, Lightcliffe, near Halifax ; Dr. James M. McCulloch, Dumfries, Scotland ; and from several United States Ministers.

The Committee addressed letters to United States Ministers in those foreign countries wherein they were not in communication with other correspondents, requesting, where a deputation to the International Temperance Conference would be impracticable, the preparation of papers by some competent person as to the condition of the people with reference to drinking usages and inebriety, and the character and extent of temperance efforts, if any. Replies were received from several, who stated that the regulations for the government of their official conduct would prevent the preparation of such papers as were asked for by themselves, and that they knew of no one else to whom to apply therefor. A paper was received from the Hon. Horace Rublee, United States Minister at Berne, Switzerland, prepared at his request by Monsieur Briguet, a "moderationist" and president of a society which has for its object the prevention of drunkenness in Switzerland. From the Hon. Mr. Rublee's letter we extract the following :

"The use of intoxicating drinks, and especially of distilled liquors, has greatly increased in this country during the past few years. In many localities, and especially in the canton of Berne, great quantities of a most vile, fiery, and potent liquor distilled from potatoes is drunk. It is the favorite beverage of the poorer classes, who cannot afford to drink wine, or even beer. Its extensive production and use are of recent date, and it is said to be producing very deleterious effects upon the health of the people. Much of it is manufactured by the peasant farmers for their own use. For this purpose they have small private distilleries. Some statistics on the subject are given in a report of the Bernese government for the year 1874. The total population of the canton is 506,465 by the census of 1870. In the year 1874 the cantonal government granted authorizations for 9,770 of these private distilleries ; that is, for distilleries not manufacturing liquors for sale, nor to exceed the production of one hundred Swiss masz (about thirty-five gallons) each during the year. Such distilleries use, besides potatoes, cherries and other fruits for pur-

poses of distillation. Besides these, there were in the canton 487 larger distilleries manufacturing spirits for sale, and which are mostly consumed in the canton. The whole production of both classes of distilleries is estimated at 1,800,000 masz per year, while there is an annual importation of 1,200,000 masz of spirits from other countries. The consumption of spirits (not including wine and beer, of which large quantities are imported into the canton) is set down at 9.92 masz (or about four gallons) for each of the adult population. Of course some of this is used for other than drinking purposes; a part is consumed by the throng of tourists who visit the country in summer; but, after these deductions are made, there is still a large remainder, the use of which is productive of vast evils, and is beginning to excite uneasiness and apprehension on the part of the thoughtful men of the country. There has been no temperance movement organized here looking to total abstinence. . . . In the accompanying paper by Monsieur Brigueu it is stated that in the city of Geneva the number of places where intoxicating drinks are sold is equal to one for every sixty inhabitants. The proportion is somewhat less in this city. It is, however, sufficiently well supplied. By reference to the directory, or address-book, of the city of Berne, a city of about 35,000 inhabitants, I find that there are one hundred and eighty-seven places where wine, beer, and liquors are retailed."

The following is the major portion of the paper relating to portions of Switzerland by MONSIEUR BRIGUET:

"The following notes relate to the cantons of Geneva, Vaud, and Neuchâtel, and to that part of the canton of Berne called Bernese Jura. We will consider separately those districts where the vine is cultivated, those where it is not, and the industrial centres.

"*First.* Districts where the vine is cultivated.

"Since this industry is one of the most lucrative, and since it utilizes lands which would otherwise be of small value, it is constantly on the increase. The increasing facilities for intercommunication also tend to its encouragement. The fact that the cereals are at a price that is no longer remunerative has obliged the agriculturist to turn his attention to other branches, and wine-culture, presenting itself as particularly advantageous, has been preferred wherever the land will admit of it.

"Since this business places wine almost at the discretion of the vine-dresser, and since it affords special facilities for drinking between meals, it follows that a large number of agriculturists have both the means and the temptation to much drinking. Probably the wine-growers of this part of Switzerland consume more wine than any people in any other part of the world. In the vineyards of the canton of Vaud, the vine-dresser takes pride in his cellar; he even makes a parlor of it, and leads his guests around from barrel to barrel.

"There are communes where the majority of the men are given to

drink, and die prematurely—where there have been counted twenty widows to three widowers. They drink comparatively little brandy, and the proportion of women who become intoxicated is small. Unhappily, the state of things is changing in both these respects.

"Second. In the districts where the vine is not cultivated the people are more readily led into the use of brandy, in which they can get more alcohol for the same money. This aspect of the case has led, in the mountains of Neuchâtel, to the formation of associations for procuring wine of a good quality and at a low price.

"An institution which is good enough in itself—the co-operative societies for the manufacture of cheese—has contributed to increase the use of brandy. Through this the people turn into money all the milk they formerly drank, and then substitute brandy in its place.

"The deplorable custom of having a still at home and manufacturing brandy for home use from potatoes has been introduced, and threatens to remain. Couvet, in the canton of Neuchâtel, has the questionable honor of being foremost on the list for the manufacture of absinthe.

"The proportion of women who become intoxicated is much greater than in the wine districts, and is on the increase.

"Third. In the industrial centres they drink beer, wines, and liquors. Drinking-shops are very numerous; in the city they number one for every sixty inhabitants.

"The custom of taking a glass of white wine or a little brandy, in the morning before going to work, is on the increase, though not so general as in the manufacturing villages of Belgium and England. They drink in the middle of the forenoon and after dinner, and in the evening they resort to the saloon.

"The sad consequences of such habits show themselves more and more. At the commencement of the century there were whole years during which not a single case of delirium tremens was entered at the hospital of Geneva. Now such cases average as high as thirty-five a year. It should be observed, however, that this increase in the number of the victims does not prove merely that they drink more, but rather that brandy, and especially very poor brandy, has entered into the consumption. Total-abstaining societies have never succeeded in Switzerland. . . . It is not admissible to speak of abstinence, but only of moderation, and this is the basis upon which all associated temperance efforts have been made.

"The societies for public improvement have often turned their attention to this question. That of Geneva has procured two successive investigations, one through Mr. E. Naville, and the other through Mr. G. Moynier. That of the canton of Vaud has appointed a permanent commission against drunkenness. Quite a number of the communes in the cantons of Vaud, Neuchâtel, and Bernese Jura have made most praiseworthy efforts in this direction.

"In 1868 some friends in these four cantons met at different times in Lausanne, and offered a prize for a good treatise against the abuse of drinks and promoting the formation of societies in the cantons. This called out six essays, of which two obtained approval, but their form did not appear sufficiently popular to justify their publication. This action of the committee called out the publication of several pamphlets and handbills, as well as some articles from the papers.

"The committees of the cantons have worked to circulate these pamphlets, have appointed meetings, and petitioned for police regulations against drunkenness. That of Vaud has led to the opening of a club, a sort of place of meeting for workingmen, where they find abundant means of instruction and recreation, and numbering 800 members. That of Geneva has opened a restaurant for those who wish to drink but a little wine, or none at all. These two undertakings appear to have met with success.

"There are no satisfactory statistics relating to the production or the consumption of spirituous liquors in Switzerland. M. de Colleville published some notes in the journal *La Temperance* in 1874, which he corrects in number three. We believe them reliable, but we do not reproduce them, hoping that the federal Bureau of Statistics will soon furnish complete and authentic documents.

"Previous to 1874, drinking-shops could not be opened without a license, which the authorities of the commune or canton could refuse at their option. Since that time a new constitution has given such absolute freedom in this matter as permits an unlimited number of grog-shops; the Government being able to impose on them certain police regulations only. That of Geneva has lately made individuals found drunk in the public highway liable to be called before the police court. Formerly they were punished.

"The Geneva committee against drunkenness is preparing two pamphlets for publication, one in favor of abstinence, and the other addressed to women upon the means to be employed to prevent their husbands' drinking."

Hon. HORACE MAYNARD, United States Minister to Turkey, in a letter from Constantinople, writes :

"So far as I have observed, intemperance is not an evil, certainly not *the* evil, of this land. I have seen very little drinking, and still less drunkenness. At dinner wines are offered, but drunk with much greater moderation than at similar entertainments in our country. How far the precepts of the Koran are efficient in this respect I am not prepared to judge. Their influence, whatever it is, is doubtless confined to the Mussulmans, who form less than one-half the entire population.

"At the cafés, which correspond very closely to our drinking-saloons, and are quite as numerous and as numerous frequented, the visitors

drink coffee and smoke the nargileh, rarely taking either wine or strong drink. As we might expect, quarrels and boisterous merriment are unfrequent. They are so arranged as to be easily observed by passers-by, and though I have had occasion to pass them at all hours, day and night, they always are orderly^r and quiet.

"There are to be seen on the streets great numbers of professional porters (hamals), who carry on their backs incredible burdens, and on the water as many boatmen (cañhjis), all men of great strength and powers of endurance. I am told they live principally on bread and fruit, eating little meat and drinking only water. They are certainly specimens of vigorous manhood, and are said to attain a great age.

"The temperance cause, as a benevolent organization, appears to be unknown here."

HON. GEORGE P. MARSH, United States Minister to Italy, in a letter from Rome, writes :

"There is not, so far as I know, any temperance society in Italy, nor am I acquainted with any person who has devoted himself to the study of the moral, social, and economical evils resulting from the use and abuse of intoxicating drinks in Italy.

"It is nevertheless undoubtedly true in Italy, as in most other European countries, that a very considerable proportion of the crimes accompanied with violence originate in intoxication, and the police reports show a large and, I am sorry to say, an increasing number of such cases.

"The days of idleness, miscalled *religious* festivals, in Italy are devoted by vast numbers of the lower classes to drinking, gambling, and other immoralities; and until public opinion shall become enlightened enough to suppress these occasions of vice, I should not expect much result from efforts of philanthropists in the way of temperance reform."

A Portuguese correspondent, writing from Lisbon, says :

"I cannot learn that temperance societies exist here. I am told that there was an attempt made some time ago to establish a branch of the Order of Good Templars in this city, but it failed."

HON. CALEB CUSHING, United States Minister to Spain, in a letter from Madrid, writes :

"After making diligent enquiry, it has not been possible for me to discover the existence of any so-called 'temperance societies' in Spain. . . . There are no special 'temperance' journals; no meetings on the subject are held; it is not a matter of public solicitude and agitation as in the United States. . . .

"Instances of inebriety requiring the interposition of the police are seen occasionally, narcotic excitement sometimes over-animates conver-

sation or accentuates a personal controversy, but these are exceptional cases; for the Spaniards in general are, if not absolutely abstemious, yet relatively temperate and sober. Habitual inebriety, mere drunkenness for the sake of being drunk, is not a conspicuous feature of the social condition of Spain, as it is of the United States. The difference between the two countries in this respect is continually forced upon my attention by the every-day occurrences of life in Madrid.

"The amenity of the climate invites to outdoor recreation; festivals—religious, literary, political—are frequent; military reviews, royal receptions, and the like occur from time to time; numerous theatres, coffee-houses, restaurants, and other places of popular concourse exist; and, apart from particular occasions of spectacle or festivity, the habits of the people are light-hearted and social, to the effect that the many public squares, walks, and gardens, together with the principal streets, are daily, and especially on festal days, filled with crowds of both sexes and of all ages and conditions, apparently happy in the enjoyment of sun and air, and of mutual intercourse, and drinking freely—what think you? Whiskey? no, that does not exist here. Wine? no, not even that, cheap and accessible as it is; but drinking, in the streets, sugared water from the many fixed stands for its supply, and from the ambulatory water-sellers with their tasteful portable stands, and, in the coffee-houses and restaurants, tea, coffee, lemonade, orangeade, and orgeats of chufa or of almonds; and all this not only with perfect orderliness on the part of the men, but with family groups of parents and children, deporting themselves as decorously in the eyes of the world as if they were the select guests of a courtly salon, instead of the indiscriminate people of Madrid.

"Observe what has been just stated is of daily occurrence, but it is most noticeable in the amusements of the poor on ordinary feast-days, and of rich and poor alike in the concurrence attending great public solemnities.

"The salient trait of the former is the custom of social gatherings in the suburbs, where one sees much of simple gayety in the open air, with groups of dancers to the music of castanets or the guitar, but no rioting, no noisy violence—in a word, no *drunkenness*.

"As to the latter, such as the celebration of the accession of the young king, his return from the seat of war, and the visit of the Prince of Wales, with the streets and public squares literally crammed by a curious multitude, composed of all classes, rich and poor, but in which the latter predominated, as shown by the men in caps and jackets and the women with head-coverings of kerchiefs only, there was perfect order, no jostling, no rude shouting, none of those incidents of ebriety which, it is painful to confess, would have been but too conspicuous on such occasions in the great cities of the United States.

"I had opportunity of seeing all this, of course, from some 'coign of

vantage' to which my official character entitled me. Not content, however, with looking down on the sea of heads before me, I proceeded on each occasion to mingle freely with the crowds, and thus to obtain, if I may so say, *palpable* knowledge of the sobriety and *consequent* orderliness of such a miscellaneous multitude of persons, with confirmation of my general impression, derived from enquiries and observations in other ways, that brutal drunkenness, such as is but too common in our country, is not a prominent national vice of the Spaniards."

Hon. GEORGE WILLIAMSON, United States Minister to the Central States of America, in a letter from Guatemala, writes :

"There is no temperance society, or organization of that kind having any relation to temperance as a special object, in any of the Central American States. In these countries there are few statistical tables made or published, and none, that I am aware of, giving any idea of social statics. It will be impossible, therefore, to make a reliable report upon the subject of drunkenness in these countries. I will only remark at present that I have now been in Central America for more than two and a half years, and that my duties have twice carried me through four of the states, and that, according to my observation, the better classes of people here are quite abstemious in the matter of strong drinks, but the lower class and Indian population (which constitutes the great majority of the inhabitants) are greatly addicted to habits of intoxication."

Hon. JAMES R. PARTRIDGE, United States Minister to Brazil, in a letter from Rio de Janeiro, writes :

"There is no such thing in Brazil as a temperance or total-abstinence movement, nor any society or reunion which meets for the purpose of restraining the use or abuse of alcoholic drinks. One reason of this is to be found in the fact that the abuse of alcoholic drinks is almost unknown in Brazil, except among the very lowest classes. The habits of this people, as well as of all the Latin peoples and of those in wine-growing countries, caused in part by the climate, are abstemious and temperate in the use of alcohol. Undoubtedly there are exceptions, and disorderly behavior by persons (chiefly sailors, etc.) under the influence of drink has to be restrained and punished by the police authorities. But no such thing is known here as the drunkenness of the northern countries. And since the evil does not exist, at least to the extent of a public nuisance, there is no effort or any society for its suppression."

Hon. CHRISTIAN MULLWEBER, United States Minister to Ecuador, in a letter from Quito, writes :

"To the best of my knowledge there are no temperance societies in this republic, nor have I been able to discover here any movement

similar to that in the United States in behalf of the suppression of intemperance. There does not seem to be any urgent necessity for efforts in this direction; though some persons are undoubtedly addicted to intoxication, as a rule temperate habits prevail without prohibitory laws."

Hon. THOMAS RUSSELL, United States Minister to Venezuela, in a letter from Caracas, writes :

"I am happy to report that there is probably no civilized and Christian country in the world so free from intemperance as Venezuela. It is very rare to see an intoxicated person. The few who are occasionally seen are almost invariably foreigners, generally persons recently arrived. My own knowledge is confined to Caracas and to La Guayra, but the fact is said to be nearly the same in other parts of the republic.

"As an illustration, I may mention the fact that, during the last carnival, when this city was devoted to unbounded frolic for three days, and when the streets were thronged by twenty-five thousand people, I saw not one drunken man, and no affray or breach of the peace. Only two arrests were made during the whole festival; these were of foreigners.

"Owing, probably, to this state of things, no efforts have ever been made to prevent intemperance. I believe that temperance societies and meetings are wholly unknown here. . . . The chief causes of the prevailing temperance of this people are, as I believe, (1) The Spanish character, which is marked by pride and self-respect, and which leads to contempt for the vice of drunkenness; (2) In a less degree the climate, which makes excess in drinking peculiarly dangerous; (3) The taste for music and dancing, which is universal, and which, especially among the poor and laboring classes, makes the people perfectly satisfied with these cheap and simple excitements."

REPORT OF THE COMMITTEE ON THE SALE OF LIQUORS ON THE CENTENNIAL GROUNDS.

The International Temperance Congress, which concluded its deliberations in the city of Philadelphia, Wednesday, June 14, and which embraced among its delegates from various nations many of the leading advocates of prohibition on both sides of the Atlantic, passed with great unanimity the following resolutions:

Whereas, The Centennial Board of Finance, sustained by the Executive Committee of the Centennial Commissioners, have granted "concessions" for the sale of intoxicating liquors within the Centennial grounds; and whereas, such "concessions" are calculated to encourage and, so far as the Centennial Commissioners are concerned, to protect liquor-dealers in the direct violation of the special provisions of the statute; and whereas, these "concessions" by the Commissioners compromise the honor and integrity of the people of the United States as respects the observance of law and their moral and Christian sentiments in reference to a demoralizing and dangerous traffic; and whereas, these "concessions" are a usurpation of power on the one hand, and a prostitution of it on the other, thus misrepresenting to a painfully humiliating degree the character and wishes of the American people in the face of the civilized world; therefore,

Resolved, That this International Temperance Congress, now in session in the city of Philadelphia, hereby earnestly request the Centennial Commissioners to speedily revoke these so-called "concessions," and to disallow the sale of intoxicating liquors in connection with the buildings and grounds of the Centennial Exhibition.

Resolved, That this Congress appoint a deputation of seven delegates to present the foregoing preamble and resolution to the honorable Commissioners, and urge them to accede to our request, and banish accordingly all intoxicating liquors held for sale on the Centennial grounds.

The committee thus provided for was enlarged to eleven, and was made up of the gentlemen whose names are hereunto appended. Having attended to the duty, they submit to the public, and especially to the temperance public, the following report of their action:

On Friday morning, June 16, by previous arrangement, we were favored with a conference of more than two hours' duration with the president of the Centennial Board of Finance, some members of the Executive Committee, and several members of the Centennial Commission. This interview was characterized on all sides by the utmost courtesy and kindness, and a marked desire to exercise mutual charity and render mutual justice.

VIEWS OF THE COMMISSIONERS.

From the point of view they occupied at the time of making these concessions, they believed themselves adopting the course involving the least attainable degree of evil. They excluded all intoxicants from the Machinery Building and the spaces contiguous thereto, where they believed the hazard of abuse greatest; granted but one man in the Main Building the right to sell even the lighter drinks, that exhibitors from other countries might be able to avail themselves of their customary indulgences, and to a few others elsewhere the same privileges; and to five parties only within the grounds concessions for the sale of stronger drinks, public bars being in all cases prohibited. The form of the concessions is embraced in the following section of their leases:

"That said party of the second part shall have the right and privilege to sell and dispose of, and cause to be sold and disposed of, within said premises above described, and hereby granted to be delivered on and within said premises only, *all such refreshments as are salable and useful at first-class restaurants*; said refreshments shall be of good quality and sold at fair and reasonable prices, but no spirituous, vinous, or malt liquors shall be sold, served, or delivered at or from a bar on said premises."

With lines of hotels and restaurants stretching for a mile directly in front of their grounds, in all of which liquors were sold, they believed that, whatever they might do, liquors would be smuggled into the grounds and freely used. It was claimed, moreover, that so far as the order

of the grounds is concerned, the result is satisfactory. Liquors are sold, but in quantities quite too small to satisfy the sellers or make the concessions specially valuable to them. Indeed, it was claimed that the prices paid for the concessions by the keepers of restaurants were not materially enhanced on account of liquors being included; that in this particular the public has been widely misled; that the legal adviser of the Commission assured them of the legality of their action; that the contracts entered into estopped the Commission from now excluding these dealers; and that the Commission, by a vote of two to one, had indefinitely postponed the whole matter, thereby reaching a finality.

It was urged that the temperance public had been derelict in not making known their objections before the concessions were granted (though, in fact, the protests were forwarded as soon as the danger was known, even as far back as June, 1875), and that the difficulties of the problem were such that even this committee would have done the same thing had they stood in the Commissioners' places.

The undersigned, fully conceding the general integrity and high aims of the gentlemen more directly responsible for these concessions; recognizing their triumphant success in the conduct of the International Exhibition as a whole, and the honor they have thereby conferred upon the nation; and expressing their devout gratitude to the Commission for preserving intact the American observance of Sunday, nevertheless strongly dissent from what seems to them a very superficial view of the subject in hand.

“GIGANTIC CRIME OF CRIMES.”

In the first place, we have in all our communities great enterprises, replete with mischief and crime, about the character of which there is almost no controversy, and to remove which our civilizations are engaged in well-nigh mortal conflict. The great need in the terrible exigency is of moral influence that shall lift undeniable principles into

proper domination ; such influence as righteous action on the part of men in high stations alone can exert. When such men choose the worse, the better being no less possible, they sin most deeply by sanctioning what Senator Morrill, in his official place in the United States Senate, recently pronounced the "gigantic crime of crimes."

The undersigned feel that this sad work has been done and is persisted in by the United States Government through the authorities it has installed over the grandest international assemblage the world ever looked upon. It has thus bound the nation, in the hour of its pride, to the body of corruption and death which has so long hung upon its neck, dragging it down to infamy and shame. The occasion which might have manifested an instinctive aspiration for that which is purest and noblest, has been made to reveal to all the nations of the earth a habitual gravitation towards that which is lowest and most corrupt, and which is confessedly the abiding curse of our civilization. No matter by what division of responsibilities or by what minute steps this infamy has been reached, it will stand, if it be not removed, a perpetual blot upon what might have been the proudest achievement the world ever beheld. The *London Times*, mistaking the fact, and supposing that intoxicants were excluded from the Centennial grounds, sounds a note of triumph, and points to it as a glorious star in the crown of the Republic ; but a correspondent corrects the error of the *Times*, points out the shame we have incurred, and reminds the "Thunderer" that to the beer-drinking British nation, in its Exposition of 1851, belongs the glory of having excluded intoxicants from among the welcome products of our civilization, thus teaching Satan not to obtrude himself among the "sons of light." Why should not we have shared this glory ? Why should the sobriety prevailing within the grounds—a fact due exclusively to the character of the people, and not at all to any regulation of the drink-traffic—be assumed as evidence that a means has been discovered by which "Satan can be made to cast out Satan" ?

PERNICIOUS EXAMPLE.

The records at the Centennial police headquarters, from May 10 to June 16, show but twelve arrests for drunkenness, and thirty-one for all other offences—a confessedly small number; but the means at command within the grounds might have made thousands drunken. A single trafficker, selling but a single glass with the sanction of the Centennial Commission, furnishes an example that will be hailed outside as a justification of an unbroken line of traffickers who ply their unholy avocation to their hearts' content. Even the Commissioners speak with scorn of the flagrancy of the outside traffic, and solace themselves with the fact that they have sanctioned inside only homœopathic means of criminality. Infinitely better would it be that any ordinary amount of liquors should be smuggled into the grounds against the permission of the Board of Finance, against the vigilance of the Executive Committee, against the protests of the Commissioners and the authority of the United States Government, for whom they act, than that a single trafficker, with their high sanction, should be permitted to install himself as prime minister of the kingdom of evil. In the one case it would be only Satan himself lurking about and stealing into Zion through every open door of opportunity; in the other case it is a great and powerful nation, in the centennial of its glory, marrying itself to infamy, summoning all Christendom to the nuptials, and turning upon its heel to jingle the coins (be they few or many) which are the offspring of the unholy alliance in the ears of a greedy generation. Against this every citizen of our beloved Republic has a

RIGHT TO PROTEST.

The question of personal contribution to the magnificent material triumphs of the hour is not an element in the controversy. The United States Government, the several State governments, have contributed of the people's money

towards this splendid achievement. Not a few of our citizens have labored assiduously to prevent such exhibits of our religious, educational, literary, reformatory, and charitable institutions as would reveal some of the better phases of our inner life. To reap the benefits of these exhibits, thought and study are necessary; while the authorities of the Government, wittingly or unwittingly, have veiled these glories by the obtrusive infamies of the drink-traffic. Thousands who have, and thousands who have not, contributed privately of their resources to the grandeur of the enterprise, share these views, and feel themselves compromised in what they most deeply deplore as the nation's dishonor.

The undersigned are anxious to do perfect justice to the gentlemen of the High Commission. Prominent citizens from every section of the country, selected for their great abilities, well-known character, varied experience in affairs, and inexhaustible administrative resources, they have gloriously justified the trust reposed in them in all that pertains to the material success of the last and greatest of the world's exhibits, even to the payment of every bill upon its presentation. A grief it is, which even they, it would seem, must now share, that they have failed in particulars the currents of whose influence, flowing through the new century upon which we enter, will be more important than all the particulars in which they have succeeded. Many of the honorable gentlemen in the ranks of the Commission, life-long abstainers from intoxicants, cannot but keenly feel the extent to which they are compromised by the facts as they now exist.

So much have we felt called upon to say, on the hypothesis that the Commission had supreme authority in regard to every question and measure involved in the enterprise. On this hypothesis the Government was bound, by the highest considerations that should weigh with governments, to rule on every question in the light of soundest principle and purest example.

But the gravest feature of the wrong remains to be stated in the manifest

VIOLATION OF LAW

which the concessions involve. This fully appears in the following résumé of the laws constituting Fairmount Park: The State of Pennsylvania forbids the sale of liquors anywhere without license; in the city and county of Philadelphia such license must be had of the treasurer of the county, and the consent of the owner of the premises in writing is a prerequisite to the obtaining of a license. The ownership of Fairmount Park is vested in the city of Philadelphia, but it is put under the control of Park Commissioners. The act creating them the owners and keepers involves the condition "that no intoxicating liquors shall be allowed to be sold within said park"; and the Park Commissioners are clothed with police powers to enforce the law. Thus, by the laws of the State constituting the park, the sale of liquors is excluded from the grounds, and neither the Park Commissioners nor the city of Philadelphia have any power to modify this prohibition.

It follows that in proffering the park to the United States for the purposes of the Exhibition, no discretion on this subject could be conveyed, because none was possessed. Congress could convey to the Commissioners no powers it did not itself acquire; and the Commissioners had no ground, therefore, to stand upon in granting the concessions against which the public protests. Not only did they act without law, but against the very law constituting the park—a law which Congress, in the following terms, especially commanded them to obey: "Nothing in this act shall be so construed as to override or interfere with the laws of any State; and *all contracts made in any State for the purposes of the Centennial International Exhibition shall be subject to the laws thereof.*"

Concessions for the traffic in liquor, therefore, by whomsoever made, are illegitimate, and no power on earth can legitimize them. Though made by the Board of Finance and sanctioned by the Executive Committee, and though the Committee possessed the full powers of the Commis-

sioners themselves, those concessions could have no validity, for the Commissioners themselves had no power to grant them.

Nor does it appear to have been felt that the action of the Committee was conclusive, as the law of Congress gives the Commission power "*to control or change or revoke all such grants.*" Moreover, the matter was actually brought before the Commission for its consideration, and, apparently on grounds of expediency rather than lack of power, was indefinitely postponed. The full vote of the Commission is 47. The vote on postponement was 18 to 9—in all, 27, the remaining twenty being absent or not voting. Some members of the Commission confidently affirm that in a full vote the concessions would be withdrawn. Others allege that the action of the Board of Finance and Executive Committee is final; that the Commissioners are estopped from revoking the concessions; and that, moreover, their legal adviser assures them that they are acting lawfully.

The accuracy of the solicitor's judgment by no means appears. The meaning of the laws alluded to above is manifest; why cannot the considerations which set them aside be made manifest?—a proceeding far more satisfactory than any man's assurance. It is believed there has been no act of Pennsylvania, nor of any other competent authority, setting aside the law of prohibition in Fairmount Park. Did not the action of the Commission, at its annual meeting on the 18th of May last, indicate as much when, as appears from the *Philadelphia Evening Express*, Gen. Hawley as President, John L. Campbell as Secretary, and Gen. Goshorn as Director-General, were unanimously re-elected, while the solicitor was re-elected only after another had been elected in his place and two days later had resigned?

Many able gentlemen of the legal profession, free from radical bias, regard the concessions as pointedly against law.

Here, then, stands the United States, in the persons of her Commissioners, setting at defiance a most beneficent

law, thereby incurring the hazard, not only of great mischief at home, but of deepening in the foreign mind the already widespread impression of the lawlessness of American citizens ; and this, be it remembered, upon the most conspicuous theatre it is possible to present.

THE WAYS OUT.

Can it be that the Commissioners, as the full importance of this measure presses upon them, will not retrace their steps ? Will they not be as anxious to be in harmony with the laws constituting the park, and the laws by which they themselves are constituted Commissioners of the United States, as they are to persevere in concessions equally opposed to law on the one hand and the good of society on the other ? Will they not reconsider their vote, annul the contracts, tender a return of the money received, and command their police to admit no more liquors to the grounds, thus cutting their red tape, putting an immediate end to the grievance, and placing the onus of prosecution—if prosecution there must be—on those who knew the hazards of paying money for an unlawful privilege ? By such a course a grave error will be corrected, the reputation of the Commissioners redeemed, and the honor of the nation vindicated.

If all this may not be, will the Commissioners and the traffickers make up a case, agree upon the facts, and obtain, without delay, the judgment of a competent court ?

Or, again, in default of such an arrangement, will the Park Commission, or any other party competent in law, procure a writ of injunction from some court of adequate jurisdiction, and enforce respect for the laws of the land ?

The measure of sympathy which good men may feel for those who have honestly fallen into mistake depends very much upon the course pursued by them when the mistake becomes known. It is greatly to be hoped that the first-mentioned method will commend itself to the honorable Commission. In the judgment of the Committee, this is the only honorable course to be pursued.

376 *Sale of Liquors on the Centennial Grounds.*

Our great International Exhibition is valuable, not as an occasion of vainglorying, but as fruitful of varied lessons to all classes of our citizens. What lessons, pray, can be so valuable as regard for morality and the sacredness of wholesome law?

Respectfully submitted,

A. A. MINER, Boston, Mass.

JAMES BLACK, Lancaster, Pa.

NEAL DOW, Portland, Me.

J. B. DUNN, Boston, Mass.

H. W. CONANT, Providence, R. I.

S. D. HASTINGS, Madison, Wis.

DANIEL READ, Brooklyn, N. Y.

D. C. EDDY, Boston, Mass.

J. N. STEARNS, New York City.

J. H. RAPER, Manchester, England.

R. SIMPSON, Sr., Glasgow, Scotland.

ROLL OF DELEGATES.

THE following is the list of Delegates who were present at the International Temperance Conference, held in the City of Philadelphia, June 13-14, 1876 :

NATIONAL BODIES.

National Temperance Society—Hon. William E. Dodge, New York City ; J. N. Stearns, New York City ; Rev. T. L. Cuyler, D.D., Brooklyn, N. Y. ; James Black, Esq., Lancaster, Pa. ; Rev. J. B. Dunn, D.D., Boston, Mass. ; Rev. W. C. Steele, Brooklyn, N. Y. ; Rev. A. G. Lawson, Brooklyn, N. Y. ; Rev. Halsey Moore, New York City ; George Shepard Page, Stanley, N. J. ; J. R. Sypher, Philadelphia, Pa. ; Joshua L. Bailey, Philadelphia, Pa. ; Rev. George L. Taylor, New Rochelle, N. Y.

National Division Sons of Temperance—F. M. Bradley, Washington, D. C. ; S. W. Hodges, Boston, Mass. ; Rev. Thomas Gales, Montreal, Canada ; Hon. Neal Dow, Portland, Me. ; Hon. S. L. Tilley, Fredericton, New Brunswick ; Hon. Joseph Weed, San Francisco, Cal. ; Edward Carswell, Oshawa, Ontario ; William R. Bloomfield, Racine, Wisconsin.

Right Worthy Grand Lodge I. O. of G. T.—W. S. Williams, Napanee, Ontario ; S. D. Hastings, Madison, Wis. ; W. D. Gould, Los Angeles, Cal. ; John Harding, Mt. Vernon, Wairarapa, New Zealand ; J. G. Thrower, Atlanta, Ga. ; Mrs. M. L. Gould, Los Angeles, Cal.

Supreme Council Templars of Honor and Temperance—Rev. C. S. Woodruff, Dunellan, N. J.

National Christian Temperance Camp-Meeting Association—Francis Murphy, Portland, Me. ; Henry A. Reynolds, Salem, Mass. ; Miss Frances E. Willard, Chicago, Illinois.

Woman's International Temperance Union—Mrs. M.

Parker, Dundee, Scotland ; Frances E. W. Harper, Philadelphia, Pa.

Woman's National Christian Temperance Union—Mrs. Annie Wittenmyer, Philadelphia, Pa. ; Miss Frances E. Willard, Chicago, Ill. ; Mrs. J. E. Foster, Clinton, Iowa.

Chicago National Temperance Convention—George Gross, M.D., Washington, D. C. ; J. S. Bliss, Janesville, Wisconsin ; Mrs. J. M. Haven, Rutland, Vt. ; S. W. Hodges, Boston, Mass. ; Rev. D. C. Babcock, Philadelphia, Pa. ; Hon. William Daniel, Baltimore, Md.

MAINE.

Grand Division Sons of Temperance—Hon. Neal Dow, Portland ; Hon. S. F. Carlton, Portland.

NEW HAMPSHIRE.

Grand Division Sons of Temperance—Benj. F. Thordike, Portsmouth ; Josiah Fitz, Lynn, Mass.

Dover Temperance Reform Club—Rev. O. W. Scott, Dover.

Gorham Temperance Reform Club—Rev. W. W. Baldwin, Gorham.

VERMONT.

Woman's State Christian Temperance Union—Mrs. J. M. Haven, Rutland.

Rutland, Vt.—J. M. Haven.

MASSACHUSETTS.

Massachusetts Total Abstinence Society—Benj. R. Jewell, Boston ; C. L. Heywood, Boston ; Rev. Thomas J. Tucker, Jr., Boston ; E. D. Draper, Boston.

Massachusetts Temperance Alliance—A. A. Miner, D.D., Boston.

Woman's State Christian Temperance Union—Mrs. Henry McCoy, Boston ; Hannah S. Holder, Lancaster ; Mrs. L. F. Pool, Chelsea ; Mrs. Geo. M. Amsden, South Boston ; Mrs. Mary L. Draper, Boston Highlands ; Mrs. Mary A. Livermore, Melrose ; Mrs. L. B. Barrett, Boston.

New Bedford Temperance Reform Club—Rev. W. F. Crafts, New Bedford.

Weymouth Temperance Reform Club—Gilbert Nash, Boston.

The Union for Christian Work—Rev. William Bradley, Boston.

Pilgrim Church—Rev. W. W. Lyle, Duxbury.

Old Bay State Division, No. 32, S. of T.—Frederick M. Henshaw, Boston.

Heath Street Mission—Mrs. Ella J. Bradley, Boston.

Reynolds's Temperance Reform Movement—Dr. H. A. Reynolds, Salem.

Salem Total Abstinence Union—Mrs. L. A. Frost, Salem.

Golden Eagle, Section No. 3, Cadets of Temperance—Henry McCoy, South Boston.

Boston—Rev. D. C. Eddy, D.D., H. D. Cushing, Mrs. M. J. Wiggin

Cambridgeport—Mrs. M. Billings.

Florence—C. C. Burleigh.

First M. E. Church, Haverhill—Rev. C. W. Miller.

North Sudbury—W. H. Haynes.

Quincy—B. M. Lawrence, M.D.; Mrs. P. K. Lawrence.

South Boston—George M. Amsden.

RHODE ISLAND.

Grand Division Sons of Temperance—J. S. Monroe, Providence; Rev. David Boyd, Pawtucket; Sarah M. Arnold, Woonsocket; Mary C. Ballou, Woonsocket; Peter B. Holmes, Woonsocket.

Rhode Island Temperance Union—Rev. H. W. Conant, Providence; Alonzo D. Vose, Woonsocket.

Woman's State Christian Temperance Union—Mrs. Elizabeth K. Churchill, Providence.

Fountain Division No. 4, S. of T.—Lena C. Vose, Woonsocket.

Woman's Christian Temperance Union, Burrillville—Mrs. C. D. Holmes, Burrillville.

CONNECTICUT.

Woman's State Christian Temperance Union—Mrs.

M. F. Oatman, New Haven ; Miss Ellen C. Barnett, Westville ; Mrs. M. A. Stone, New Milford ; Mrs. C. H. Bush, New Haven.

Baptist Church, Easton—Rev. J. T. Bender, Easton.

Congregational Church, Plainville—Geo. A. Moody, M.D., Plainville.

Woman's Christian Temperance Union, East Hampton—E. M. Albright, East Hampton.

New London County Woman's Christian Temperance Union—Miss Maria Stanton, Mystic.

NEW YORK.

New York State Temperance Society—J. N. Stearns, New York ; Rev. Henry Ward, Buffalo ; Gen. A. W. Riley, Rochester ; A. M. Powell, New York City ; Mrs. Susannah Evans Peck, Tremont ; Miss L. Penney, Brooklyn.

Grand Lodge I. O. of G. T.—Mrs. M. B. O'Donnell, Lowville ; Rev. Henry Ward, Buffalo ; A. R. Frost, Millport.

Grand Division Sons of Temperance of Eastern New York—E. H. Hopkins, New York ; Rev. W. C. Steele, Brooklyn.

Woman's State Christian Temperance Union—Mrs. A. C. Swanson, Brooklyn ; Mrs. Mary T. Burt, Brooklyn.

New York East Conference of M. E. Church—Rev. S. H. Platt, Brooklyn ; Rev. George Lansing Taylor, New Rochelle ; Rev. W. C. Steele, Brooklyn.

New York Conference Temperance Society of M. E. Church—Rev. W. C. Smith, Falls Village, Conn.

New York Baptist Ministers' Conference—Rev. Daniel Read, LL.D., Brooklyn.

Delaware County Temperance Society—D. Mann, Delhi.

Temperance Brotherhood of Christian Churches, Brooklyn—James Morton, Brooklyn.

Clinton Avenue Congregational Church, Brooklyn—Harvey B. Spelman, Brooklyn.

Presbyterian Church, University Place, New York

City—J. F. Shorey, New York City ; Dr. John Allen, New York City ; Dr. A. S. Ball, New York City.

Summerfield Church, Staten Island—Sarah A. Palmer, Mariner's Harbor.

First Baptist Church, Brooklyn, E. D.—B. J. Warner, Brooklyn ; G. I. Totten, Brooklyn.

Seventh Street M. E. Church, New York City—Colonel I. D. Williamson.

American Association of Converted Israelites, New York City—Rev. W. C. Steele, Brooklyn.

Central Congregational Church, Brooklyn—D. W. Brigham, Brooklyn ; Alonzo Alford, Brooklyn ; O. S. Harmon, Brooklyn ; S. L. Parsons, Brooklyn.

Woman's Christian Temperance Union, Saratoga Springs—Mrs. Maria L. Durand, Saratoga Springs.

Stryker Division S. of T.—Col. I. D. Williamson, New York City.

New York Division, No. 1, S. of T.—William H. Armstrong, Washington, D. C.

Hector Temperance Society—Rev. A. O. Peloubet, Mecklenburg.

Friends' Temperance Union—Aaron M. Powell, New York ; Mrs. Anna R. Powell, New York.

Livingston County Temperance Society—George W. Clark, Dansville ; H. T. McNair, Dansville.

Lodge of Good Templars, Buffalo—Mrs. L. M. Kenyon, Buffalo.

Peconic Division, No. 101, S. of T.—Rev. L. P. Perry, Riverhead.

Suffolk County Temperance Society—Ezra Hallock, Jamesport ; Joseph N. Hallock, Jamesport.

Woman's Christian Temperance Union, New York City—Mrs. William K. McClees, New York City ; Mrs. Samuel H. Mead, New York City ; Mrs. William L. Moore, New York City.

Second Baptist Church, New York City—Rev. Halsey Moore, New York City.

M. E. Church, New Berlin—Miss Julia Colman, New Berlin.

First M. E. Church, Dunkirk—Rev. J. A. Kummer, Dunkirk.

New York—J. F. Hoy, 25 Chambers Street ; Mrs. Wm. E. Dodge.

Tremont—James Peck.

Moravia—Rev. Ezra D. Shaw.

NEW JERSEY.

New Jersey State Temperance Alliance—George Shepard Page, Stanley ; George M. Bailey, M.D., Wenonah ; Rev. Henry A. Buttz, Madison ; Samuel Klotz, Newark ; Rev. J. C. Nobles, Newark ; Rodolphos Bingham, Camden ; S. M. Hamill, D.D., Lawrenceville ; Rev. G. R. Snyder, Moorestown.

Grand Division Sons of Temperance—Rev. B. C. Lippincott, Pennington ; Henry B. Howell, Trenton.

Woman's State Christian Temperance Union—Mrs. Mary R. Denman, Newark ; Mrs. R. T. Haines, Elizabeth ; Mrs. Margaret J. Clark, Jersey City Heights.

Grand Temple of Honor and Temperance—William L. Condit, Hoboken.

Gloucester County Temperance Alliance—Daniel Thackena, Woodbury ; Rev. Alexander Proudfit, Clayton ; Rev. S. M. Hudson, Swedesboro.

Vineland Temperance League—T. B. Welch, M.D., Vineland.

Keyport Division, No. 7, S. of T.—F. D. Woodruff, Keyport.

Woman's Temperance Society, Keyport—Mrs. T. W. Seabrook, Keyport.

Friendship Lodge, No. 5, I. O. of G. T.—Harmon Yerkes, Bordentown.

Woman's Christian Temperance Union, Trenton—Mrs. D. P. Forst, Trenton.

Woman's Christian Temperance Union, Trenton—Mrs. I. E. Darrah, Trenton.

Home Circle Lodge, No. 158, I. O. of G. T.—Stephen H. Dorland, Pottersville

Woman's Christian Temperance Union, Lambertville
—Emma L. Knowles, Lambertville.

*Division of S. of T. and Lodge of I. O. of G. T.,
Camden*—Rev. A. K. Street, Camden.

Temperance Alliance, Millville—William M. Manks,
Millville.

Woman's Christian Temperance Union, Newark—
Mrs. A. H. Brundage, Newark ; Harriet R. Wigfall, New-
ark ; Mary G. Hill, Newark ; E. W. Aber, Newark.

Woman's Christian Temperance Union, Rahway—
Mrs. M. A. Scriven, Linden.

Nassau Temperance Society of Princeton College—
E. P. Robinson, Princeton College.

Newark M. E. Conference—Rev. A. M. Palmer, Mari-
ner's Harbor, N. Y.

Belleville Avenue Congregational Church, Newark—
W. D. Russell, Newark ; George E. Sickels, Newark.

First Congregational Church, Newark—David Ripley,
Newark.

Presbyterian Church, Bricksburg—Rev. T. H. John-
son, Bricksburg.

Cross Street M. E. Church, Paterson—Mrs. J. T.
Crane, Paterson.

Presbyterian Church, Cold Spring—Rev. Thomas S.
Dewing, Cold Spring.

M. E. Church, Pemberton—William Bryan, Pemberton.

South Vineland Baptist Church—N. P. Potter, South
Vineland.

First Presbyterian Church, Gloucester City—Rev.
Henry Reeves.

Camden—Rev. G. K. Morris ; William P. Clark.

Newark—Mrs. J. C. Nobles.

PENNSYLVANIA.

Grand Temple of Honor and Temperance—George
Gabel, Philadelphia.

Pennsylvania Temperance Union—James Black, Lan-
caster ; G. T. McFarland, Harrisburg ; Rev. D. C. Babcock,
Philadelphia.

Grand Lodge I. O. of G. T.—Robert M. Foust, Philadelphia ; S. S. Butts, Wyalusing.

Grand Division S. of T.—William T. Wilkins, Philadelphia ; Samuel K. Felton, Philadelphia.

Woman's State Christian Temperance Union.—N. M. Wells, Ashley.

Prohibition Party of Lancaster County—James Black, Lancaster.

North Wales Lodge, No. 909, I. O. of G. T.—Harrison Smith, Pineville.

Holmesburg Division, No. 123, S. of T.—Rev. John Peacock, Holmesburg ; John A. Smith, Holmesburg.

Evangelical Reform Association—Robert F. Anderson, Philadelphia.

Newcastle Temperance Union—J. M. Martin, Newcastle.

Woman's Christian Temperance Union, Pittsburgh—Mrs. Samuel Allinder, Pittsburgh ; Mrs. W. M. Gormly, Pittsburgh ; Mrs. Jane Macon, Pittsburgh ; Mrs. Margaret Youngson, Pittsburgh ; Mrs. Rev. Samuel Collins, Pittsburgh.

Woman's Temperance Alliance—Mrs. Althea Hill, Pittsburgh, Pa.

Bucks County Quarterly Convention of I. O. of G. T.—Hannah E. Holcomb, Newtown ; Charles Mason, Doylestown.

Montgomery County Convention I. O. of G. T.—Seth Lukens, Gwynedd.

Fayette County Temperance Alliance—Miss M. B. Campbell, Uniontown.

Woman's Christian Temperance Union, Philadelphia—Harriet S. French, M.D., Philadelphia ; Miss Nellie S. Mitchell, Philadelphia.

Christian Temperance Alliance—Rev. W. T. Wylie, Chambersburg.

Southwark Temperance Alliance—W. W. Broom, Philadelphia ; William Hargreaves, M.D., Philadelphia.

Pottstown Lodge, No. 367, I. O. of G. T.—Newton Wanger, Pottstown.

Equal Rights Division, No. 92, S. of T.—William K. Salloway, Philadelphia.

Hierophant Division S. of T.—Edwin H. Coates, Phila.

West Grove Total Abstinence Society—Job H. Jackson, West Grove ; Rebecca R. Conard, West Grove.

People's Abstinence Society of West Grove—Hadley Kent, Russellville ; Charles Hambleton, Elkview.

Woman's Christian Temperance Union, Uniontown—Mrs. Isaac Beeson, Uniontown.

Woman's Christian Temperance League, Allegheny—Mrs. W. W. Wilson, Allegheny.

Woman's Christian Temperance Union, Montrose and Vicinity—Mrs. E. C. Post, Montrose.

Stockton Division, No. 17, S. of T.—Robert C. Carter, Stockton ; William Simmon, Stockton.

Union Praying Band, No. 1.—Mrs. Ellen P. Yard, Philadelphia.

Young Men's Christian Association, Germantown—Wistar H. Stokes, Germantown ; A. E. Heilig, Germantown ; Anthony M. Kimber, Germantown.

Chambers Presbyterian Church—Rev. H. C. Westwood, D.D., Philadelphia.

Philadelphia M. E. Preachers' Meeting—John F. Crouch, Philadelphia.

Philadelphia Annual Conference M. E. Church—Rev. P. Coombe, Philadelphia

Greenwich Street Presbyterian Church, Philadelphia—William Curry, Philadelphia ; Rev. William Hutton, Philadelphia ; J. B. H. Rowe, Philadelphia.

Franklinville M. E. Church—Thos. D. Groves, Philadelphia ; Rev. J. Gregg, Philadelphia.

Central M. E. Church, Philadelphia—Rev. William Major, Philadelphia.

M. E. Church, Shenandoah—Rev. J. Pastorfield, Shenandoah.

Nineteenth Street M. E. Church, Philadelphia—Lizzie T. Linch, Philadelphia.

Fourth Presbyterian Church, Philadelphia—Rev. G. H. Pool, Philadelphia.

North Presbyterian Church, Philadelphia—B. L. Agnew, Philadelphia.

Asbury M. E. Church—Rev. J. E. Meredith, Philadelphia.

Lutheran Reformed Church, Loysville—Andrew T. Kistler, Loysville.

Church of the Messiah, Philadelphia—E. G. Brooks, Philadelphia ; Mrs. E. G. Brooks, Philadelphia.

Arch Street M. E. Church, Philadelphia—Rev. R. M. Hatfield, Philadelphia.

Tacony M. E. Church—Rev. A. F. Dotterer, Tacony, Philadelphia.

Central Pennsylvania Conference M. E. Church—D. Hartman, Spread Eagle.

Emory M. E. Church, Philadelphia—Rev. William Mullin, Philadelphia.

Twelfth Street M. E. Church, Philadelphia—Jacob Eshelman, Philadelphia.

East Marion Sunday-school, Lancaster—Mrs. Eliza M. Black, Lancaster.

The Friends, Philadelphia—Benjamin I. Crew, Philadelphia.

Reformed Church, Philadelphia—Rev. Edwin H. Nevin, D.D.

M. E. Church, Philadelphia—Rev. T. A. Fernley, Philadelphia ; Francis Hodgson, Philadelphia.

Philadelphia—Rev. James Morrow, John Wright, George E. Hull, Deacon William B. Drew, M. Comstock, William Dunlap, S. Erns, Rev. J. Henry Sharpe, T. D. Dilkes, W. C. France, Mrs. O. A. Cowing, S. M. Cooper, A. Atwood, Lydia A. Chalfant, Dr. Jennie Beasby, A. Lowrey, Rev. N. Judson Clark, Anne Pennington Buckman.

DELAWARE.

Grand Division Sons of Temperance—James C. Pickels, Wilmington ; J. Hodson, Wilmington.

Practical Temperance Organization—George W. Wells, Wilmington.

Wallola Lodge I. O. of G. T.—R. B. McDonnell, Wilmington.

MARYLAND.

State Temperance Alliance—William Daniel, Baltimore; Rev. Alfred N. Gilbert, Baltimore; Elvina M. Hall, Baltimore; Calvin S. Mosher, Baltimore; R. T. Smith, Baltimore; Rev. Thomas L. Poulson, Baltimore.

Grand Division Sons of Temperance—Samuel A. Ewalt, Baltimore; William Murdock, Annapolis; Thomas Myers, Baltimore; Joseph Isaacs, Saint Denis.

Marion Total Abstinence Society—James B. Munnur, Baltimore, Md.

Westminster—The Buell Family.

VIRGINIA.

Supreme Council Friends of Temperance—W. B. Wellons, D.D., Suffolk.

Virginia Conference of M. E. Church—Rev. James Mitchell, Wytheville.

WEST VIRGINIA.

Fairview—Lizzie E. Miller.

DISTRICT OF COLUMBIA.

Grand Division Sons of Temperance—George Gross, M.D., Washington; F. M. Bradley, Washington; S. M. Yeatman, Washington; J. L. H. Winfield, Washington.

Woman's Temperance Union—Mrs. Anna J. Young, Washington; Mrs. Julia M. Church, Washington; Mrs. Nellie H. Bradley, Washington.

● NORTH CAROLINA.

Band of Hope, Woodbridge—Carrie E. Waugh, Scriba, N. Y.

● GEORGIA.

United Friends of Temperance—Rev. W. A. Parks, Newnan.

Grand Lodge I. O. of G. T.—James G. Thrower, Atlanta.

United Order of True Reformers—James. G. Thrower, Atlanta.

TENNESSEE.

Grand Encampment Independent Champions of Red Cross—William N. White, Covington ; W. Maxwell, Humboldt.

United Friends of Temperance—Isaac Litton, Nashville.

Covington Lodge Independent Champions of Red Cross—Mrs. William N. White, Covington.

Woman's State Christian Temperance Union—Mrs. J. C. Johnson, Memphis.

FLORIDA.

Grand Division Sons of Temperance—William E. Dale, Jacksonville.

OHIO.

Woman's State Temperance Convention—"Mother" Stewart, Springfield.

Woman's Temperance League, Steubenville—Julia M. Galloway, Steubenville.

Woman's Temperance Union, Bellefontaine—Jennie Stevenson, Bellefontaine.

Cincinnati Woman's Temperance League—Mrs. S. K. Leavitt, Cincinnati.

Alliance M. E. Church—William Hunter, D.D., Alliance.

Leetonia Presbyterian Church—Rev. Alexander B. Maxwell, Leetonia.

Steubenville—Mrs. M. J. Sterling.

Cincinnati—Rev. S. K. Leavitt, Cincinnati.

Mount Union College—Dr. O. N. Hartshorn, Mount Union.

MICHIGAN.

Grand Lodge I. O. of G. T.—Mrs. M. J. Reynolds, Detroit ; Adella K. Worden, Ypsilanti.

Woman's State Christian Temperance Union—Mrs. A. F. Bourns, Flint.

Woman's Temperance Union, Adrian—Mrs. Jane M. Geddes, Adrian.

Woman's Christian Temperance Union, Detroit—Mrs. C. S. Cushing, Detroit; Mrs. H. N. P. Blodgett, Detroit.

Good Templars' Lodge, Ypsilanti—Mrs. R. E. Bradley, Ypsilanti.

Presbyterian Church, Flint—Rev. H. H. Northrop, Flint.

Flint District Sunday-school Institute of M. E. Church—Rev. A. F. Bourns, Flint.

ILLINOIS.

Grand Division Sons of Temperance—Thomas Moulding, Chicago.

State Reform Club—Rev. Thomas C. Easton, D.D., Belvidere.

Woman's State Christian Temperance Union—Mrs. Jennie F. Willing, Chicago.

Fifth Congressional District of State Reform Club—Dr. J. A. Brenneman, Davis.

Sixth Congressional District of State Reform Club—Jacob H. Hoofstittler, Sterling.

Woman's Christian Temperance Union, Chicago—Kate A. Jackson, Chicago; Mrs. Dr. T. D. Fitch, Chicago; Mrs. Isabella L. Jones, Chicago; Mrs. M. B. Holyoke, Chicago.

Ellington Presbyterian Church—Dr. A. Y. McCormick, Fowler.

Ladies' Temperance Union, Jacksonville—Mrs. E. A. Dod, Jacksonville.

W. N. Temperance Society—Sarah Hockett Stevenson, M.D., Chicago.

Three Congressional Districts—Fanny Woodbury McCormick, Fowler.

Five Presbyterian Churches, Chicago—Rev. Charles L. Thompson, Chicago.

Pontiac—Rachel A. Bennett.

INDIANA.

Grand Lodge I. O. of G. T.—Mrs. Emma Molloy, South Bend ; J. J. Talbott, Indianapolis ; Mrs. Sallie E. Jackson, Jeffersonville.

Woman's State Christian Temperance Union—Mrs. Emma Molloy, South Bend.

WISCONSIN.

Grand Division Sons of Temperance—Hugh Longstaff, Fond du Lac.

Woman's State Christian Temperance Union—Mrs. M. A. Marshall, Beloit ; Lavinia Goodell, Janesville.

Division No. 89, S. of T.—Daniel Bacon, West Salem. *Janesville*—Mrs. Jane Eliza Foote.

IOWA.

Woman's State Christian Temperance Union—Mrs. Col. Springer, Anamosa ; Miss H. V. Spearman, Mount Vernon ; Mrs. J. E. Foster, Clinton.

Grand Lodge I. O. of G. T.—T. C. Vickers, New Sharon.

Mash County Temperance Society—Thomas Swearingen, Albion.

Harrison County Temperance Society—Jacob T. Stern, Logan.

Temperance Society of Iowa Yearly Meeting of Friends—Mary H. Hambleton, Oskaloosa ; Rebecca G. Lewis, Albion.

Law and Order Enforcing Society—E. C. Foster, Clinton.

Veteran Lodge, No: 205, I. O. of G. T.—Edwin M. Stanton, New Sharon.

Woman's Christian Temperance Union, Dubuque—Mrs. Judge Cooley, Dubuque.

MINNESOTA.

Grand Division Sons of Temperance—Dr. M. T. Anderson, Minneapolis.

Minneapolis—Richard Chute.

MISSOURI.

Woman's State Christian Temperance Union—Mrs. S. H. Pergus, St. Louis.

KENTUCKY.

Lodge of I. O. G. T., Lexington—William U. Martin, Lexington.

TEXAS.

Grand Council Friends of Temperance—G. B. Davis, Independence ; James Young, Sherman.

COLORADO TERRITORY.

Greeley Temperance Colony—N. C. Meeker, Greeley ; M. B. Knowles, Greeley.

CALIFORNIA.

Grand Lodge I. O. of G. T.—Mrs. M. L. Gould, Los Angeles ; Will. D. Gould, Los Angeles.

Grand Division Sons of Temperance—W. O. Clark, Drytown.

Seaman's Temperance League, San Francisco—Joseph Weed, San Francisco.

San Francisco Temperance Legion—W. O. Clark, Drytown.

Lodge No. 396 I. O. of G. T.—M. E. P. McCowen, Ukiah City.

Los Angeles—J. W. Gillette ; I. S. P. Lord, M.D.

FOREIGN.

National Temperance League, London, England—Thomas Cook.

United Kingdom Alliance, Great Britain—J. H. Raper, Manchester, England ; W. S. Caine, Liverpool, England ; John Broomhall, Pege, England.

United Kingdom Band of Hope Union—John Ripley.

Grand Lodge I. O. of G. T. of England—Harry Ed. Aldrich, Diss, Norfolk, England ; Nathaniel Smyth, London.

Grand Lodge I. O. of G. T. of Scotland—Rev. Robert Simpson, Govan, Glasgow.

Church of England Temperance Society—John Bennett Anderson, Darlington, England.

London Temperance League and Scottish Temperance League—Rev. Robert Reid, Glasgow.

British Woman's Christian Temperance Association—Mrs. J. M. Wellstood, Edinburgh, Scotland; "Mother" Stewart, Springfield, Ohio.

Liverpool Popular Control and Licensing Reform Association—Nathaniel Smyth, London; Edward Jones, Liverpool, England.

The Rechabites of New Zealand, Middle District—John Harding, Mount Vernon, Wairapukuran.

Good Templars of New Zealand, North—Mrs. Emma Harding, Miss Laura Harding, Mount Vernon, Wairapukuran.

North of England Temperance League—John Bennett Anderson, Darlington, England.

British Workmen's Public-house Association—Henry J. Wilson, Sheffield, England.

Swedish Association of Temperance—Olof Hermelin, Stockholm.

DOMINION OF CANADA.

Dominion Alliance—Hon. G. W. Ross, Strathroy, Ontario; Rev. R. Ferrier, Halifax, Nova Scotia.

Grand Lodge I. O. of G. T. of Prince Edward's Island—R. M. Barratt, Charlottetown.

Grand Division S. of T. of Ontario—Edward Carswell, Oshawa; Abishai Morse, Smithville; Thomas Webster, Brantford; George Maclean Rose, Toronto.

Grand Division S. of T. of New Brunswick—Hon. S. L. Tilley, Fredericton.

Most Worthy Grand Lodge British Templars—Rev. Joseph McLeod, Fredericton, New Brunswick.

British Templars—William H. Phillips, Stockdale, Canada; Rev. A. M. Phillips, Cobourg, Ontario.

Woman's Christian Temperance Union—Mrs. Letitia

Youmans, Picton, Canada ; Mrs. M. E. Hutchinson, Hamilton, Ontario ; Mrs. James Forster, Toronto, Ontario ; Mrs. John Harvie, Toronto, Ontario.

Toronto Temperance Reformation Society—William S. Finch, Toronto, Ontario ; Edward Beckett, Toronto, Ontario.

Ontario Division S. of T.—Gilbert McFedries, Toronto.

Crystal Fountain Division S. of T.—Daniel A. Rose, Toronto.

St. Catherine's, Ontario—H. S. McCollum.

Rusagornis, New Brunswick—Orran Smith.

Picton, Canada—Arthur Youmans.

INTERNATIONAL TEMPERANCE BREAKFAST.

A committee of friends of temperance of Philadelphia, consisting of Rev. D. C. Babcock, Secretary of the Pennsylvania Temperance Union, as chairman; Mrs. Wittenmyer, President of the Woman's National Christian Temperance Union, and others, gave a public breakfast in honor of the delegates from abroad, in Horticultural Hall, on Thursday morning, June 15. About four hundred sat down at the tables. After the singing of the Doxology, blessing was invoked by the Rev. A. A. Miner, D.D., of Boston, President of the Massachusetts Temperance Alliance. At the conclusion of the breakfast James Black, Esq., President of the Pennsylvania Temperance Union, was called to the chair, and welcomed, in a brief address, the guests from abroad. The following poem, written for the occasion by Mrs. A. C. Swanson, of Brooklyn, N. Y., was recited by Miss Minnie Mosher :

A CENTENNIAL TEA-BELL.

1876.

Come over, Mother England,
And take a cup of tea;
"Come one and all," the "port" is open,
Our flags meet o'er the sea.
No more the tea-pot boils in wrath—
It bubbles now good cheer;
Come on to arms and hearts wide open
In loving welcome here.

Come over, Mother England,
And take a cup of tea;
Come, let us give you filial greeting—
Plenty of room have we;
There's "north room," Maine; "south," Florida;
For naps, a prairie lea;
You'll luhch beyond in "west room," "golden,"
Then hurry back to tea.

Come over, Mother England,
And sit with us at tea ;
So much we have now "to talk over,"
So much of what *should* be.
Your boys and ours need mothers' prayers
And sisters' earnest hands.
There's heavenly *work to do together*
To save our *Christian* lands !

Come over, Mother England,
Our festal hour to share.
Then pray with us, at twilight holy,
God his right arm to bare,
So fathers, sons, in might shall thrust
"Man-slaying" from the door ;
So weak ones dying, law-betrayed,
Swift witness bear no more.

Come over, Christian women
Of all lands, to our home,
And let us pray the Master "quickly"
His kingdom sweet may come.
Let hearts commune, faith clasp with love ;
Sisters of Jesus, we
Will "sit in heavenlies," and the Lord
Christ at our supper be.

J. H. Raper, Esq., of England, Rev. Robert Simpson of Scotland, and Mr. Ripley of England, responded to the "Tea-Bell." Mrs. Margaret E. Parker, of Scotland, was introduced, and expressed her cordial greetings to her sisters in America, and her deep interest in the work in which they were engaged. The Rev. Dr. Miner, of Boston, responded to "The Old Bay State and Temperance" ; Thomas Cook, Esq., the English tourist, to "Temperance in Travel" ; Rev. J. B. Dunn, D.D., of Boston, to "The Church and Temperance" ; Mr. Justice Broomhall, of London, to "Queen Victoria" ; Mrs. Reese of Ohio, and Mrs. Foster of Iowa, to "Our Lady Visitors from Abroad" ; and "Mother" Stewart, of Ohio, to the sentiment, "United we stand, divided we fall."

The following telegraphic message was proposed and

adopted by a rising vote to be forwarded to Queen Victoria :

“To QUEEN VICTORIA, LONDON :

“Long live Victoria, Queen, Mother, and Patron of the Church Temperance Society !

“From the International Temperance Convention, Philadelphia.”

Other brief addresses were made by Rev. Dr. Burns of Halifax, Mr. Raper of England, Mr. A. M. Powell of New York, Rev. D. C. Babcock of Philadelphia, and others. The Buell family, of Maryland, contributed some good temperance music. The proceedings closed with a vote of thanks to the ladies in charge of the entertainment, and the benediction by Rev. G. K. Morris, of New Jersey.

THE WOMAN'S INTERNATIONAL TEMPERANCE CONVENTION.

The Woman's International Temperance Convention met in the Academy of Music, Philadelphia, on Monday, June 10, at 10 o'clock A.M. Delegates were in attendance from Scotland, England, Japan, Canada; from the States of Maine, Vermont, Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Delaware, Maryland, Kentucky, Tennessee, Ohio, Indiana, Illinois, Michigan, Wisconsin, Missouri, Iowa, Mississippi, California, and the District of Columbia, to the number of one hundred and one. Preliminary to the organization of the Convention, a brief season was spent in prayer, conducted by Mrs. J. F. Willing, of Illinois.

The Convention was called to order by Mrs. Wittenmyer, of Pennsylvania, President of the Woman's National Christian Temperance Union, and Mrs. Margaret E. Parker, of Dundee, Scotland, was chosen temporary President, and Miss Frances E. Willard of Illinois, Mrs. Mary T. Burt of New York, and Mrs. J. Harvie of Canada as temporary Secretaries.

The officers of the Woman's National Christian Temperance Union, and the Presidents, Secretaries, and Treasurers of State Unions, were *ex-officio* members of the Convention, many of whom were present.

A Committee on Permanent Organization was appointed. An address of welcome was delivered by Mrs. Wittenmyer of Pennsylvania, and responded to by Mrs. Parker of Scotland.

In the absence of the Committee on Permanent Organization the Convention was addressed by Mrs. H. P. Crane, of New Jersey.

The Committee on Permanent Organization reported their nominations of officers of the Convention as follows:

President—Mrs. Annie Wittenmyer, of Pennsylvania.

Vice-Presidents—Mrs. M. E. Parker, of Dundee, Scot-

land; Mrs. J. F. Willing, of Illinois; Mrs. J. M. Wellstood, of Edinburgh; Mrs. Letitia Youmans, of Canada; Mrs. J. C. Johnson, of Tennessee; Mrs. J. E. Foster, of Iowa; Mrs. Mary Pruyr, of Japan; Mother Stewart, of Ohio (to represent England).

Secretaries—Miss F. E. Willard, of Chicago; Mrs. Mary T. Burt, of New York; Mrs. John Harvie, of Canada.

Treasurer—Mrs. S. K. Leavitt, of Ohio.

HANNAH WHITALL SMITH addressed the Convention, urging the delegates to remember that the one hope of success is in God's help, the only available power is Christliness of life.

It was moved to organize a Woman's International Temperance Union, and a committee was appointed to consider and report upon the feasibility of organizing such a Union. Committees on Business and Resolutions were also appointed.

The Presidents of State Unions were then introduced to the Convention; also Mrs. Doremus, the originator of the Woman's Foreign Missionary Societies of the United States.

Mrs. CLARK, of New York, sang by invitation "Ninety-and-Nine."

The Business Committee reported an order of business for the Convention, which was adopted.

Rev. Robert Simpson, of Glasgow; Mrs. J. M. Wellstood, of Edinburgh; Miss Barnett, of Connecticut; Miss Fletcher, Secretary of the Woman's Congress; Mrs. Sarah J. Hale, of Philadelphia; Mrs. Pruyr, of Japan; Councillor Wellstood, of Edinburgh; and the Buells, of Baltimore, were introduced to the Convention.

Prayer was offered by Mrs. LEAVITT, of Ohio.

Adjourned.

AFTERNOON SESSION.

Prayer was offered by Mrs. WELLSTOOD, of Scotland. After singing by the Buell family the Committee on Credentials made a report, which was adopted.

Reports of work abroad were next made. Mrs. Well-

stood spoke for Scotland, Mrs. Pruyn for Japan, and Mrs. Harvie, Mrs. Youmans, and Mrs. Hutchinson for Canada.

The Committee on the Organization of the International Union reported in favor of such an organization, and also the following Constitution, which was adopted :

CONSTITUTION OF THE WOMAN'S INTERNATIONAL CHRISTIAN TEMPERANCE UNION.

ARTICLE I.

This organization shall be called The Woman's Christian Temperance Union.

ARTICLE II.

Its object shall be to gather and utilize the strength of existing temperance organizations throughout the world, and by prayer and united effort to carry a temperance gospel to the ends of the earth.

ARTICLE III.

Its officers shall consist of a president, one vice-president from each nationality represented, two recording and two corresponding secretaries, and two treasurers. The foregoing officers shall constitute an Executive Committee, with power to add to their number, and to devise ways and means to carry out the object of this Union.

The following officers were nominated and elected :

For President—Mrs. Margaret E. Parker, of Dundee, Scotland.

Vice-Presidents—Mrs. Annie Wittenmyer, of Pennsylvania; Mrs. Margaret Lucas, of London, England; Mrs. L. Youmans, of Picton, Ontario; Mrs. J. M. Wellstood, of Edinburgh, Scotland; Mrs. C. Edmondson, of Dublin, Ireland; Mrs. J. M. Jones, of Wexham, Wales; Mrs. Mary Pruyn, of Yokohama, Japan; Madame Caroline Berger, of France; Madame Canton, of Italy; Mrs. Mary A. Livermore, of Boston, Mass; Mother Stewart, of Ohio; Mrs. Frances E. W. Harper, of Philadelphia; Mrs. Wm. Butler, of the city of Mexico; Mrs. Robert Tuttle, of Berlin; Miss Beulah Woolston, of Fou Chou, China; Mrs. H. Brittain, of Calcutta, India; Mrs. Armstrong, of the Sandwich Islands; Miss L. B. Denning, of Rosario, S. A.; Mrs. W. H. Williams, of Kingston, Jamaica; Mrs. H. H. Jessup, of Beyroot, Syria.

Corresponding Secretaries—Mrs. J. E. Foster, of Iowa; Lady Jane Ellis, of Bristol, England.

Recording Secretaries—Mrs. John Hilton, of London, England; Mrs. J. F. Willing, of Chicago, Ill.

Treasurers—Mrs. Wm. McMaster, of Toronto, Canada; Mrs. Scholefield, of Newcastle-on-Tyne, England.

The following ladies were subsequently added to the

Executive Committee: Frances E. Willard, of Illinois; Mrs. W. Ashmore, of Swatow, China; Mrs. J. E. Chandler, of Madura, South India; Mrs. C. A. Joy, of San Francisco, Cal.; Dr. Harriet S. French, of Philadelphia; Mrs. M. R. Denman, of New Jersey; Madame Loyson (wife of Père Hyacinthe); the Queen of Madagascar; a lady in South Africa, and one in New Zealand, to be named by the President.

The Committee on Resolutions reported as follows:

Resolved, That the women in convention assembled offer no apology to the world for their interest and action in the temperance cause, inasmuch as the interests of men and women are identical, and they rise or fall together, "dwarfed or godlike, bond or free."

Resolved, That it is the solemn duty of school officers, superintendents, and teachers of public and higher schools to commend the practice of total abstinence to their pupils, and to use all proper means in their power to carry them into effect. And as ignorance is the parent of vice, we also recommend the introduction into public schools of the study of hygiene in its especial relation to intemperance.

Resolved, That we *recommend* and *use* the formation of Juvenile Temperance Unions in every town, auxiliary to the Woman's Temperance Union, upon the basis laid down by the Committee on Juvenile Work appointed by the Woman's National Christian Temperance Union.

Whereas, We recognize the irresistible influence of the young women of our land in establishing the usages of society; therefore,

Resolved, That, in the organization of Young Women's Temperance Unions to which young men may be admitted as honorary members, the obligations be equally binding, and the same standard of virtue and temperance be required for both sexes.

Whereas, The medical prescription of alcohol is one of the leading causes of drunkenness, and light on the subject of the medical use of alcoholics is of great importance to the furtherance of the cause of total abstinence; therefore

Resolved, That the secretaries of the several Woman's Temperance Unions be requested to address a circular letter to physicians practising medicine in their several neighborhoods, making the following enquiries:

1st. Do you prescribe alcoholics?

2d. What medicines may be substituted?

3d. What are the advantages of such substitutions?

Whereas, The prevention of drunkenness being the next important part of the temperance movement, counter attractions to those of the liquor-saloons are imperatively demanded; therefore

Resolved, That we recommend the establishment of reading and

amusement rooms in every ward of every city of the Union, and in towns and villages, and also that Friendly Inns be established wherever needed.

Whereas, In the present gathering of women from Great Britain, Canada, and the United States, a substantial proof is given of their cordial union of sentiment upon the important question of temperance, as well as upon the need of organized effort among women, in order that the great evil of intemperance may be successfully overcome; therefore

Resolved, That we recommend the organization of a permanent International Temperance Union in order to facilitate intelligent and concerted action, and to increase the power of women.

Resolved, That this Convention of temperance women earnestly call upon their fathers and brothers, husbands and sons, who possess the great power of the ballot, to so exercise this right as to prevent drunkenness by enacting laws totally prohibiting the liquor-traffic, and that we count it little less than madness for them to give this great Republic to the management of drunken leaders and rulers.

Whereas, The capital used in the liquor-traffic of the United States during the last century would build six lines of railroad from the Atlantic to the Pacific, erect and endow a university with \$10,000,000 in every State of the Republic, build a \$5,000 school-house for every two hundred inhabitants, pay off the entire national debt, and, with the rest of the money at interest, support a teacher for every one hundred of the inhabitants of the country; therefore

Resolved, That we deeply deplore the fact that the Commissioners of the National Exposition ignore this monstrous waste of the nation's resources by allowing a building to be erected within the Centennial grounds, where brewers may seek the approbation of the world for their illicit traffic, and restaurants to be established for the unlimited sale of wine and beer.

Resolved, That we here solemnly pledge "our lives, our fortunes, and our sacred honor" to the suppression of intemperance by all legitimate means, maintaining this work to our life's end, and, dying, bequeathing it as a precious legacy to our daughters.

The following resolution was also adopted :

Resolved, That the Woman's International Temperance Convention tenders its heartfelt thanks to the United States Centennial Commission for their action in the matter of closing the Centennial grounds on the Sabbath.

Mrs. Frances E. W. Harper, of Pennsylvania, formerly of Virginia, by invitation addressed the Convention. Reports of temperance work in various States were next given; Mrs. Plummer speaking for Maine, Mrs. Barrett for Massachusetts, Miss Barnett for Connecticut, Mrs.

Churchill for Rhode Island, Mrs. Butler for New York, Mrs. Brundage for New Jersey, Mrs. Post and Mrs. Wittenmyer for Pennsylvania.

The following letter was read from Queen Victoria through her private secretary :

"BUCKINGHAM PALACE, March 1, 1876.

"MADAM : I am desired to acknowledge your letter to the Queen and the paper on the Woman's International Temperance Convention, to which it is desired that her Majesty may send representatives. I am to say that the Queen cannot interfere in this matter, and it must rest with the public of this country.

"I have the honor to be, madam, your obedient servant,

"M. BIDDOLPH.

"To ANNIE WITTENMYER."

On motion of Mrs. Crane, of New Jersey, a unanimous rising vote of greeting was ordered to be sent to Queen Victoria, "the model wife and mother of the world."

A letter of fraternal greeting was also read from Mrs. S. C. Hall, of England. She writes :

"I believe that those who are neither young nor old will see what I may not live on earth to see—the vice of drunkenness made as rare among the humbler as it is among the upper classes ; for my memory goes back to a time when it was considered by the one rather as a merit than a reproach—a glory than a degradation. The change will, I believe, ere very long, be as emphatic among the other.

"And that work will be woman's work. You, and women like you, our devoted and much-loved sisters on 'the other side of the Atlantic, are doing it. I pray you honor me by joining my name to the long list you will send them of those who to earnest sympathy will add practical aid. Will you let me quote a passage from my husband's poem, 'An Old Story'—

"God bless you, sisters, each a dear-loved friend,
Take the "All hail" and "God speed" we send.
Go on ! your woman's sword you will not sheath ;
Go on ! and gain the amaranthine wreath.
You may not win the victory to-day,
But it *must* come, for you *persuade* and *pray* !"

"I shall envy the women who, from England, Ireland, Scotland, and Wales, go with you to join the 'Woman's International Temperance Christian Union.' I would be, if I could, one of them. I pray you, then, let me be represented in spirit as present with you and my other sisters on the 21st of April, and especially so let it be on the 12th of June, this memorable year in the United States.

"The great and grand men and women of America have taught us many good things. Let them teach us one more, and all we have learned from science, letters, and art, sustaining the teachings of the Gospel, will be comparatively nothing by the side of that lesson: how to stop the onward course of a vice that brings with it infamy, disease, poverty, wretchedness, crime, social degradation, death temporal, and death eternal."

Other letters were read from distinguished friends. Mrs. Emilie J. Loyson, the wife of Father Hyacinthe, writes:

"Be assured that if it were possible I would accept your kind invitation to assist at the 'Woman's National Christian Temperance Union,' but, alas! it is not.

"The Père Hyacinthe begs of me to express to you his profound and entire sympathy in this great moral reform, and unites with me in sincerest prayers for your advancement and success."

Mrs. Margaret Lucas, of London, sister of Jacob and John Bright, writes:

"I received with pleasure the letter informing me of the Woman's International Temperance Convention, which will, doubtless, have commenced when this letter reaches its destination. I need scarcely say it is a matter of great regret and disappointment that I am unable to accept the kind invitation to join you in your important demonstration; for it is a question of reform which lies very near to my heart. The subject is one requiring the serious consideration of all women. You have been the pioneers in this cause. It is evident your country is ahead of ours in sobriety, and your example is, no doubt, telling upon us. Most heartily do I wish you may influence us still more.

"The visits amongst us of some of your good and devoted women have been very acceptable. In particular I may name 'Mother' Stewart; her services have proved very valuable wherever she has spoken; her persuasive eloquence has been the means of leading hundreds from the habit which often ends in ruin. Her name will long be remembered amongst those who had the pleasure of hearing her and of making her acquaintance. Mrs. Johnson is now in London, addressing meetings and giving good and valuable help to the cause. Mrs. Parker will soon be with you. She will tell you of her own work. She left us at a most inconvenient time, when her organizing power was greatly needed on this side; but I sincerely hope, by your timely suggestions and encouragement, she will return with renewed strength and wisdom to help our temperance work, and I do trust we may succeed in forming a *national* association which shall embrace *all* and discourage none.

"May the blessings of God attend your endeavors for the good of humanity!"

Hon. Neal Dow, of Maine, writes :

"The many great and influential temperance organizations of women throughout the country will add great power and force to the temperance movement. It seems to me that no thoughtful person can fail to see that the emancipation of our countrymen from the thralldom of drink, and the legal prohibition of the liquor-traffic and its effectual suppression, are the most important needs of our time.

"I am confident that no intelligent person will deny that the liquor-traffic is in deadly hostility to every public and private interest, and that its suppression would be an infinite blessing to the country. Senator Morrill has justly and pungently stigmatized it as 'the gigantic crime of crimes,' and the bands of temperance in the country ought to labor earnestly to have it treated as such by law. It inflicts more damage upon the nation and more misery upon the people than all other sources of mischief combined.

"The social, personal, and domestic miseries of intemperance and the liquor-traffic fall more heavily and bitterly upon women than upon men, and it is right and proper that they should combine and exert all their influence and power to reduce as far as possible the amount of this great evil, and to extirpate the source of it—the traffic in strong drinks.

"Most heartily I wish the utmost success to the meeting of women in Philadelphia on the 12th, and to all the labors of their sisters throughout the country."

Prof. Maria Mitchell, of Vassar College, writes :

"My whole temperance movement has been this: to abstain from all kinds of intoxicating drinks. I never drank a glass of wine in my life."

William Cullen Bryant writes :

"It seems to me that the occasion of the Centennial celebration is most happily chosen for a great meeting of the friends of temperance. Wherever there is a promiscuous crowd like this flocking to the great Exhibition, there is pretty sure to be drunkenness, and the Convention is one of the most efficacious measures of counteraction which could be devised."

John G. Whittier writes :

"I am honored by thy letter explanatory of the object of the International Temperance Convention of women. I regret that circumstances have prevented me, until this late hour, from giving the attention to it which its importance deserves. I can only say that I heartily approve of the object of your Convention. While I believe in the equal right of women and men to participate in all the duties, moral and political, of citizenship, the cause in which you are engaged seems to me

emphatically commended to your sex. The immeasurable evil of intemperance rests heaviest on wives, mothers, and daughters. No pen has ever adequately depicted the horror of its awful subjection of humanity to bestial loathsomeness.

"The world is full of suffering; but my deepest pity is reserved for womanhood, realizing the dreadful fate of the victim of the Tuscan tyrant—a loving, sensitive, and delicate life fastened to the rolling death of drunkenness.

"You meet amidst the cheering signs of a great temperance revival. May your action give a stronger impulse to a movement which the divine Providence seems to own and bless!"

Wendell Phillips writes :

"I am sincerely sorry that I cannot be with you at the Convention you summon. In my judgment the temperance movement is one of the greatest importance. It seems as if other reforms, sorely needed, could not be made until the success of our temperance reform had laid a foundation for them.

"Allow me to add that at this stage of our movement, when fifty years of agitation have thoroughly educated the nation on this subject, it seems to me we are wasting our labor unless we supplement moral suasion by demanding of our several States such legislation as will make our streets safe for reformed men to walk in."

After the singing of the Doxology, and prayer by Mrs. Willing, Rev. Mr. Anderson pronounced the benediction and the Convention adjourned.

A mass meeting was held in the Academy of Music, at which able and eloquent addresses were delivered by Mrs. Wittenmyer, who presided, Mrs. J. M. Wellstood, Miss F. E. Willard, Mrs. J. E. Foster, Mrs. L. Youmans, and "Mother" Stewart.

The Convention was preceded by a *conversazione* of much interest on Saturday evening, June 10, and several largely-attended mass meetings held in different churches of Philadelphia on Sunday, June 11.

Delegates to the Woman's International Temperance Convention, held in Philadelphia June 12, 1876.

SCOTLAND.

Mrs. Margaret E. Parker The Cliff, Dundee ; Mrs. J. M. Wellstood, Edinburgh.

ENGLAND.

"Mother" Stewart, of Ohio.

CANADA.

Mrs. W. S. Finch, Toronto ; Mrs. John Harvie, Toronto ; Mrs. M. C. Forster, Hamilton, Ont. ; Mrs. M. E. Hutchinson, Hamilton ; Mrs. Letitia Youmans, Picton, Ont

JAPAN.

Mrs. Mary Pruyn, Yokohama.

UNITED STATES.

Mrs. Annie Wittenmyer, President W. N. C. T. U. ; Miss Frances E. Willard, Corresponding Secretary ; Mrs. Mary T. Burt, Acting Recording Secretary ; Mrs. S. K. Leavitt, Treasurer

MAINE.

Mrs. B. Plummer, Bangor.

VERMONT.

Mrs. Mary F. Perkins, Burlington, Vt. ; Miss Louisa Moore, Barnet.

MASSACHUSETTS.

Mrs. Mary A. Livermore, Melrose ; Mrs. L. B. Barrett, Boston ; Mrs. M. L. Draper, Jamaica Plain ; Mrs. Susan A. Gifford, Worcester ; Mrs. Henry McCoy, South Boston ; Mrs. S. F. Poole, Chelsea ; Mrs. E. M. H. Richards, Charlestown ; Mrs. G. M. Amsden, South Boston.

CONNECTICUT.

Miss M. Stanton, Mystic ; Mrs. E. N. Pierce, Plainville ; Mrs. M. A. Stone, New Milford ; Mrs. G. A. Moody, Plainville ; Mrs. M. S. Oatman, New Haven ; Miss Ellen C. Barnett, Westville.

RHODE ISLAND.

Mrs. Elizabeth Churchill, Providence.

NEW YORK.

Mrs. Allen Butler, Syracuse ; Mrs. R. M. Bingham, Rome ; Miss Adelia O. Jennings, Rochester ; Mrs. A. C. Swanson, Philadelphia, Pa. ; Mrs. S. A. McClees, New York ; Mrs. Dr. Jamieson, Hornellsville ; Mrs. C. P. Moody, Sodus ; Mrs. Gamaliel Case, Sodus ; Mrs. M. L. Durand, Saratoga Springs ; Mrs. N. B. Foote, Oswego ; Mrs. L. M. Kenyon, Buffalo ; Mrs. H. B. Jackson, Brooklyn.

NEW JERSEY.

Mrs. M. R. Denman, Newark ; Mrs. Dr. Crane, Paterson ; Mrs. H. S. Loomis, Cedarville ; Mrs. M. J. Clark, Jersey City Heights ; Mrs. A. H. Brundage, Newark ; Mrs. F. E. Haines, Elizabeth ; Mrs. M. G. Hill, Newark ; Mrs. A. E. Woodruff, Rahway.

PENNSYLVANIA.

Mrs. M. J. Youngson, Pittsburgh ; Mrs. J. H. Cook ; Mrs. E. C. Post, Montrose ; Dr. H. S. French, Philadelphia ; Mrs. E. Nicholson, Philadelphia ; Mrs. G. C. Morgan.

DELAWARE.

Mrs. E. Coates, Wilmington ; Mrs. E. L. S. Moore, Mrs. S. Bringhurst, Miss A. Semple.

MARYLAND.

Mrs. F. Cook, Mrs. G. H. McLeod, Mrs. C. Parkhurst, Mrs. W. Shock, Mrs. E. B. Murdock, Annapolis

DISTRICT OF COLUMBIA.

Mrs. Julia M. Church, Washington ; Mrs. A. J. King, Washington.

KENTUCKY.

Mrs. J. E. Chadwick, Louisville.

TENNESSEE.

Mrs. J. C. Johnson, Memphis ; Mrs. T. A. Fisher.

408 *Woman's International Temperance Convention.*

OHIO.

Mrs. L. M. Albright, Richwood ; Mrs. W. J. Fee, Cincinnati ; Miss Lizzie F. McFadden, Cadiz ; Miss Rose Wood, Martin's Ferry ; Mrs. M. B. Reese, Centreville ; Mrs. F. W. Leiter, Mansfield ; Mrs. L. M. Lewis.

INDIANA.

Mrs. R. T. Brown, Indianapolis ; Mrs. Emma Molloy, South Bend.

ILLINOIS.

Mrs. Jennie F. Willing, Chicago ; Mrs. Maria B. Holyoke, Chicago ; Mrs. G. H. Reed, Monmouth ; Mrs. Willis A. Barnes, Chicago ; Mrs. Isabella Jones, Chicago ; Mrs. A. Y. McCormick, Fowler ; Miss M. A. West, Belleville.

MICHIGAN.

Mrs. Jane M. Geddes, Adrian ; Mrs. B. B. Hudson, Detroit ; Mrs. J. H. McKee, Grand Rapids ; Mrs. H. V. Blodgett, Detroit ; Mrs. R. C. Levere ; Mrs. H. H. Pope.

WISCONSIN.

Miss Lavinia Goodell, Janesville ; Mrs. M. A. Marshall, Beloit.

MISSOURI.

Mrs. E. Kennedy, St. Louis ; Mrs. Stagg, Mrs. W. Patrick, Mrs. Eliza Brock, St. Louis.

IOWA.

Mrs. J. Ellen Foster, Clinton ; Mrs. B. W. Moore, Clarinda ; Miss M. V. Spearman, Mt. Vernon ; Mrs. C. F. Springer, Anamosa ; Mrs. L. M. Cooley, Dubuque.

MISSISSIPPI.

Miss Sarah A. Dickey, Clinton.

CALIFORNIA.

Miss E. P. McCowen, Ukiah City.

NATIONAL DIVISION^s SONS OF TEMPERANCE OF NORTH AMERICA.

The Thirty-second Annual Session of the National Division Sons of Temperance of North America was held in the city of Philadelphia as a part of the Centennial Temperance Congress, commencing June 14 and continuing four days. One hundred and ninety-one representatives were present from thirty-three Grand Divisions, and the session was one of the most interesting ever held. The report of the Most Worthy Patriarch, F. M. Bradley, showed the Order to be in good working condition. The following is an extract from his report :

“ In this year of Centennial memories and rejoicings, it seems highly appropriate that we assemble within the sacred walls of Independence Hall. Above our heads the old bell pealed out the welcome, stirring news that gave birth to the grandest, proudest, freest Republic the world has ever known, and inaugurated a new era in the governmental history of nations. Liberty throughout all the land, to all the inhabitants thereof, is to-day an accomplished fact, and we who have gathered here from all points of the Republic, forgetting and forgiving the bitterness and strife that deluged our land with blood, unite in thanks to the God of heaven that our Centennial year finds our flag of stars waving over a free, united people.

“ Assembled as we are in this city, where the Government and people of the United States celebrate the one hundredth anniversary of that nation's birth, our thoughts naturally turn to the International Exhibition. Here, as elsewhere, we have the irrepressible conflict—here, as elsewhere, we meet the defiant rum-power. It has entrenched itself in every portion of the Exposition grounds and buildings. The Executive Committee of the Centennial Commission has formed a close partnership with the brewers, distillers, and venders of intoxicants, the profits to be shared by all the parties to the contract; and in defiance to the petitions and protests of the thousands and tens of thousands of law-abiding citizens of the country, in defiance of the law of the Commonwealth of Pennsylvania prohibiting the sale of liquor within the limits of Fairmount Park, we to-day are disgraced and humiliated, in the presence of the nations of the earth, by the public, licensed sale of intoxicating drinks in the Centennial buildings and grounds. Our protests have been

disregarded, our petitions have been unheeded, and, by a two-thirds vote of the Commission, the Exposition grounds have been made a beer-garden, and the nations of the earth have been invited to an inspection of our unparalleled facilities for manufacturing drunkards. But be assured this has not been accomplished without opposition. The members of the Commission that voted to license the sale of liquors have not had an easy time of it. The gallant State of Maine, that gave us Neal Dow and prohibition, has given us also a Joshua Nye; boldly and ably he faced the enemy, and his eloquent appeal to his associate Commissioners in opposition to the liquor interest will not soon be forgotten by those who listened to him, nor by the American people whom he represented. Brother Nye, as a member of this body, is entitled to our warmest thanks. Learning that a vote would be taken by the Commission on the 29th of April, I forwarded to General Hawley, President of the Commission, the following telegram, which was received and presented:

“ ‘ WASHINGTON, D. C., April 29, 1876.

“ ‘ To Hon. J. R. Hawley, President of U. S. Centennial Commission, Philadelphia:

“ ‘ I am authorized by one hundred thousand Sons of Temperance to earnestly entreat you to forbid the sale of intoxicating liquors within the Centennial buildings and grounds. In commemorating the glorious events that made us a free people, let us not place prominently before the assembled world that which is enslaving its millions in our otherwise free land. May more than human wisdom guide you in the decision of this important question!

“ ‘ F. M. BRADLEY,

“ ‘ *Most Worthy Patriarch National Division Sons of Temperance.*’ ”

The following report of the Centennial Committee was adopted:

“ PHILADELPHIA, PA., June 16, 1876.

“ *Most Worthy Patriarch, Officers, and Representatives:*

“ The Committee to whom was referred the matter of the sale of intoxicating liquors in the Centennial buildings and grounds beg leave to report that, in relation to the legal question involved, we find that the act of the Legislature of the State of Pennsylvania passed April 14, 1868, provides ‘ that no intoxicating liquors shall be allowed to be sold within said park,’ and that the act of Congress creating the Board of Finance provides that—

“ ‘ No grant conferring rights or privileges of any description connected with the said grounds or buildings, or relating to said Exhibition or celebration, shall be made without the consent of the United States Centennial Commission, and said Commission shall have power to control, or change, or revoke all such grants.’—*Act of Congress, approved June 1, 1872, Sec. 7.*

“ And further, ‘ That nothing in this act shall be so construed as to

override or interfere with the laws of any State ; and all contracts made in any State for the purposes of the Centennial International Exhibition shall be subject to the laws thereof.—*Id.*, Sec. 9.

“ Thus it will be seen that the concession to sell intoxicating liquor within the grounds of the Exhibition was contrary to the laws of the State, and that by act of Congress the Commission has full power to control or change or revoke all such grants. Had there been no statute law against the sale in connection with the Exhibition, we submit that the granting of concessions for the sale of beverages which are such a prolific source of so much woe, crime, pauperism, taxation, misery, and death would be contrary to the laws of God and the best interests of humanity.

“ We respectfully submit the following resolutions :

“ 1. That in behalf of the ninety thousand members of the Order of the Sons of Temperance under the jurisdiction of this National Division, embracing the United States and the Dominion of Canada, we call upon the Centennial Commission to revoke all grants or concessions for the sale of liquor within the grounds of the Centennial Exhibition.

“ 2. That a committee of three be appointed to wait upon the Fairmount Park Commissioners and request them to enforce the law, by injunction or otherwise, which commands them not to allow the sale of intoxicating liquors within the bounds of the park. If the Park Commissioners refuse or fail to enforce the law, then the committee to wait upon the city solicitor and attorney-general of the commonwealth, requesting them to take action for the enforcement of the law.

“ 3. That a special committee of three be appointed to wait upon the Centennial Board of Finance and the United States Centennial Commission, to present to it our resolutions.

“ JOHN SHALLCROSS,
JOHN N. STEARNS,
JOHN FINCH.”

The following resolution, offered by Rev. H. W. Conant, of Rhode Island, was adopted :

“ *Resolved*, That the protection of our homes by the entire suppression of the liquor-traffic is a supreme necessity, and it is our unqualified duty to accomplish this result through the ballot-box at the earliest possible moment.”

The following were elected and installed officers for the ensuing two years :

M. W. P.—Louis Wagner, Philadelphia, Pa.

M. W. A.—Philip B. Stiness, Jr., Providence, R. I.

M. W. Scribe.—Samuel W. Hodges, Boston, Mass.

M. W. Treas.—William A. Duff, Philadelphia, Pa.

M. W. Chap.—Rev. George O. Heustis, Charlottetown, P. E. I.

M. W. Con.—Charles P. McCabe, Leesburg, Va.

M. W. Sent.—John B. Dungee, Baltimore, Md.

Hon. J. H. Raper of England, Mrs. M. E. Parker of Scotland, John Harding of New Zealand, Rev. John Bennett Anderson of England, and Mother Stewart of Ohio, were officially received and welcomed as visitors to the session.

M. W. Patriarch F. M. Bradley, in his valedictory address, referring to the session, said :

“ Our Centennial session has been all that my fancy painted it. We have had a joyous time together ; we have transacted, intelligently and harmoniously, business of importance to our entire Order ; we have welcomed to our session some of the most distinguished champions of temperance in the Old World and the New ; we have chosen officers fully competent to discharge their responsible duties ; and in this closing moment of my administration, I ask for my successor in office and his associates a warm and generous support from the members of this body and from the Order throughout North America. If loyal and hearty support is thus extended, our beloved Order shall continue to advance in numbers and increase in usefulness, until under our banners shall rally hundreds of thousands redeemed from the curse of drink !

“ May I not urge you to steady, unfaltering, untiring labor in temperance work ? Only God and the angels are permitted to be spectators of this world’s battles. We are to work now, and to rest after a while.

“ ‘ Now ’ is the keynote of life’s blessed psalm,
Which few can render with artistic skill,
In whose immortal cadence dwells the charm
Of noble effort blending with God’s will.
Postpone no proffered good the present brings :
It is the foretaste of divine repast—
The vestibule of heaven, whose chimes shall ring
In glad *To-morrow*, when *To-day* is past ! ”

ICE-WATER FOUNTAIN.

On Thursday afternoon, June 15, the members of the National Division, with their ladies, as the guests of the Grand Division of Pennsylvania, were given a ride through Fairmount Park, crossing the river above, and down on west side to the Exhibition grounds, where they were escorted to the Sons of Temperance Ice-Water Fountain, at

junction of Belmont and Fountain Avenues. The dedication of this fountain to the use of all who wish to use pure cold water, was conducted by the Grand Division of Pennsylvania. Dedicatory addresses were made by G.W.P. Felton, of Pennsylvania; M.W.P. Bradley, of District of Columbia; P.G.W.P. Wagner, of Pennsylvania; J. H. Raper, Esq., of England; C. P. McCabe, of Virginia; and Rev. J. W. Manning, of Ontario.

The following account is taken from a local paper:

"At half-past one o'clock the delegates were conveyed to the Centennial grounds, to assist in the dedication of the ice-water fountain of the Sons of Temperance, in omnibuses, by way of the East Park, along the Schuylkill River drive, over the Manayunk Bridge, and down the West Park, in order to allow those who have come from a distance to enjoy the beauties of the place. Arriving at the Exhibition, they were conducted to the fountain, which is situated at the intersection of Belmont and Fountain Avenues. This useful piece of ornamentation has been described in these columns before, and has been in operation since the opening of the Exposition. At different periods of the day ice is introduced into the iron tanks that underlie the superstructure, and the clear, cold, and sweet water is a welcome refreshment to the thousands who throng to the World's Fair. General Wagner, chairman of the committee who erected the fountain, made a few remarks, in which he stated that the Sons of Temperance of this State had reserved the dedication of their contribution to the Centennial until the time of meeting of the National Division in their midst. That time had arrived. They considered that the most appropriate way for them to participate in the Centennial was by furnishing ice-water, and perhaps some thirsty ones will drink its cooling draughts, were they perchance to come that way while in search of more harmful beverage. General Wagner then, on behalf of the committee, tendered the result of their work to G.W.P. Samuel K. Felton, of this State, who made an earnest appeal to all present to enlist in the cause of temperance, and then dedicated the fountain to the 'free use of all.' The flag of the Order, with its motto, 'Love, Purity, and Fidelity,' was unfurled from the staff that surmounts the fountain, and the service ended with short addresses by F. M. Bradley, of Washington, J. H. Raper, Esq., of England, C. P. McCabe, and J. W. Manning."

ROLL OF DELEGATES.

The following is a list of the members present at the Thirty-second Annual Session of the National Division Sons of Temperance of North America, which met in Philadelphia June 14, 15, 16, and 17, 1876 :

EASTERN NEW YORK.—A. C. Flanagan, New York City ; J. N. Stearns, New York City ; I. S. P. Lord, Chicago, Ill. ; W. H. Armstrong, Washington, D. C. ; T. Parson, New York City ; Wm. T. Parson, New York City ; Edward Crummey, Poughkeepsie, N. Y. ; A. W. Gleason, New York City ; Charles E. Gildersleve, Pleasant Valley, N. Y. ; S. L. Parsons, New York City ; Alex. Campbell, Brooklyn ; Wm. E. Macdonough, Brooklyn, E. D. ; M. A. Reed, New York City ; W. H. Curtis, Brooklyn, E. D. ; Alson Ostrander, Poughkeepsie, N. Y. ; J. Mason, Brooklyn ; S. R. Stoddard, Glenn's Falls, N. Y. ; S. D. Foot, New York City ; E. H. Hopkins, New York City.

WESTERN NEW YORK.—E. F. Crane, Little Falls, N. Y. ; H. S. McCollum, St. Catharines, Ont.

NEW JERSEY.—Hon. S. B. Ransom, Jersey City ; Rev. Garner R. Snyder, Moorestown ; Rev. A. G. Lawson, Brooklyn, N. Y. ; Edward K. Drake, Elizabeth ; Rev. A. M. Palmer, Mariners' Harbor, Staten Island ; Wm. B. Robertson, Salem ; Martin H. Scott, Newark ; Somers T. Champion, Smith's Landing ; Melville Rutan, Newark ; Henry B. Howell, Trenton ; John S. Furry, Trenton ; Wm. Robins, Trenton ; Benj. Sleeper, Vincentown ; Frederick D. Woodruff, Keyport ; John E. Cheesman, Burlington ; W. Wallace Wood, Salem ; John S. Littell, Newark ; D. C. Hapenny, New Brunswick ; Rev. B. C. Lippincott, Pennington ; James G. Hyatt, Camden.

MARYLAND.—R. T. Smith, Baltimore ; Rev. Thos. Myers, Baltimore ; J. B. Mannar, Baltimore ; C. S. Mosher, Baltimore ; S. A. Ewalt, Baltimore ; L. R. Woollen, Mt. Washington ; William McCoy, Baltimore ; E. J. Hurdell, Annapolis ; Joseph Isaacs, St. Dennis ; Martin V. Collins, Annapolis.

PENNSYLVANIA.—Hon. Robt. M. Foust, Philadelphia ;

John H. Lewars, Philadelphia; B. F. Dennisson, Philadelphia; Rev. W. C. Best, Philadelphia; John Shallcross, Frankford; Hon. Edward G. Lee, Frankford; John C. Sims, Philadelphia; W. A. Duff, Philadelphia; Jos. R. Bolton, Philadelphia; T. Rusling Davis, Philadelphia; Gen. Louis Wagner, Philadelphia; John Bardsley, Philadelphia; William C. Claghorn, Philadelphia; Wm. T. Wilkins, Philadelphia; A. W. Givin, Manayunk; Theodore Collins, Philadelphia; Chas. S. Massey, Allentown; James M. Lyle, Philadelphia; Ben Lochman, Allentown; W. S. Chillson, Palo Alto; William Davis, Philadelphia; Jacob Wentz, Port Carbon; George M. Cooper, Philadelphia; Calvin Parsons, Parsons; S. K. Felton, Philadelphia; T. Davis, Jeanesville; Joseph W. Martin, Philadelphia; John C. Maguigan, Philadelphia.

CONNECTICUT.—J. B. McDonnell, Hartford; George R. Bill, New Haven; D. T. Fowler, Hartford; A. W. Weld, New Haven; H. C. Baldwin, Naugatuck; P. M. Hicks, Hartford; Ruel P. Cowles, New Haven; R. H. Tucker, Ansonia.

MASSACHUSETTS.—Samuel W. Hodges, Boston; Henry D. Cushing, Boston; Benjamin R. Jewell, Boston; Eugene H. Clapp, Boston; Thomas J. Tucker, Jr., Boston; Thos. Chubbuck, Springfield; Watson B. Hastings, East Cambridge; Fred. H. Henshaw, Mercantile Savings Bank, Boston; Rev. Edwin Thompson, East Walpole; Rev. Samuel Kelley, Quincy; William Gilley, Marblehead; Valentine R. Coombs, West Medway; William Wells Brown, Boston; Chas. West, Boston; Geo. W. Wheeler, Worcester; Edward Cody, Boston.

MAINE.—S. L. Carleton, Portland; James Nash, Gardiner; H. K. Morrell, Gardiner.

OHIO.—Thomas J. Melish, Cincinnati; Mrs. Mary E. Studley, Cleveland; Mrs. Ellen Cubben, Cleveland; Mrs. L. A. Downs, Cleveland.

DELAWARE.—Charles Stewart, R. C. Fraim, Robert B. McDonnell, John Chandler, James C. Pickels, Joseph H. Greenman, Robert Liddell, Samuel J. Wood, Z. Pickels, Robert McCaully, Jabez Hodson, Charles B. Woodward, Stephen N. Fogg, John R. Bayliss, Wilmington.

INDIANA.—Ryland T. Brown, Indianapolis ; Dr. Lawson Abbett, Indianapolis.

KENTUCKY.—Dr. J. J. Bradford, Augusta.

ILLINOIS.—Thomas Moulding, Chicago.

RHODE ISLAND.—A. D. Vose, Woonsocket ; Rev. H. W. Conant, Providence ; P. B. Stiness, Jr., Providence ; Wm. N. Johnson, Providence ; John S. Williams, Providence ; J. S. Monroe, Providence ; P. B. Holmes, Woonsocket ; Mary C. Ballou, Woonsocket ; Rev. David Boyd, Pawtucket.

MISSOURI.—A. F. Poulton, Canton.

NEW HAMPSHIRE.—Benj. F. Thorndike, Portsmouth ; Rev. A. C. Hardy, Fisherville ; Edwin P. Tenney, Winchester ; Josiah Fitz, Lynn, Mass.

NEW BRUNSWICK.—Lieut.-Governor S. L. Tilley, Fredericton.

WISCONSIN.—Wm. R. Bloomfield, Racine ; J. S. Bliss, Janesville ; Hugh Longstaff, Fond du Lac.

NOVA SCOTIA.—John Heenan, Halifax.

PRINCE EDWARD ISLAND.—Hon. Chas. Young, Charlottetown ; George W. Millner, Charlottetown ; William Laird, New Glasgow ; R. M. Barratt, Charlottetown ; John G. McKaye, Hazel Grove ; Rev. G. O. Heustis, Cornwall.

ONTARIO, CANADA.—John Wilson, Wicklow ; Edward Rowland, London ; Abishai Morse, Smithville ; Rev. John Finch, Whitevale ; Geo. W. Ross, M.P., Strathroy ; Geo. MacLean Rose, Toronto ; J. M. T. Hannum, Ottawa ; Edward Carswell, Oshawa ; James Quigg, Brockville ; James G. Howe, Ottawa ; Rev. J. W. Manning, Almonte ; Thos. Webster, Brantford.

CALIFORNIA.—Joseph Weed, San Francisco ; W. O. Clark, Drytown.

QUEBEC.—John S. Hall, Montreal ; Rev. Thomas Gales, Montreal ; James Whitten, Adamsville.

VIRGINIA.—Chas. P. McCabe, Leesburg.

TENNESSEE.—Marshall A. Walker, Knoxville.

LOUISIANA.—Thos. A. Silcock, Brooklyn, N. Y.

MARYLAND, JR.—John B. Dungee, Baltimore ; John T. Trusty, Baltimore ; Jos. J. Purviance, Baltimore.

SOUTH CAROLINA.—Rev. A. W. Cummings, Columbia ;
E. Emerick Sell, Charleston.

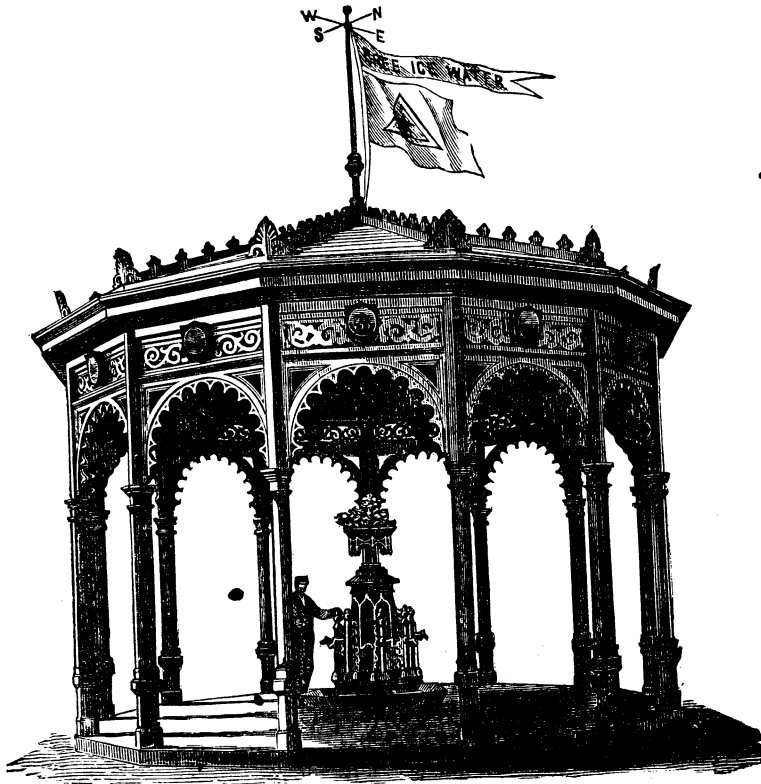
FLORIDA.—W. E. Dale, Jacksonville.

VIRGINIA, JR.—Wm. F. Brown, Richmond.

DISTRICT OF COLUMBIA.—F. M. Bradley, Washington ;
W. P. Drew, Washington ; John F. Dobbyn, Washington ;
J. L. H. Winfield, Washington ; S. M. Yeatman, Wash-
ington ; A. C. Constantine, Washington ; W. H. Norton, Wash-
ington ; J. K. Bridge, Washington.

MICHIGAN.—Robert Morton, Windsor, Ont. ; Enoch
Hallett, Hillsdale.

MINNESOTA.—M. F. Anderson, Minneapolis.



SONS OF TEMPERANCE ICE-WATER FOUNTAIN, FAIRMOUNT PARK, PHILADELPHIA.

Centennial Temperance Hymn.

CENTENNIAL TEMPERANCE HYMN.

BY KATE HARRINGTON.

My country! 'tis for thee,
 Whose boast is liberty—
 For thee we pray:
 Land for whose fair domain
 The tyrant's ruthless chain
 Reached out and sought in vain
 To bind for ay.

My native country, see!
 Our year of jubilee
 Bids all rejoice!
 But with Centennial cheers
 Are blended doubts and fears,
 And bitter, blinding tears
 Choke many a voice.

For pitfalls crowd the way
 Where wandering footsteps stray
 At morn and night.
 Old Egypt's plague we share:
 Our first-borns everywhere
 Fall victims to the snare,
 Rum's withering blight.

In woe despair they stand,
 The Rachels of our land,
 And wildly call:
 "O friends! arouse! awake!
 The ranks of Satan break,
 And this your war-cry make:
 'The pledge for all!'"

O Lamb of God! to thee,
 Who died to make us free—
 To thee we plead.
 In pitying love draw near,
 Implore the listening ear,
 And for our wanderers here
 Oh! intercede.

HISTORIES.

HISTORY OF THE TEMPERANCE MOVEMENT.

BY REV. J. B. DUNN, D.D.

ONE has truly said, "To trace a mighty river to its source has ever been considered a sublime and interesting employment. It is pleasing to ascend its course from the point where it opens into the ocean, and becomes the inlet of wealth to an empire, till we arrive at the spot where it bubbles up a spring but just sufficient to irrigate the meadows of a neighboring farm, and to observe, as it receives the confluence of tributary waters, how it diffuses its benefits to the tribes that dwell upon its banks." How much more engaging is the task to trace the streams of benevolence to their source, and contemplate the beginnings of those institutions which, in their progress to the ocean of Christian beneficence, prove sources of blessings to the human race! For what is the mightiest of earth's rivers, with all the material interests borne upon its bosom and developed by its branching streams, compared with the river of Christian philanthropy? With how much interest, then, did time permit, would we trace back to its source and follow the many windings of the mighty river of Temperance, that for ages has been ceaselessly flowing and blessing the world.

As many cities of ancient Greece contended for the honor of being Homer's birthplace, so we find many towns in our land claiming the more laudable honor of having given birth to the temperance reform. But long before Columbus revealed to the world the existence of this Western continent the principles of temperance were inculcated and practised, and societies for the promotion of the cause established. For it is a fact, as Dr. Lees says, "that teetotalism everywhere pervaded the primeval empires of the world; that it was preached and practised by the greatest moral reformers and spiritual teachers of antiquity; was a part, indeed, of the religious culture of the Egyptians centuries before a Jewish nation existed";

while another writer, in the *Medico-Chirurgical Review*, says: "Without contradiction, in every age of the world there has been a total-abstinence movement." Every student of the antique parchments and moth-eaten volumes in which are written the histories of the most ancient of nations, every student who has ever sought to decipher old inscriptions and scrutinize Egyptian and Assyrian hieroglyphs found on long-buried rocky pages, knows that this temperance reform teaches no new doctrine, but is only a revival of what was inculcated in the writings of the most ancient sages, and practised by people of the greatest antiquity, both Jew and Pagan.

But our duty is to narrate the history of the reform in America; and in doing this, even brief as is the history of our nation, we must go back more than a hundred years, yea, even twice one hundred, as in 1651 we find the people in East Hampton, Long Island, desirous of stopping the progress of intemperance, passing an order at a town-meeting "that no man shall sell any liquor but such as are deputed thereto by the town; and such men shall not let youths, and such as are under other men's management, remain drinking at unseasonable hours; and such persons shall not have above half-a-pint at a time among four men." And in 1655, "for the prevention of drunkenness among the Indians," a more stringent order was passed forbidding any one "selling to them, or sending any to them, or employing any one to sell for them"; further, forbidding any one to sell them liquor "in the town for the present drinking above two drams at one time; and to sell to no Indians but such as are sent by the Sachem, and shall bring a written ticket from him, which shall be given him by the town, and he shall not have above a quart at a time."

Similar orders and acts and laws were passed by towns and colonies during successive years, all aiming at the suppression of intemperance. Some of them were quite prohibitory in their ring, and not unlike the Maine Law. For instance, in 1676, in a new constitution of Virginia, "the sale of wines and ardent spirit was absolutely pro-

hibited [if not in Jamestown, yet otherwise] throughout the whole country.”

Having in view the same object, in 1760 religious societies began to protest against drinks at funerals, and soon after the “Friends” abolished the practice so far as their people went, clergymen refusing to officiate when it was introduced. In 1776, just one hundred years ago, the evils arising from the use of distilled liquors were so wide-spread and devastating that the question of putting down entirely distillation was agitated ; and such was the feeling of the people on the subject that at the first Congress in Philadelphia the following resolution was unanimously passed on the 27th of February, 1777 :

“*Resolved*, That it be recommended to the several legislatures in the United States immediately to pass laws the most effective for putting an immediate stop to the pernicious practice of distilling grain, by which the most extensive evils are likely to be derived if not quickly prevented.”

Compare the men of that first Congress with the men composing the present.

We now come to the formation of the *first* Temperance Society of these latter times. The Lansingburg (N. Y.) *Federal Herald*, of July 13, 1789, contains this item : “Upwards of two hundred of the most respectable farmers of the County of Litchfield, Connecticut, have formed an *association* to discourage the use of spirituous liquors, and have determined not to use any kind of distilled liquors in doing their farming work the ensuing season.” The following year a volume of sermons, supposed to have been written by Dr. Rush, was published at Philadelphia, which awakened such an interest among the medical men of that city that the following document was sent to Congress, December 29, 1790 :

“*To the Senate and House of Representatives of the United States, the Memorial of the College of Physicians in the city of Philadelphia respectfully sheweth :*

“That we have seen with great pleasure the operation of the National Government, which has established order in our country.

"They rejoice to find, among the powers which belong to this Government, that of restraining by certain duties the consumption of distilled spirits in our country. It belongs more peculiarly to men of other professions to enumerate the pernicious effects of these liquors upon morals and manners. Your memorialists will only remark, that a great portion of the most obstinate, painful, and mortal disorders which afflict the human body are produced by distilled spirits; and they are not only destructive to health and life, but they impair the faculties of the mind, and thereby tend equally to dishonor our character as a nation and degrade our species as intelligent beings.

"Your memorialists have no doubt that the rumor of a plague or any other pestilential disorder, which might sweep away thousands of their fellow-citizens, would produce the most vigorous and effective measures in our Government to prevent or subdue it.

"Your memorialists can see no just cause why the more certain and extensive ravages of distilled spirits upon life should not be guarded against with corresponding vigilance and exertion by the present rulers of the United States.

"Your memorialists beg leave to add further, that the habitual use of distilled liquors, in any case whatever, is wholly unnecessary; that they neither fortify the body against the morbid effects of heat or cold, nor render labor more easy or more productive; and that there are many articles of diet and drink which are not only safe and perfectly salutary, but preferable to distilled spirits for the above-mentioned purposes.

"Your memorialists have beheld with regret the feeble influence of reason and religion in restraining the evils which they have enumerated. They centre their hopes, therefore, of an effectual remedy of them in the wisdom and power of the Legislature of the United States; and in behalf of the interests of humanity, to which their profession is closely allied, they thus publicly entreat the Congress, by their obligations to protect the lives of their constituents, and by their regard to the character of our nation and to the rank of our species in the scale of beings, to impose such heavy duties upon all distilled spirits as shall be effectual to restrain their intemperate use in our country.

"Signed by order of College.

"JOHN REDMAN, *President*.

"Attest, SAMUEL POWELL GRIFFITHS, *Secretary*.

"PHILADELPHIA, Dec. 27, 1790."

Four years later, Dr. Rush issued his "Medical Enquiries into the Effects of Ardent Spirits upon the Body and Mind," and at that early day flung to the breeze the flag of *total abstinence*, as the only one under which a successful rally could be made against the foe intemperance.

While Dr. Rush was thus foreshadowing the principles upon which the temperance reform would be conducted, involving the duty of the individual, a humble inhabitant of Nassau, the following year, 1795, hinted at the duty of the Government in dealing with the liquor-traffic, as is seen from this singular memorandum :

“ *Whereas*, The subscriber, through the pernicious habit of drinking, has greatly hurt himself in purse and person, and rendered himself odious to all his acquaintances; and finding that there is no possibility of breaking off from the said practice but through the impossibility to find liquor, he therefore begs and prays that no person will sell him for money or on trust any sort of spirituous liquors, as he will not in future pay for it, but will prosecute any one for action of damage against the temporal and eternal interests of the public's humble, serious, and sober servant.

“ (Signed)

JAMES CHALMERS.

“ In the presence of

“ WILLIAM ANDREWS, *Witness.*”

In 1797, the Quarterly Methodist Episcopal Conference of Virginia unanimously passed the following resolution :

“ *Resolved*, That we, the members of this Conference, do pledge our honor, as well as our word as Christians, not only to abandon the use of ardent spirits ourselves, except as a medicine, but also to use our influence to induce others to do the same.”

A similar resolution was passed by the Presbyterian Synod of Pennsylvania, also one enjoining ministers to preach against the sin of intemperance and the causes tending to it.

As the result of such ecclesiastical action, many sermons were preached, and some of them published, on the evils arising from the use of ardent spirits, and calling the attention of families and philanthropists to the necessity of doing something to abate said evils. To show that such preaching was not in vain, we find on record one Micajah Pendleton, of Virginia, draughting a pledge of total abstinence—an example that was soon followed by many of his neighbors and others throughout that State.. And the records of Philadelphia show that in 1805 an association of paper manufacturers in Philadelphia, whose object was to improve their art and ameliorate the condition of “worthy unfortunate

journeymen" and their families, seeing that the objects of charity were made so by the use of strong drink, resolved, with one heart and voice, to put forth every possible effort to "restrain and prohibit the use of ardent spirits in their respective mills."

In all this we have the healthful agitation that heralded organizations for the suppression of intemperance.

The next notable event is that which many writers put down as the commencement of the temperance reform, viz., the formation of "The Union *Temperate* Society of Moreau and Northumberland," which was accomplished at Moreau, Saratoga County, N. Y., on the 13th day of April, 1808. The originator of this movement was an esteemed physician of Moreau, Dr. B. J. Clarke, who, alarmed at the frightful ravages of intemperance, exclaimed to Rev. Lebeus Armstrong, a clergyman of that place, "We shall all become a nation of drunkards unless something be done to arrest the progress of intemperance." Having secured the co-operation of Mr. Armstrong, Dr. Clarke draughted a constitution for a society, which was adopted, to which forty-three gentlemen signed their names. To show the self-sacrificing spirit of these philanthropists, we give the following extracts from the constitution :

"ARTICLE 4.

"SECTION 1. No member shall drink rum, gin, whiskey, wine, or any distilled spirits, or compositions of the same, or any of them, except by advice of a physician, or in case of actual disease (also excepting at public dinners), under the penalty of twenty-five cents—provided that this article shall not infringe on any religious rite.

"SECTION 2. No member shall be intoxicated, under penalty of fifty cents.

"SECTION 3. No member shall offer any of the above liquors to any person to drink thereof, under the penalty of twenty-five cents for each offence."

How many fines were paid into the treasury we are not informed. The influence exerted by the Society, though chiefly local, was in the right direction, and, as far as the records show, the Society kept up regular quarterly meetings for some fourteen years.

By most people it has been supposed this was the only

society organized about that time, but a writer in the New York *Observer*, thirty-five years ago, says that he and a few other friends organized, on the principle of total abstinence from spirits, a society in Greenfield, Saratoga County, N. Y., on the third Wednesday of April, 1809, just one year after the formation of the Moreau Society.

About this time the whole country had become alarmed at the prevalence of intemperance, drunkenness being so exceedingly common that it had almost ceased to be a reproach among men ; and, as L. M. Sargent, Esq., says, "numbers of our fellow-countrymen would have been more ashamed, upon a visit from their neighbors upon a Sabbath eve, to be unprovided with rum or whiskey than with the volume of eternal life ! Rum was in the poor man's cupboard, while he lived, long after the barrel of meal and the cruise of oil were gone, and, when he died, rum, the very ratsbane which killed him, was placed within a few feet of his coffin." And he adds : "The friends and the relatives of the defunct took a little of the poison which destroyed their departed friend, as a token of their respect for the deceased and of their intention to imitate his example." Among all classes of society, from the highest grade to the lowest, the people paid their morning and evening devotions at the shrine of Bacchus ; thither they carried their noonday and midnight sacrifice. Speaking of the drinking usages of those times, Mr. Charles Sprague said fifty years ago : "Young men must express the warmth of their mutual regard by daily and nightly libations at some fashionable hotel ; it is the custom. The more advanced take turns in flinging open their own doors to each other, and the purity of their esteem is tested by the number of bottles they can empty together ; it is the custom. The husband deems it but civil to commemorate the accidental visit of his acquaintance by a glass of ancient spirit, and the wife holds it a duty to celebrate the flying call of her companion with a taste of the latest *liqueur* ; for this also is the custom. The interesting coterie must be enlivened with the customary cordial. Custom demands that idle quarrels, perhaps generated over a friendly cup, another friend-

ly cup must drown. Foolish wagers are laid to be adjusted in foolish drinking—the rich citizen stakes a dozen, the poor one a dram. ‘The brisk minor panting for twenty-one’ baptizes his new-born manhood in the strong drink to which he intends training it up. Births, marriages, and burials are all hallowed by strong drink. Anniversaries, civic festivities, military displays, municipal elections, and even religious ceremonials are nothing without strong drink.” And he might have added, that ministers of the Gospel supposed they could pray and preach better by using a little of the drink than abstaining from it. And the musty records of most churches show, that at the ordination and installation of their pastors the liquor items on the bill of fare were the most numerous and expensive—as witness the account for entertaining ministers at the ordination of a pastor over the South Society, in Hartford, in the year 1784 :

May 4th. To keeping ministers, etc. :

	£	s.	d.
2 mugs tody,	0	2	4
5 segars,	0	5	10
1 pint wine,	0	3	0
3 lodgings,	0	9	0

The wants of the preachers on this the first day of their session were very moderate ; probably they met in the evening, as there is no mention of any meals, and there were but three present, and this was their “nightcap.” The next day, as the following will show, they did justice to the hospitalities of the occasion, and their numbers were increased after breakfast :

May 5th.	£	s.	d.
To 3 bitters,	0	0	9
“ 3 breakfasts,	0	3	6
“ 15 boles punch,	1	10	0
“ 24 dinners,	1	16	0
“ 11 bottles of wine,	3	6	0
“ 5 mugs flip,	0	5	10
“ 3 boles punch,	0	6	0
“ 3 boles tody,	0	3	6
	8	3	11

With such a condition of things, no wonder that misery, poverty, and crime should become so prevalent as to alarm every serious-minded man, and that the support of drunken paupers should become a burden too oppressive to be any longer patiently borne; and well might one say seventy-five years ago, "Give me the money drawn from the pockets of our countrymen for the support of drunken paupers, and I will pay the expenses of the General and State Governments, and become in a few years with the surplus as rich as the Nabob of Arcot."

Among those who at that time gave themselves to solve the problem, How shall the ravages of intemperance be stayed? the ministers are deserving of special mention; while it is true there were those who feared that any agitation of the subject, or advocacy of temperance in the church, would prove hurtful to the cause of religion, and who took the position that it was no theme for the pulpit, and, therefore, barred the pulpit against its advocates, saying to them and to their pastors, "Talk temperance as much as you please in your temperance meetings, but bring it not into the pulpit on the Sabbath." Yet these objectors were in the minority, and, as a whole, ministers in their pulpits and ecclesiastical assemblies spoke out with Puritan fidelity and John-Knox boldness.

In 1811, almost simultaneously, steps were taken at Philadelphia and at Litchfield, Connecticut, to solve the problem; in the former city, Dr. Rush appeared before the General Assembly of the Presbyterian Church, then in session in that city, and urged the necessity of inaugurating some scheme that should arouse the public mind to the dangers that threaten the church and the nation from intemperance. A committee was then appointed, consisting of such men as Rev. Drs. Miller, Milledoler, Romeyn, Richards, Gardiner Spring, and others, who were instructed "to devise measures which, when sanctioned by the General Assembly, may have an influence in preventing some of the numerous and threatening mischiefs which are experienced throughout our country," etc.

Next year, in 1812, long before the principle of total

abstinence was taught, the Assembly adopted the committee's report, which urged upon all the ministers of the Presbyterian Church in the United States "to deliver public discourses on the sin and mischief of intemperate drinking"; "pointedly and solemnly to warn their hearers, and especially members of the church, not only against actual intemperance, but against all those habits and indulgences which may have a tendency to produce it"; at the same time enjoining our church sessions to purge the church of a sin so enormous in its mischiefs, and so disgraceful to the Christian name.

At Litchfield, Conn., in 1811, the General Association of Connecticut appointed a committee for a similar purpose. The following year that committee reported that they had taken the subject into consideration; that they had ascertained that the evil was tremendous, and was steadily increasing; but they cannot see that anything can be done. Rev. Lyman Beecher, just settled at Litchfield, moved that the committee be discharged, and a new committee appointed. This was adopted, and he was appointed chairman; almost immediately they reported, recommending entire abstinence on the part of individuals and families from all spirituous liquors. To many, the idea was impracticable and ludicrous; to others, it was the door of hope, and led to the organization, in the year 1813, of the Massachusetts Society for the Suppression of Intemperance. Meanwhile, the Consociation of Fairfield County, Connecticut, resolved to begin the reform within their own body; and besides excluding all spirituous liquors from their meetings, they, in 1812, published an appeal to the public against the drinking usages of society, which is supposed to have been written by Rev. Heman Humphrey, afterwards President of Amherst College. In that appeal we have not only a clear and conclusive argument against the drinking customs, a strong indictment of the rum-traffic, but also some of the earliest distinct utterances in favor of total abstinence from all intoxicants and the duty of the individual and the state thereto. Even at this late date the whole address is worthy of being republished.

One paragraph only will we quote—it is from the last part of the appeal, which deals with the remedies. It says: “The (1) *remedy* we would suggest, particularly to those whose appetite for drink is strong and increasing, is a *total abstinence from the use of all intoxicating liquors*. This may be deemed a harsh remedy, but the nature of the disease absolutely requires it.”

The organization of the Massachusetts Society for the Suppression of Intemperance was effected on the 12th of February, 1813, in the hall of the Union Bank, Boston, the Hon. Samuel Dexter, president, with such co-laborers as John Lathrop, Isaac Rand, Jeremiah Evarts, Samuel Parkman, John Warren, Elisha Ticknor, Dudley A. Tyng, Joshua Huntington—men of the highest character and intellectual and social influence. The object of the Society, as stated in its constitution, was to discountenance and suppress the “too free use of ardent spirits and its kindred vices, and to encourage and promote temperance and general morality.” Rev. Dr. Marsh, in his “Autobiography,” says: “The Society did little beyond observing its anniversary, the preaching of a sermon, after which preacher and hearers would repair to tables richly laden with wine, and was therefore without efficacy in rooting out the evil.” This may be true; yet those men were walking according to the light which they had, and the very organization of the Society, on its defective basis, if its reports are reliable, was followed by town and county organizations; and while some of these local societies adopted the same or similar constitutions, pledging their members only to exert their influence to effect a change in the fashion of entertaining friends and visitors, and for ardent spirits would emulate each other in presenting mild and safe substitutes, others, again, took many steps in advance of the parent Society. The agitation thus created throughout Massachusetts and New England called out some of the noblest veterans who have done service for temperance, and gave birth to sermons and publications that proved effective ammunition in the early days of the conflict. In some of the sermons are utterances that would do credit to the present advanced

stage of the reform in their thorough *exposé* of the terrible evils, physical and moral, flowing from the use of drink, the causes that lead to intemperance, and the possibility of reforming the inebriate and suppressing intemperance. One preacher says: "Our legislators should interpose their authority for the suppression of intemperance. They should see that suitable laws are enacted for the prevention of this evil"; and asks: "May not a stop be put to the distillation of ardent spirits from the necessities of life?"

The Rev. Dr. Appleton, president of Bowdoin College, at the anniversary of the Massachusetts Society in 1816, delivered an eloquent and impressive address, in which he justified the continuous publication of facts showing the evil of intemperance in the following forcible statement:

"On the subject of intemperance obvious facts first excited alarm, alarm produced enquiry, and enquiry served but to increase the alarm. These facts, together with calculations founded upon them, have been, in various ways, laid before the public, that the excitement, so justly produced, might not only be maintained, but lead to such counsels and systematical efforts as the occasion demands. All mention of these facts, notwithstanding their present notoriety, I know not how to avoid. Like the great disclosures made by revelation, they *must* be perpetually displayed as motives to action and perseverance. They are among the reasons which led to the establishment of this Society. They are of such a kind as to justify us in what we have done, and to condemn us, I fear, for what we have neglected. Facts are of a nature imperishable and immutable; they can neither be annihilated nor changed. Whatever inferences fairly result from them may, under the like circumstances, be a thousand times drawn, and will for ever be entitled to the same regard."

During the years 1817 and 1818, considerable progress was made in the matter of temperance along the seaboard coasts of New England, and many vessels made their voyages under the flag of total abstinence from ardent spirits. During the latter year, an address issued by the Vermont Legislature to the inhabitants of that State gave an in-

creased impetus to the cause. Even as far back as 1819 there were those who saw the utter absurdity of trying to regulate such an evil as the liquor-traffic, and were not afraid to say so from the "house-top," as read the following from an address delivered that year before the "New York Society for the Promotion of Internal Improvement": "The policy of Government is but the aggregate of those who administer it. Can any one believe that a tax imposed on a house of lewdness would operate to *discourage* them and *lessen* their number? The language of such a measure would be this: 'The evil is admitted to exist, but the tax is the price of forgiveness and absolution.' The influence they gain by becoming useful in point of pecuniary profit to the authority by which they are created, serves to increase their number. The introduction of intoxicating liquors into our country, so far from being deemed a misfortune, has been exultingly quoted as evidence of the great commercial prosperity of the nation; so inconsistent are men, otherwise distinguished for their wisdom, that as philanthropists they will deplore the increase of drinking as a public calamity, and in the next breath rejoice as patriots at the increase of the means of intemperance as evidence of increasing national felicity! While the cause exists, and grog-shops continue to be licensed, the futility of the hope to regulate them is proved by the failure of every attempt heretofore made."

At the end of the first decade dating from the organization of the Massachusetts Society for the Suppression of Intemperance, notwithstanding all that had been done, the reform dragged heavily; the people, accustomed to the terrible ravages, had become lukewarm and almost indifferent to the work. To arouse, if possible, the community, an appeal was issued by the Society in 1823, and widely circulated. The address, which is one of the most powerful that has ever been published, was from the pen of Henry Ware, Esq., of Boston. In describing the country's indifference to the evil, the appeal says: "The moral pestilence which scatters suffering worse than death spreads itself everywhere around us, but we are unaffected by its terrific

magnitude and fearful devastation. It would be comparatively a little thing if the plague should sweep these thousands from our cities; it would be a comfort that they perished by the hand of God. But now they fall by their own hand, and rush downward of their own will to the corrupting grave, and we stand by unmoved; we hear with amazement and horror of those on a distant continent who, in the infatuation of religious superstition, cast themselves on the burning piles of their husbands, or fling their bodies before the rolling car of a monster idol. But this sadder infatuation of the multitude at home, who are sacrificing themselves beneath the operation of a slow and brutish poison, hardly moves us to a momentary consideration. We might succeed in preaching up a crusade to India, while we can hardly gain a hearing for those who are perishing by our side."

The following, among the closing words of the appeal, penned over fifty years ago, are just the utterances that need to be sounded abroad to-day. In this passage the author lays the axe at the root of the tree: "Two things only appear certain: First, that a principal object must be to draw the public attention frequently and earnestly to the subject. In the second place, it seems at the same time equally clear, that *there is no man nor body of men who can strike at the root of the evil but the Legislature of the nation*. Exhortation, tracts, preaching, and personal influence will effect but a partial and imperceptible remedy while it remains so easy and cheap a matter to indulge this pernicious habit. It is the facility of obtaining spirits; it is the suffering the temptation to lie in the path and at the door and to be brought to the very lips of every man, wherever he goes and whatever he does, which is the real occasion of the extensive ruin. We may strike down a few of the leaves, and lop off here and there a little branch, but shall be unable to fell the trunk, or destroy the vigor of the root. We may, perchance, draw away a few of those who have been fascinated beneath its shadow, and deter a few more from approaching within its deleterious influence; but the tree itself we shall still behold, lifting abroad its

deadly limbs and flinging around its poisonous atmosphere, infecting and blasting the whole moral vegetation which its breath may reach."

That this appeal was not in vain is evident from the awakened interest manifested by ministers and others in the reform. Among those foremost in the movement, and one who more than any other man at that time gave place and power to the reform, was Rev. Justin Edwards, who, as far back as 1815, when a pastor at Andover, preached temperance, and is supposed to have been the author of two sermons, published in 1822, one occasioned by the death of a teamster, crushed to death while under the influence of liquor beneath the wheels of his wagon, the other by the burning to death of another man. Dr. Edwards also in 1823 made a communication to the Association of which he was a member on the evils of using intoxicating liquors at funerals; this paper was published, and its wide circulation did more than aught else to banish the injurious customs it so strongly condemned.* In 1825, Dr. Edwards wrote the "Well-Conducted Farm," a tract that had an immense circulation. It was a description of the farm of S. V. S. Wilder, Esq., of Bolton, conducted on strict temperance principles. While Dr. Edwards was thus preaching temperance with his sermons and tracts, Rev. Joshua Leavitt, of Stratford, Conn., was advocating total abstinence in the *Christian Spectator*. Following in the footsteps of these men, Rev. Calvin Chapin, on the 1st of January, 1826, commenced a series of articles in the *Connecticut Observer* on "Total Abstinence the only Infallible Antidote." In these papers Dr. Chapin goes to the root of the matter. Hitherto temperance societies had been working for a reform that included abstinence from spirituous liquors only, while men could drink as they pleased of wine, beer, ale, or cider. Of what avail is it, the Doctor would ask, for a man to abstain from *one* kind of alcoholic drink, if he take the same quantity of alcohol in wine or

* A volume of sermons on the Evils of Intemperance, published this year by Rev. Eliphalet Nott, D.D., also contributed greatly to deepen the interest that had been created.

cider? This commenced a healthful agitation, and marked a new era in temperance discussions.

And a most memorable year 1826 proved to be in the temperance reform. On the 10th day of January, through the agency of Dr. Edwards, a few friends met in the City of Boston to consider the question, "What shall be done to banish intemperance from the United States?" A similar meeting had been held in the latter part of the preceding year at Andover, and this one in Boston was virtually an adjournment of that one, with some few friends added. After prayer and full discussion, it was determined to organize an American Temperance Society. A committee was appointed to prepare a draft of a constitution for such a society, also to correspond with leading friends in the various religious denominations. On the 13th of February the friends again met, and adopted the constitution as presented by the committee. The object of the Society, as set forth in that constitution, was "to produce such a change of public sentiment and such a renovation of the habits of individuals and the customs of the community, that temperance with all its attendant blessings may universally prevail." For the accomplishment of this object, one of the numerous modes of operation mentioned in the constitution was "to do whatever is practicably expedient towards the forming of voluntary associations for the purpose of promoting the ends of the Society." The pledge was, "Total Abstinence from Ardent Spirits."

The officers chosen on this occasion were Hon. Marcus Morton, President; Hon. Samuel Hubbard, Vice-President; William Ropes, Esq., Treasurer; John Tappan, Esq., Auditor.

Executive Committee.—Rev. Leonard Woods, D.D., Rev. Justin Edwards, John Tappan, Esq., Hon. George Odiorne, and S. V. S. Wilder, Esq.

Shortly afterwards, the committee issued an address to the people, which was written by Dr. Edwards, setting forth the reasons for the organization of the Society, its principles, objects, and method of operations. On the 1st of March the Rev. Dr. Hewitt was engaged to labor for

five months as an agent of the Society. This was an important appointment. Rev. Dr. Nathaniel Hewitt was a remarkable man; no more eloquent advocate of temperance ever appeared before an audience. Rev. Dr. Marsh says: "When I first heard Dr. Nathaniel Hewitt on this subject I was amazed at his boldness. Every stone was the weight of a talent, and it was of no consequence with him who was hit." The first sermon he preached was in Dr. Spring's pulpit, and it was like the rolling of a ball among ten-pins. Several of the first men of the city went home and emptied their bottles."

No wonder that under the agency of this mighty man the country was electrified, and in every State, county, and town societies were formed.

In April of the same year—1826—the *National Philanthropist*, a weekly paper devoted to the cause of temperance, was established in Boston by Rev. William Collier. Its motto was "Temperate Drinking is the Down-hill Road to Intemperance." This paper was shortly after removed to New York, and succeeded by the *Journal of Humanity*, established by the Society at Andover in 1829, and edited by Rev. Edward W. Hooker.

During 1826, Rev. Lyman Beecher preached his memorable sermons on temperance, perhaps the most wonderful condensation of burning truths that human lips have uttered on this subject. We remember reading them when quite a boy, and long after Dr. Lyman Beecher seemed to us what Saul the son of Kish was in Israel—head and shoulders above all other men. Hence, the man above all men we wanted to see on coming to America was the preacher of the "Six Sermons." Imagine the great Beecher thundering forth such anathemas as the following:

"Can we lawfully amass property by a course of trade which fills the land with beggars, and widows, and orphans, and crimes; which peoples the graveyard with premature mortality, and the world of woe with the victims of despair? Could all the forms of evil produced in the land by intemperance come upon us in one horrid

array, it would appall the nation, and put an end to the traffic in ardent spirits. If, in every dwelling built by blood, the stone from the wall should utter all the cries which the bloody traffic extorts, and the beam out of the timber should echo them back, who would build such a house? What if, in every part of the dwelling, from the cellar upward, through all the halls and chambers, babblings, and contentions, and voices, and groans, and shrieks, and wailings were heard day and night? What if the cold blood oozed out, and stood in drops upon the walls, and by preternatural art all the ghastly skulls and bones of the victims destroyed by intemperance were dimly seen haunting the distilleries and stores where they received their bane, following the track of the ship engaged in the commerce, walking the waves, flitting athwart the deck, sitting upon the rigging, and sending up from the hold within, and from the waves without, groans and loud laments and wailings! Who would attend such stores? Who would labor in such distilleries? Who would navigate such ships? Oh! were the sky over our heads one great whispering gallery, bringing down about us all the lamentations and woe which intemperance creates, and the firm earth one sonorous medium of sound, bringing up around us from beneath the wailing of the damned whom the commerce in ardent spirits had sent thither, these tremendous realities, assailing our sense, would invigorate our conscience and give decision to our purpose of reformation. But these evils are as real as if the stone did cry out of the wall, and the beam answered it; as real as if day and night wailings were heard in every part of the dwelling, and blood and skeletons were seen upon every wall; as real as if the ghostly forms of departed victims flitted about the ship as she passed over the billows, and showed themselves nightly about stores and distilleries, and with unearthly voices screamed in our ears their loud laments. They are as real as if the sky over our heads collected and brought down about us all the notes of sorrow in the land, and the firm earth should 'open a passage for the wailings of despair to come up from beneath.'"

As we look back thirty years, and think of the time we first read this passage, we feel constrained to say with Job on one occasion : "Then a spirit passed before my face ; the hair of my flesh stood up : it stood still, but I could not discern the form thereof."

Wonderful as was the influence the publication of these sermons exerted to further the temperance reform, the truth of history requires that we should correct two prevalent mistakes respecting the origin and immediate results of the preaching of these six sermons. The common belief has been that their delivery led to the formation of the American Temperance Society, whereas they had no influence in the formation of the Society whatever. It was not even known by the friends who formed it that those sermons had been preached, and, as we have already shown, the formation of the Society had been contemplated and a basis talked over in the latter part of 1825. •

Some, again, have said that the sermons were preached after the Society was formed, and as a result thereof ; this also is a mistake. The following is Dr. Beecher's own account of the origin of the sermons, as given in his autobiography :

"There was a neighborhood about four miles out, called Bradleysville, where I used to preach on Sabbath afternoon, and have a lecture in the week. The first time I went it was connected with a revival of religion, and — — — and his wife became pious. He was nearly the first male convert I had after I went to Litchfield, and was always most affectionate and kind. 'Twas my home there when I went out to preach and spend the night. He gave me more presents than any two or three, and was one of my most useful and excellent young men. The meetings about this time had been discontinued for some cause for a time. On setting them up again, I preached at his house as usual, but it did not go as it used to, and the second time the same. After lecture I went out-doors a few moments, and when I came in found he was a-bed, and his wife was weeping. I felt a shock of presentiment ; I drew up my chair by her side and said : 'What is the matter ?' 'Oh ! matter enough,' said she. 'Who is it ? Is it your father ?' I knew he had some liabilities that way. She told me it was her husband too. 'Is it possible ? is it possible ?' 'Yes, it is possible !',

"I thought to myself as I rode home, 'It is now or never ; I must go about it immediately, or there is no chance of their salvation.' These

sermons I had projected early. I rather think it was at Easthampton that I struck out a considerable skeleton. They were laid by to be finished when I could get time. I knew where they were; I had laid them up; so I began the next Sabbath, and continued as fast as I could write them—one every Sabbath, I think. I wrote under such a power of feeling as never before or since—never could have written it under other circumstances. They took hold of the whole congregation. Sabbath after Sabbath the interest grew, and became the most absorbing thing ever heard of before—a wonder, of weekly conversation and interest, and, when I got through, of eulogy. All the old farmers that brought in wood to sell, and used to set up their cart-whips at the groggery, talked about it, and said, many of them, they would never drink again.

“The father was rescued, but the son was carried away; but when he died he was in possession of his mind, and seemed to have Christian feelings. And there is this hope about it: his mother was an habitual drinker, and he was nursed on milk-punch, and the thirst was in his constitution. He was a retailer, and so became bound hand and foot. He reformed for a season, but went back. I indulge the hope that God saw it was a constitutional infirmity, like any other disease.”

About the close of this year, an address by Dr. Mussey before the Medical Convention of New Hampshire, in which strong ground was taken in favor of total abstinence from ardent spirits in the interests of health, individual and social safety, and as a religious duty, was published, and, as a result, we find the following year (1827) the Massachusetts and New Hampshire Medical Societies passing resolutions in favor of temperance, and declaring it to be their profound conviction that *water was the only proper beverage for man*, while various ecclesiastical bodies passed resolutions as pronounced against the use of distilled spirits.

As an evidence of the interest created at this time, Rev. Justin Edwards raised in a few days in Boston and other places the sum of \$8,000 for the support of an agent who should devote his time to the work of the Society.

Encouraged by the success of Dr. Edwards, the Society engaged Rev. Dr. Hewitt, who at once, with the zeal of Paul and the eloquence of Apollos, commenced a tour through some of the New England and Middle States, everywhere enlisting the sympathies of the people, and calling into existence numerous local organizations, so that the Society at its first anniversary, held that year, was able to report the

organization of thirteen temperance societies in Maine, twenty-three in New Hampshire, seven in Vermont, thirty-nine in Massachusetts, two in Rhode Island, thirty-three in Connecticut, seventy-eight in New York, six in New Jersey, seven in Pennsylvania, one in Delaware, one in Maryland, five in Virginia, two in North Carolina, one in Kentucky, one in Ohio, two in Indiana, making a total of two hundred and twenty-two in the Union,* while 30,000 men were pledged for themselves and families to abstinence from ardent spirits. Many distilleries had to close, and a number of ship-brokers sent their vessels to sea under the temperance flag; and so energetically was the work pushed forward during the years 1828 and 1829 that at the end of the latter four hundred merchants had relinquished the traffic in liquor, fifty distilleries had closed, the number of societies had increased to one thousand, eleven of them State societies, and their pledged members to one hundred thousand, of whom twelve hundred had been drunkards.

During this year (1829) several things occurred that are worthy of record. The 22d of February was set apart as a day of "fasting and prayer on account of intemperance," being the first of the kind on record, while just prior to this, on the 17th of January, the New York State Temperance Society was organized, principally through the influence of the Hon. Edward C. Delavan, who, though but thirty-six years of age, had just then retired from an active and prosperous business career quite rich. Thoroughly in earnest, Mr. Delavan set a noble example by taking from his cellars rich stores of the choicest liquors, which he had laid in for his family and social beverages.

On the 20th of May a State Society for Connecticut was formed at Hartford, with Rev. Jeremiah Day, D.D., President of Yale College, for President; Rev. Calvin Chapin, Chairman of the Executive Committee; Rev. John Marsh, Secretary and General Agent. On the 28th of October, at a meeting of the Windham County Temperance Society, held at Pomfret, the Secretary delivered an address on "Put-

* State Societies had also been formed in New Hampshire, Vermont, Pennsylvania, Virginia, and Illinois.

nam and the Wolf" which fairly electrified the audience. The den of the wolf was close by, and with the old story everybody was familiar. Commencing with an account of that marvellous affair in the life of General Putnam, and bringing it to bear upon the present hunt after an enemy prowling all over the land, devouring, not sheep, but men, and there being among that audience not a few apologists for that enemy, the feeling excited was intense. At times the audience was literally convulsed, then righteously indignant, and immediately at the close of the meeting the address was put to press, and issued as a tract, with a picture of Putnam dragging the wolf from the den. In a very little while over 150,000 copies were disposed of.

During the year 1830 the temperance ranks received some valuable accessions, such as Dr. Hosack, of New York; Dr. Sewall, of Washington City; and General Lewis Cass, of Michigan. In an address delivered at Detroit that year, and which excited considerable interest, the latter declared that he had all his life been a cold-water man, and that in all the severe trials his constitution had undergone in youth from the exposure and the severe weather he had encountered during the last war, he had remained strictly a total-abstinence man. He further declared his conviction that the cold-water man can undergo more fatigue, and is liable to fewer diseases, in the proportion of one to a hundred, than the users of strong drink. This testimony from one so well qualified to judge was of immense value, especially in those days, when total abstinence from all kinds of liquors was not thought, by even the leaders of the reform, to be necessary or even advisable. For example, Dr. Hitchcock, in his Hygienic Lectures, delivered to the students of Amherst College, and published that year, declared that he "should consider it *extremely injudicious*, and even *Quixotic*, for any temperance society to require total abstinence from the milder stimulants." A few years later, and good Dr. Hitchcock was among the most active in advocating this "injudicious" and "Quixotic" measure, he openly declaring that the only true remedy for the evil of intemperance, and the only true basis upon which the reform

could be carried, was *total abstinence* from all that can intoxicate. During this same year a prize of \$250 was offered for the best essay upon the questions, "Is it consistent for a professor of religion to use, as an article of luxury or living, distilled liquors, or to traffic in them?" and, "Is it consistent with duty for the churches of Christ to admit those as members who continue to do this?" Of more than forty manuscripts sent in, only one attempted to answer in the affirmative. The successful essayist was Rev. Prof. Moses Stuart, of Andover, Mass. The publication of this essay aided largely in enlisting the sympathy and co-operation of the churches with the reform, while the publication of the first of "Sargent's Tales," issued about this time, helped to rouse and intensify the sympathies of households and communities. No narratives in temperance literature have ever excited influence greater, or had circulation more extended, than these "Temperance Tales." And well they might, for in attractiveness of style and beauty and pathos of narrative these tales have never been excelled by any temperance stories of the age. Mr. Sargent was a graduate of Harvard Law School, a man of large wealth and high literary tastes, who threw his whole soul into the temperance reform. Dr. Jewett thus pleasantly speaks of him: "His physique was one of the finest I ever saw, more than six feet in height by an inch or two, straight as an arrow, broad-shouldered, and very muscular. A glance at that peculiar form would readily enable one to believe the story of his tossing a fellow who insulted him over the high iron fence which surrounded Boston Common."

The year 1831 was noted for many historic incidents that marked progress in the reform. Early in the month of January, Dr. Justin Edwards visited Washington and addressed the members of Congress in the Capitol, also meetings of citizens in Georgetown and Alexandria. As a result, ten societies were organized, with an aggregate membership of more than a thousand. A few months afterwards, through the liberality of Mr. E. C. Delavan, the Rev. Dr. Hewitt was despatched by the American Temperance Society to England to help further the cause there,

and learn of its true condition and prospects, while, by the 1st of May, 1831, there were State Societies in all of the States excepting Maine, Alabama, Louisiana, Illinois, and Missouri, and 2,200 local societies, comprising over 170,000 members. The most rapid progress took place in the State of New York, where there had been formed 730 societies, while it was claimed that one-half to two-thirds of the distilleries in the State had closed, and in many agricultural districts the use of ardent spirits among the farmers was entirely abandoned; and the committee of the New York State Society estimated that the State had saved during twelve months, in the lessened use of ardent spirits, \$6,250,000. But the greatest gains are not to be estimated in dollars. During that same period there was a marked improvement in morals, an increased prosperity in trade and every branch of industry; while, better than all, the Spirit of the Lord had wrought wonderful things in revivals of religion throughout the State.

This progress was due largely to the number of excellent agents at work in the different cities and towns, and the wide diffusion of temperance publications. The New York City Society was unusually active, there being live auxiliary associations in most of the leading churches, with a membership in many instances of 300 and 400. Similar organizations were formed in connection with the churches in Boston.

As public attention was thus anew directed to the social and domestic evils of intemperance, the relation of the drink-traffic to those evils was freely discussed in the pulpit, through the press, and on the platform, and paved the way for the no-license agitation. Professor Wayland said: "Would it be right for me to derive my living from selling poison or from propagating plague or leprosy around me?" Others, again, asked: "What right have men, by selling spirits, to increase the danger, extend the ravages, and augment the malignancy of the cholera?" In many parts of the Bay State the chief question tested at the polls was *license*, and in two counties the *no-license* principle

triumphed, while the Board of Health of the city of Washington issued the following proclamation :

That the vending of ardent spirits, in whatever quantity, is considered a NUISANCE, and, as such, is hereby directed to be discontinued for the space of ninety days from this date.

By order of the Board of Health.

JAMES LARNARD, *Secretary.*

Still more emphatic were the deliverances of religious bodies that same year against the drink-traffic. The General Assembly of the Presbyterian Church, after declaring it to be "a well-established fact that the common use of strong drink, *however moderate*, has been a fatal, soul-destroying barrier against the influence of the Gospel," and calling upon the "sons of Levi" and all "professing Christians" "to purge the camp of the accursed thing," proclaims "the immorality of the traffic in ardent spirits and its utter inconsistency with the spirit and requirements of the Christian religion." Following in the wake of this deliverance, the Presbyterian Synod of Albany declared "that the traffic is an immorality, and ought to be viewed as such throughout the world." Other religious bodies took the same ground and gave utterance to the same sentiments.

The position thus assumed in the religious world was fought for in political life, and in at least two counties, as already stated, several towns of the "Old Bay State" were won, and no-license became the law in those parts of Massachusetts where the Pilgrims landed.

As a fitting close of the year 1832, the Secretary of War, Gen. Lewis Cass, enacted a prohibitory law for the people over whom he held sway, by issuing an order of date November 2, 1832, forbidding the introduction of ardent spirits into any fort, camp, or garrison of the United States, and prohibiting their sale by any sutler to the troops. The following changes he also promulgated in the rations issued to the army :

"As a substitute for the ardent spirits issued previous to the adop-

tion of the general regulation of November 30, 1830, and for the commutation in money prescribed thereby, eight pounds of sugar and four pounds of coffee will be allowed to every one hundred rations," etc.

The Secretary of the Navy likewise discouraged the use of spirits by the seamen, and directed that coffee, tea, sugar, and money be offered in its place.

At the beginning of 1833, as far as related to the crusade against the use of ardent spirits, the reform had wrought wonderful results, as it was estimated that there were more than 5,000 temperance societies, with a membership of a million and a quarter—of whom 10,000 had been drunkards—4,000 distilleries had been stopped, and 6,000 merchants had given up the sale of ardent spirits, while on over 1,000 vessels their use had been abandoned. Yet, with all this showing, the feeling had become pretty general that a more radical change was needed in the pledge adopted by the societies to make the reform as effective as the greatness of the evil required. Ministers were proclaiming from the pulpit, and temperance advocates from the platform, the insufficiency of the pledge to restrain the march of intemperance. The relapse of multitudes of reformed men into drunkenness had compelled those interested in saving them to acknowledge the same truth, and led others to initiate a movement looking to abstinence from the milder drinks, such as wine and ale and cider. The rich must give up their wines if the common people are to give up their rum and whiskey. Few of the poor would think of using the latter drinks, if they could afford to buy rich wines, as the following instance will illustrate: A clergyman in Massachusetts employed a colored man to cut wood for him. On visiting him to see what progress he was making, the clergyman saw a jug among the chips, and said: "What is here? Rum?" "Oh! yes, massa," said the negro; "but if I could buy wine as you do [he had seen it on the clergyman's table], I would not have this vile stuff." And from that day the clergyman gave up his wine. Such instances were constantly occurring, showing that the true hope of

reform among all people was entire abstinence from all kinds of intoxicants.

Among other causes which might be named tending to a change of base in the movement, was the following: A man, friendly to the cause of temperance, as far as the pledge went at that day, called a meeting of its friends under the old pledge. Singularly enough, many noted toppers were among the audience; and as soon as the hour had come one of these moved that a certain person, at that time a very intemperate man, be called to the chair. As the nominee, though a hard drinker, was a very popular man, the motion was quickly seconded and easily carried. As soon as the chairman had taken his seat, some one in the crowd offered the following resolution:

"Whereas, The object of all drinking is to produce intoxication in the cheapest and most expeditious manner possible; and whereas, the substitution of the more costly drinks, such as wine and beer, has a tendency to increase the expense of the operation without lessening the disposition to drink; therefore,

"Resolved, That we recommend to all true friends of temperance to quit the use of every other intoxicating beverage except whiskey, rum, gin, or brandy."

These resolutions were carried by a large majority, and the gentleman who called the meeting together left it amid peals of laughter. Constrained to meet the demands of the hour, the friends of temperance resolved upon a simultaneous movement throughout the country prior to the holding of a great National Temperance Convention, which was called for the month of May. So the 26th of February was designated as the day when meetings should be held all over the land; and on that day meetings were accordingly held, not only throughout the United States, but in London and various other places in Great Britain; and, as a part of the movement, a Congressional Temperance Society was formed at Washington, with General Lewis Cass, Secretary of War, as President. On the 15th of March a similar society was formed at the State House, Boston, by

members of the Legislature of Massachusetts, with his Excellency the Governor as President.

Between these meetings, and prior to the Convention in May, Luther Jackson, Esq., of New York, a devoted friend of temperance and city missionary work, published at his own expense the following pledge, which was afterwards adopted by the American Temperance Society :

“We, whose names are hereunto annexed, believing that the use of intoxicating liquors as a drink is not only needless but hurtful to the social, civil, and religious interests of men ; that they tend to form intemperate appetites and habits ; and that while they are continued the evils of intemperance can never be done away, do therefore agree that we will not use them or traffic in them ; that we will not provide them as articles of entertainment, or for persons in our employment ; and that in all suitable ways we will discountenance the use of them in the community.”

This pledge Mr. Jackson circulated very industriously in the city of New York, and secured to it in a short time over 1,000 signatures. Further, as a practical measure in the way of reform, Mr. Jackson held a grand festival on the 4th of July, on total-abstinence principles, the novelty of which drew together a very large number of people. Thus to Mr. Luther Jackson belongs the credit of forming the first total-abstinence society in America.

The great event of 1833, however, was the holding of the first National Temperance Convention of America, which took place in the city of Philadelphia, commencing the 24th day of May, and continuing in session three days. The attendance was very large, there being 440 delegates present, representing nineteen States and one Territory ; and among the delegates were the foremost workers and thinkers of the temperance reform in America. The Convention at first met in Independence Hall, but, this proving too small, the Fifth Presbyterian Church, on Arch Street, above Tenth, was secured, and to that place the delegates marched in procession. The proceedings of the Convention were very harmonious, and its influence was weighty and

healthful. Some thirty resolutions were adopted, expressive of the views of the Convention on the various phases of the reform.

The two leading conclusions reached by the discussions were : first, that the traffic in ardent spirits, to be used as a beverage, was MORALLY WRONG, and ought to be universally abandoned ; second, that an advance in the cause was demanded, and that it was expedient to adopt the total-abstinence pledge as soon as possible.

At this Convention a General Temperance Union was formed, consisting of the officers of the American Temperance Society at Boston and the officers of each of the State Temperance Societies, and this organization was called the United States Temperance Union. Its object was, by the diffusion of information and the exertion of a kind moral influence, to extend the principles and blessings of temperance throughout the world. The union thus auspiciously created, for some cause or another, did nothing for some years, when its name was changed to the American Temperance Union, and with the change of name it commenced a career of great usefulness.

Following the National Convention in May, several State Conventions were held, one in Massachusetts on the 18th of September, at Worcester, which was attended by over 500 delegates, the Governor of the commonwealth being its president. At this Convention the traffic in ardent spirits was again denounced as an immorality.

On the 18th of November a similar Convention was held at Utica, New York, and on the 3d of December at Middletown, Connecticut. On the 18th of the same month one was held at Columbus, Ohio, at which the Governor of the State presided ; and on the 25th a similar gathering met at Jackson in Mississippi. At all of these conventions resolutions were passed unanimously expressing the deep conviction of the delegates that the traffic in ardent spirits was an immorality, a crime equally injurious to men and displeasing to God.

As a logical sequence to the position taken by these conventions was the no-license agitation that followed. in which

distinguished divines and eminent jurists took part. Rev. Dr. Humphrey, of Amherst College, said in 1833: "It is plain to me as the sun in a clear summer sky that the license laws of our country constitute one of the main pillars on which the stupendous fabric of intemperance now rests." About the same time the Hon. Mr. Frelinghuysen declared: "If men will engage in this destructive traffic, if they will stoop to degrade their reason and reap the wages of iniquity, let them no longer have the *law-book* as a pillow, nor quiet conscience by the opiate of a *court license*." In the same year Judge Pratt said: "The law which licenses the sale of ardent spirits is an impediment to the temperance reformation, and," he added, "the time will come when dram-shops will be indictable at common law as *public nuisances*." The Grand Jury of the city and county of New York, that same year, after recording it as their deliberate judgment that if drinking were at an end three-quarters of the crime and pauperism would be prevented, said: "It is our solemn impression that the time has now arrived when our public authorities should no longer sanction the evil complained of by granting licenses for the purpose of vending ardent spirits, thereby legalizing the traffic at the expense of our moral and physical power." No wonder, when such was the sentiment of New York, that when the State of Massachusetts that year prohibited the sale of lottery tickets, the people should ask: "Are not the evils of selling ardent spirits as drink a greater nuisance to the community than the evils of lottery gambling? Is it a less sin for legislators to license the one than the other?"

The year 1834 opened with several important State temperance conventions. At one, held at Frankfort, Ky., January 7, it was recommended that all new temperance societies should agree to abstain from wine as well as spirits. On the 15th of January one was held in Vermont, another in Maine on the 5th of February, one in New Jersey on the 12th, one in New York on the 19th, one in Pennsylvania on the 4th of March, one in Missouri, and one in Delaware in May. In the State of Georgia such was the feeling excited

by agitation against the traffic that it was expelled from the seat of her university, and a practical test applied to the principle of prohibition in some counties. In Liberty County, with a population of 8,000, not a glass of liquor could be purchased. In April of this year Rev. Albert Barnes, of Philadelphia, preached two sermons on intemperance, the influence of which in some respects equalled those preached by Dr. Lyman Beecher in the first days of the temperance reform. One of these sermons demonstrated in a masterly manner the unrighteousness and immorality of the liquor-traffic, and triumphantly refuted the objections brought against the position laid down. In the other sermon Mr. Barnes showed the fearful evils arising from the liquor-traffic in large towns and cities. Right on the heels of the delivery of this sermon, a report was published by Samuel Chipman, Esq., of a personal visitation made by him of the poor-houses and jails in the State of New York. In this report Mr. Chipman presented many facts, and related numerous cases of thrilling interest, which intensified the awakening already created, and proved of invaluable service in the advocacy of the reform. It was during this year, and while Andrew Jackson was President, that a law was passed "*for the protection of the Indian tribes*," which, prohibiting the sale of all strong liquors to the red men, enforced its commands by instructing and authorizing the Indian agents summarily to seize and destroy all such liquors introduced for sale into Indian territory. In the passage of this law Government admitted the principle of prohibition. The following year, 1835, was a memorable one in the history of reform, owing to some novel circumstances that occurred. The first of these was a dream which Rev. George B. Cheever, D.D., then a young clergyman of Salem, Mass., had, an account of which was published, entitled "Deacon Giles's Distillery." To use the words of another: "This was one of the most masterly, timely, and effective blows ever inflicted on the liquor system up to the date of its publication." Mr. Cheever was prosecuted for libel by a certain Deacon Story, who was a distiller, sold Bibles at his distillery, and had a relation drowned

in a vat, and a son who had been very intemperate, and who thought he was the object aimed at in the allegorical satire. Mr. Cheever was condemned by the jury and imprisoned for a few days; but his imprisonment evidently did not wear upon him, as the ladies of Salem, who instinctively felt that he had been fighting a battle for them, their homes, and most precious earthly interests, carpeted his room in jail, and sent day by day choice dinners to the royal prisoner, who, on his liberation, nowise daunted, turned his attention to the brewery, and published a squib—"Deacon Jones's Brewery; or, The Distiller turned Brewer." Here demons were represented as dancing round the boiling cauldron, and casting in the most noxious and poisonous drugs:

"Round the cauldron go,
In the poisoned entrails throw;
Drugs that in the coldest veins
Shoot incessant pains;
Herbs that, brought from hell's black door,
Do its business slow and sure.

All in chorus—

Double, double toil and trouble;
Fire burn and cauldron bubble."

While young Cheever was exposing the demonish character of the New England brewery and distillery, Mr. E. C. Delavan was dealing equally effective blows in New York by showing the way that malt liquors were made in Albany. This he did by an article which he published in the *American Temperance Intelligencer*. In this article he charged the brewers of Albany with using water for malting drawn from a pond into which were thrown all the dead animals and all the carrion afforded by the city of Albany. This pond, he further charged, communicated with a creek into which all the blood and offal of an immense slaughter-house were thrown, etc., etc. This statement, in all its loathsome details, was widely circulated, and produced very lively times among the brewers, eight of whom brought suit against Mr. Delavan, laying their damages at

three hundred thousand dollars, and he was held to bail in the sum of forty thousand dollars. Five years later one of these cases was tried, resulting in favor of Mr. Delavan; the rest were dismissed.

Another notable event of this year was the Convention held in Boston in the month of September, when the question of total abstinence from wine as well as spirits was earnestly and warmly debated, and the expediency of banishing intoxicating wine from the communion was also discussed. The Convention voted to adopt the entire abstinence pledge, and thus a fresh impetus was given the reform, and the year 1836 witnessed the almost universal adoption by temperance societies of the pledge of total abstinence from all kinds of intoxicating liquors, while the "wine question," which for some time had been discussed in the columns of the *Intelligencer*, published by Mr. Delavan at Albany, received additional attention in the discussions of the platform, the pulpit, and the press.

The adoption of the entire abstinence pledge by some local societies towards the close of 1835, and by the New York State Society in February, 1836, led to the holding of a second National Convention in August of that year at Saratoga, which was attended by some four hundred delegates, and presided over by Hon. Chancellor Walworth. The great question that called forth warm and earnest debate was a resolution introduced by Dr. Edwards, Chairman of the Business Committee, declaring the pledge of temperance henceforth to be total abstinence from *all* intoxicating liquors. The resolution was sustained by Dr. Lyman Beecher and others, and unanimously adopted. This done, the American Temperance Union, formed in 1833 at Philadelphia, was reorganized, with John H. Cocke, of Virginia, as President, and Edward Delavan at the head of the Executive Committee, after which the Convention adjourned.

On the 15th of January, 1837, the first number of the *Journal of the American Temperance Union* was published, Rev. John Marsh, editor. Of this number 50,000 copies were printed and gratuitously circulated—thanks, to Mr.

Delavan, who generously placed at the disposal of the committee \$10,000 with which to inaugurate the campaign. In the month of February a committee of the Legislature of Maine, to whom had been referred a number of petitions asking protection from the evils of the liquor-traffic, brought in a report recommending the passage of a prohibitory law. Though this was lost, the subject was taken up by the people, and strenuously advocated on the platform, in the pulpit, and through the press. Among those foremost in the advocacy of prohibition was Mr. Neal Dow, then a young and prosperous merchant. As a result of this agitation in Maine a new State organization was formed with the pledge of "total abstinence," called "The Maine Temperance Union." This arose from the unwillingness of the old State Society to adopt the new principle of entire abstinence from all intoxicants. A fresh impetus was given to the reform in commercial circles by the organization of the Marine Temperance Society of the city of New York, with two thousand one hundred and seventy members, of whom one hundred and forty were shipmasters.

In 1838 considerable progress was made in the way of legislative action. Tennessee, for example, passed a law of severe stringency against tippling; while the Legislature of Massachusetts passed, after considerable debate, a bill which was called the "Fifteen-Gallon Law," as it prohibited the sale of ardent spirits in less quantities than fifteen gallons. This action of the Legislature was in response to a petition presented to that body by a convention of over four hundred delegates which had been held in Boston February 21 of that year. The petition is one of the grandest documents ever prepared in the interest of the temperance reform. "For clearness of statement, strength of argument, and rhetorical finish, it has never been equalled by any form of petition presented to any legislative body in this or any other country." The following eloquent passage will give our readers some idea of the paper :

"If I be willingly accessory to my brother's death by a pistol or cord,

the law holds me guilty, but guiltless if I mix his death-drink in a cup. The halter is my reward if I bring him his death in a bowl of hemlock; if in a glass of spirits, I am rewarded with his purse. Yet who would not rather die, who would not rather see his child die, by hemlock than rum? The law raises me a gallows if I set fire to my neighbor's house, though not a fowl perish in the flames. But if I throw a torch into his household, I may lead his children through a fire more consuming than Moloch's; I may make his whole family a burnt-offering upon the altar of Mammon, and the same law holds its shield between me and harm.

"It has installed me in my office, and it comes in to protect alike the priest, the altar, and the God. For the *victims* it has no sympathies. For them it provides neither ransom nor avenger. But there is an *Avenger*. While these sacrifices are smoking on their thousand altars through the length and breadth of our land, the Ruler of the nations is bringing upon us the penalties of his laws in the consequences of breaking them. Even now he who renders to every land, as to every man, according to its works, is showing us that he is as strict to visit with suffering those who violate his organic and moral laws as he is ready to accumulate good upon those who observe them. . . . The hand and the mind of the cultivator are struck with the palsy of intemperance; a great portion of the bread-corn which the land, grateful for even niggardly culture, pours into the husbandman's bosom, is snatched from his children's mouths for the craving maw of the distillery; and when that which God gave as the supporter of life has been converted into its destroyer, the vessels that waft the destruction to the nations on the Baltic, the Mediterranean, and the Black Seas bring back from those nations, and at their own price, the very bread of which we have first robbed ourselves in order that we may ruin them."

This petition, which was extensively circulated and acted so powerfully upon the Legislature, was written by Rev. John Pierpont, the bard of temperance in the early years of its American history, and than whom few men have done more gallant service in this crusade against rum and its allies. Our temperance readers are familiar with many of his poems, especially that one in which he anathematizes the license system, beginning,

"For so much gold we license thee."

But John Pierpont was not a poet merely. "Very many of the strongest arguments against the use of intoxicants and the liquor-traffic now effectively employed by all advocates of the cause were first mined and hammered into shape by that massive brain," Dr. Jewett says. "He

was a laborious student, and studied thoroughly every phase of a great question before he gave to the public his views thereon. His forms of expression, which were very iron for strength, had also a finish which the most delicate taste and the most consummate skill in the use of language only could give. His public discourses, which, when studied, were always able and aptly illustrated, had one striking peculiarity which distinguished them from all other temperance discourses to which it has been my fortune to listen. They bristled with sharp points which could never be forgotten by the hearer."

The passage of this Fifteen-Gallon Law in the month of April "was something more chilling than an April shower to the rum interests of Massachusetts." Immediately on its passage the liquor-dealers met in Boston to consider what means should be taken by them to nullify its operations or prevent its being executed at all; for, strange to say, while the law was passed in April, 1838, it was not to go into operation until April of the following year. It was thus to be before the people for twelve months for discussion; and, more than this, a new session of the Legislature was to begin and to end before the law could be put in operation. To influence this Legislature and get them to repeal the law was the objective point sought by the liquor interests, but in this they ignominiously failed, though the Hon. Harrison Gray Otis, of Boston, headed their petition to the Legislature in February, 1839, asking for its repeal.

While this agitation was going on in Massachusetts, the other portions of the country were not indifferent. In the Legislature of Connecticut statistical reports there presented showed that license is more easy of evasion than prohibition. In Philadelphia a splendid reception was given to the Hon. James Silk Buckingham, of England, who had done good service for temperance in the British Parliament. Following this reception, Mr. Buckingham proceeded to Washington, and thence made a tour of the States, eloquently pleading on behalf of the reform in all the large centres of population.

It was during this year that the Rev. Thomas P. Hunt

one of the most effective workers and eloquent advocates of temperance, published a series of papers exposing the secrets of the infernal machinery of drunkard-making. To fortify his position in denouncing the liquor-traffic, he had sent to London and procured copies of the brewers' guides, distillers' and wine-makers' private receipt-books. The publication of these papers, while they produced a deep sensation and aroused the indignation of Christian people against the traffic, provoked the wrathful ire of the liquor-dealers and intensified the bitterness of the struggle between virtue and vice, between the cause of God and the work of Satan.

The year 1839 was a memorable one in the history of temperance. In January, Mississippi enacted what was called a "One-Gallon Law," while Illinois passed what might be termed a "local-option" bill, embodying the prohibitory principle, as it granted power to towns and counties to suppress the retail traffic on a petition signed by a majority of adult male inhabitants.

In the matter of moral suasion the success attending the advocacy of total abstinence from all intoxicating drinks was very gratifying. Two thousand societies, formed in New York State in 1837 on the moderation principle, had, in 1839, disbanded, and some 1,200 societies, adopting the total-abstinence principle, had been organized, with a membership of 130,000, and in many of the towns and villages of the New England States more than half the entire population of the towns were members of societies pledged to entire abstinence; while in the United States and Canada there were fifteen temperance papers, ably conducted, advocating total abstinence. A mighty impulse was given to the moral-suasion movement in this country by the report of the wonderful work wrought in Ireland through the labors of Father Mathew. This tidal wave of Irish reform crossed the Atlantic, and in many of our large cities thousands of the sons of Erin took the pledge.

For the first time, also, on the 4th of July, Faneuil Hall rocked to the shouts of an enthusiastic assembly who, in the cradle of American freedom, celebrated the Day of Independence on cold-water principles. This was a new de-

parture from the old way of celebrating the 4th of July, as hitherto that day had long been dedicated to the carnival of Bacchus ; and while on other days alcohol had slain his thousands, on that day his victims were numbered by tens of thousands.

This year also witnessed the launching of the *Youth's Temperance Advocate*, that for well-nigh thirty years sailed these waters in the interests of the children and youth of the country, when it gave place in 1865 to the *Youth's Temperance Banner*, that is now the children's favorite, and whose monthly visits to the Sabbath-schools and homes of the nation are welcomed by young and old.

During 1839 public attention was specially called to the subject of inebriate asylums, in a series of papers published by Dr. S. B. Woodward, Superintendent of the Worcester Insane Hospital. Dr. Woodward argued ably and earnestly for the establishment of such asylums. "I," says he, "there are 30,000 drunkards in this country, and one-tenth part are susceptible of cure, it will afford sufficient motive immediately to commence the work. Doubtless one-half may be cured, and the habit be wholly removed, if proper means are persisted in for a sufficient length of time." In some histories of inebriate asylums the credit is given to Dr. Woodward for originating the idea, but this is not so. In an address delivered before the Massachusetts Society for the Suppression of Intemperance, June, 1826, Dr. Gamaliel Bradford pleads very eloquently for the establishment of such asylums ; he says : " We build public hospitals and establish private asylums for the insane, and they are confined and caused to work or take medicine, as the judgment of the superintendents may direct. The same practice might be pursued with the intemperate. A hospital or asylum for this class of persons would be a noble charity. It ought not to be a bridewell, or workhouse, or a place of punishment, for this would defeat its own object." He then proceeds to give in detail what he considers should be the *modus operandi* of conducting such establishments.

With the year 1840 a new movement in the interest of

the reform was inaugurated. It had its origin in the city of Baltimore, on the evening of April 2, in this wise: Six inebriates in the city of Baltimore, having formed themselves into a club for social tippling, met on the above evening at Chase's Tavern, determined on having what they termed "a good time." As a noted lecturer on temperance was to speak in the city on that evening, they appointed a committee of their number to go and hear him and report. The committee went, and brought back a report favoring temperance. This led to a warm discussion, which the landlord overheard, and he at once broke out in a tirade against temperance lecturers, denouncing them all as hypocrites. To this one of the six replied: "Of course it is for your interest to cry them down, at any rate." This provoked further debate, and resulted in the six forming themselves into a temperance society, which they styled "The Washington Society," adopting a pledge requiring total abstinence from the use of all intoxicants. The scene which we have here described a poet has very fittingly portrayed in the following lines:

"'Tis night:

A little band of haggard men is seen
At the convivial board. Yet what doth mean
That hesitating look, while one doth pass
To each the sparkling, tempting, ruby glass?
Those haggard men had long the slavery known
Of curs'd intemperance; and with sigh and groan
Had spent whole years of hopeless wretchedness,
Without a smile to cheer, a word to bless.
And hath that poisoned cup for them no charm,
Who long have sought it as a soothing balm?
And thus they hesitate, and no one sips
The liquid fire, e'en while it's at his lips.
Still hesitating? See! they—they have braved
The demon in his den; they—they are saved!
Yes, they are saved! their chains are broken! Now,
With trembling hand, they frame the solemn vow—
The second declaration—to proclaim
O'er earth, *Man no more glories in his shame!*"

The news of this new movement, as it was carried with

electric speed over the land, had a marvellous effect upon all interested in the advancement of the reform. In these reformed men, who, grateful for their own deliverance, were now bent on rescuing others who, like them, had become the slaves of strong drink, temperance advocates found new allies who would fight the common enemy on a new line. Already, as we have said, considerable progress had been made through the influence of total-abstinence societies. Notwithstanding the law passed by the Massachusetts Legislature in 1838 was repealed in 1840, yet the great mass of the Christian people of that State favored the temperance movement. Dr. Jewett, who was the chief agent of the reform in Massachusetts, says that in 1840, when the Washingtonian movement began, "nineteen-twentieths of the clergy were total abstainers; and, besides occasional sermons, very many of them gave the liquor-system a blow whenever and wherever they had opportunity"; and what the doctor says of Massachusetts might well be said of all the New England States, while throughout the country at large the progress of temperance was manifest in the diminished quantity of ardent spirits consumed. In 1831 the quantity of ardent spirits consumed in the United States was 70,000,000 gallons by 12,000,000 of people, being on an average six gallons to every man, woman, and child, besides an immense amount of wine, beer, and cider; while in 1840, with 17,000,000 of people, the whole amount of distilled spirits consumed was 43,000,000 gallons, not one-half the quantity, for each person in the nation, that was consumed in 1831.

In 1810, with a population of 7,000,000, the number of distilleries at work was 40,000; in 1840, it was 10,306. In 1825 there were in operation in the State of New York 1,149 distilleries; by 1840 they were reduced to 200. These statistics speak volumes.

Still more manifest were the signs of progress after the Washingtonian movement had fairly got under way, and some of the most capable of the reformed men had commenced a tour of the principal cities, and related their experience to assembled multitudes. Through the efforts of

two of them there were obtained in a few months, in the States of New York, New Jersey, and Delaware, 34,000 signatures to the pledge, many of which were those of confirmed inebriates. In Boston the Washingtonian or reformed drunkards numbered 6,000; in New Orleans, 6,000; in Mobile, 2,000; in the State of Ohio, 60,000; in Kentucky, 30,000; in Pennsylvania, 29,000; while in Baltimore the parent society at its first anniversary reported 4,600, and, though all classes united in aiding the movement, it was estimated that 150,000 decidedly intemperate men signed the pledge.

These figures show how widespread the movement was, and what grounds of hope many had to expect a mighty revolution in the interests of temperance; but, alas! the influence was largely ephemeral. True, indeed, many of the reformed men clung to their new habits with great tenacity, and, in a social, moral, and business sense, became new creatures, and in some instances attained to high positions in commercial and political life. Yea, many in their blessed experience found temperance to be the handmaid of religion. In a sermon, preached before the New York Presbytery, the Rev. Dr. Joel Parker said:

“The great change that has been produced within the last few months in the reforming of poor, lost inebriates is a wonderful phenomenon. The church had passed them by as hopeless. God raised up reformers from among the selves, and now the multiplied and moving tales of the woes and sins and recoveries of poor, lost drunkards are telling with amazing power upon hearts that were accounted to be beyond the reach of the Gospel. These reformatations are bringing thousands of new subjects under the means of grace. Nor are they merely brought to listen while under a powerful impulse of self-improvement. Good influences are upon them, as the hand upon the helm and the breeze upon the sail of a ship under a good headway, to guide and propel it into a good harbor; nor is their conversion to God the chief good to be hoped for from this remarkable movement. The greater part of them have families, wives and children, brought out of degrading poverty to hold a place in the sanctuary, in circumstances to awaken gratitude to the Giver of their mercies.”

The Rev. Dr. Wisner, of Lockport, where seven hundred and eighteen persons united with the church, said, in speaking of the religious revival at that time:

"As an event which prepared the way, I would mention the wonderful temperance reform which has been in progress for some time past, under the direction of the Washingtonians, as they are called. Many of this class of our citizens, having broken off from a life of profligacy, are peculiarly susceptible to the influence of divine truth; and a large number of them have opened the door of their hearts to admit the Saviour as a permanent guest."

This testimony of Dr. Wisner might have become the testimony of thousands of Christian ministers, and the Washingtonian movement have proved the golden period in the history of temperance, but for two defects in its management: the indifference, and in some instances the hostility, of some of its leaders to all efforts seeking the suppression of the liquor-traffic; and the separation of the movement on the part of others of them from religion. With respect to the first, some of the prominent leaders among the reformed men, while they advocated total abstinence, were utterly opposed to all legal efforts for the suppression of the liquor-traffic, and would say nothing against the traffic or those engaged in it. They were moral suasionists, and that only. Their business, they said, was to get every one to sign the pledge, and then rum-shops would have to close for want of customers. Poor creatures! they knew not the character of those engaged in the traffic, nor their own weakness. Hence numbers of them fell before the temptations that on every street met them in the open grog-shop. As Judge O'Neil in 1845 said: "This year a Washingtonian, who sank into a drunkard's grave, said, pointing to a grog-shop on the left: 'If I escape *that* hell, *this* hell,' pointing to another on his right, 'yawns to receive me.' This year has fully satisfied me that moral suasion has had its day of triumph; some other aids must now be sought to keep what we have gained and to gain still more." Had the Washingtonians combined with their efforts to free their fellow-captives efforts for the removal of the temptations, the world would have looked upon a reform movement alike sublime and beautiful.

The other defect in the management of the reform was that of many of its leaders in divorcing it from religion, declaring religious exercises of every kind out of place in

temperance meetings, even prayer, and counting all other efforts to promote temperance, aside from those of a Washingtonian character, as useless. Temperance sermons, prayers, arguments, were not to be named in the same breath with experiences. Thus those who had no thrilling personal history to narrate in the matter of intemperance were pushed aside in the advocacy of the reform, and were thereby constrained to withdraw from active participation in the movement; and such was the treatment which ministers and officers of churches often received at the hands of some of the most forward of the Washingtonians, because they did not open their churches and vestries to every itinerant lecturer who came along, and make all their religious services secondary to his meetings, that numbers of ministers and Christian men felt compelled to withhold their co-operation. The wisdom of this course it is not our part to discuss; we simply record the fact, and trust that the leaders of the present reform movement, which to-day sweeps over many parts of the land, may learn wisdom from the past, and so conduct their cause that the co-operation of ministers and churches may be secured, as well as all who are waging fierce conflict with the rum-traffic. And should ministers and Christian people feel aggrieved at the course pursued by some of the reform advocates, we commend to them the example of the great Apostle Paul, who, though "in peril among false brethren," did not in the least abate his Christian activity on that account.

Following in the wake of this reform movement came the "organization of the Order of the Sons of Temperance," which was effected in the city of New York on the evening of Thursday, September 29, 1842, a full history of which has been prepared by the pen of one of that order's ablest sons. During the same year the Independent Order of Rechabites was introduced into this country from England, and spread rapidly throughout the States. These orders adopted the pledge of total abstinence, and were in harmony with the principles promulgated by the third National Temperance Convention, which was held at Saratoga Springs, N. Y., July, 1841.

About this time a new stimulus was given to the reform by the publication of Dr. Sewall's celebrated plates showing the effects of alcohol on the human stomach. These drawings were first exhibited in Washington by Dr. Sewall in a lecture which he delivered upon the "Pathology of Drunkenness" before a large audience, among whom were many members of Congress. As an immediate result of that lecture, the Hon. Thomas F. Marshall, of Kentucky, who had been brought to the verge of ruin by drink, was awakened to his danger, signed the pledge, and for a time consecrated his unrivalled eloquence and splendid talents to warn others of the dangers of the cup. While Mr. Marshall was thus bearing his testimony at Washington, a new star of the first magnitude was discovered in the East, in the person of Mr. John B. Gough, who in 1842, in the city of Worcester, Mass., arose in a temperance meeting to tell a story of his own experience which touched the hearts of all who heard him, and the repetition of which has awakened hopes of reform in the breasts of thousands of the victims of intemperance, and led to the reclamation of multitudes.

As it is not our purpose to write the biography of any of the noble men of the temperance reform, we will not in this brief history of the cause attempt to sketch the life of one so familiar to every temperance reader as Mr. Gough's is, yet just here we are constrained to give the simple story, as briefly told by himself, of his signing the pledge at Worcester thirty-four years ago, hoping the story may prove a blessing to many.

"The month of October, 1842," Mr. Gough says, "had nearly drawn to a close, and on its last Sunday evening I wandered out into the streets, pondering as well as I was able to do—for I was somewhat intoxicated—on my lone and friendless condition. My frame was much weakened by habitual indulgence in intoxicating liquors, and little fitted to bear the cold of winter, which had already begun to come on. But I had no means of protecting myself against the bitter blast; and, as I anticipated my coming misery, I staggered along, homeless, aimless, and all but hopeless.

"Some one tapped me on the shoulder—an unusual thing, that, to occur to me; for no one now cared to come in contact with the wretched, shabby-looking drunkard. I was a disgrace—'a living, walking disgrace.' I could scarcely believe my own senses when I turned and met a kind look. The thing was so unusual and so entirely unexpected that I questioned the reality of it; but so it was. It was the first touch of kindness which I had known for months; and simple and trifling as the circumstance may appear to many, it went right to my heart, and, like the wing of an angel, troubled the waters in that stagnant pool of affection, and made them once more reflect a little of the light of human love. The person who touched my shoulder was an entire stranger. I looked at him, wondering what his business was with me. Regarding me very earnestly, and apparently with much interest, he said:

"'Mr. Gough, I believe?'

"'That is my name,' I replied, and was passing on.

"'You have been drinking to-day,' said the stranger in a kind voice, which arrested my attention, and quite dispelled any anger at what I might otherwise have considered an officious interference in my affairs.

"'Yes, sir,' I replied, 'I have.'

"'Why do you not sign the pledge?' was the next query.

"I considered for a minute or two, and then informed the strange friend who had so unexpectedly interested himself in my behalf that I had no hope of ever again becoming a sober man; that I was without a single friend in the world who cared for me or what became of me; that I fully expected to die very soon—I cared not how soon, or whether I died drunk or sober; and, in fact, that I was in a condition of utter wretchedness.

"The stranger regarded me with a benevolent look, took me by the arm, and asked me how I should like to be as I once was, respectable and esteemed, well-clad, and sitting as I used to in a place of worship; enabled to meet my friends as in old times, and receive from them the pleasant nod of recognition as formerly; in fact, become a useful

member of society. 'Oh!' I replied, 'I should like all these things first-rate; but I have no expectation that such a thing will ever happen. Such a change cannot be possible.'

"'Only sign a pledge,' remarked my friend, 'and I will warrant that it shall be so. Sign it, and I will introduce you myself to good friends, who will feel an interest in your welfare, and take a pleasure in helping you to keep your good resolutions. Only, Mr. Gough, sign the pledge, and all will be as I have said; ay, and more too.'

"Oh! how pleasantly fell these words of kindness and promise on my crushed and bruised heart. I had long been a stranger to feelings such as now awoke in my bosom. A chord had been touched which vibrated to the tone of love. Hope once more dawned; and I began to think, strange as it appeared, that such things as my friend promised me *might* come to pass. On the instant I resolved to try, at least, and said to the stranger:

"'Well, I will sign it.'

"'When?' he asked.

"'I cannot do so to-night,' I replied, 'for I *must* have some more drink presently; but I certainly will to-morrow.'

"'We have a temperance meeting to-morrow evening,' he said; 'will you sign it then?'

"'I will.'

"'That is right,' said he, grasping my hand; 'I will be there to see you.'

"'You shall,' I remarked, and we parted.

"I went on my way, much touched by the kind interest which at last some one had taken in my welfare. I said to myself: 'If it should be the last act of my life, I will perform my promise and sign it, even though I die in the attempt; for that man has placed confidence in me, and on that account I love him.'

"I then proceeded to a low groggery in Lincoln Square Hotel, and in the space of half an hour drank several glasses of brandy; this, in addition to what I had taken before, made me very drunk, and I staggered home as well as I could.

"Arrived there, I threw myself on the bed and lay in a state of insensibility until morning. The first thing which occurred to my mind on awaking was the promise I had made, on the evening before, to sign the pledge; and feeling, as I usually did on the morning succeeding a drunken bout, wretched and desolate, I was almost sorry that I had agreed to do so. My tongue was dry, my throat parched, my temples throbbed as if they would burst, and I had a horrible burning feeling in my stomach which almost maddened me, and I felt that I *must* have some bitters or I should die. So I yielded to my appetite, which would not be appeased, and repaired to the same hotel where I had squandered away so many shillings before; there I drank three or four times, until my nerves were a little strong, and then I went to work.

"All that day the coming event of the evening was continually before my mind's eye, and it seemed to me as if the appetite which had so long controlled me exerted more power over me than ever. It grew stronger than I had at any time known it, now that I was about to rid myself of it. Until noon I struggled against its cravings, and then, unable to endure my misery any longer, I made some excuse for leaving the shop, and went nearly a mile from it in order to procure one glass wherewith to appease the demon who so tortured me. The day wore wearily away, and when evening came I determined to perform the promise I had made to the stranger the night before. The meeting was to be held at the lower town-hall, Worcester, and thither, clad in an old brown surtout, closely buttoned up to my chin, that my ragged habiliments beneath might not be visible, I went. I took a place among the rest, and, when an opportunity of speaking offered itself, I requested permission to be heard, which was readily granted.

"When I stood up to relate my story, I was invited to the stand, to which I repaired; and on turning to face the audience, I recognized my acquaintance who had asked me to sign. It was Mr. Joel Stratton. He greeted me with a smile of approbation, which nerved and strengthened me for my task, as I tremblingly observed every eye fixed

on me. I lifted my quivering hand, and then and there told what rum had done for me. I related how I was once respectable and happy, and had a home, but that now I was a houseless, miserable, loathed, diseased, and blighted outcast from society. I said scarce a hope remained to me of ever becoming that which I once was; but, having promised to sign the pledge, I had determined not to break my word, and would now affix my name to it. In a palsied hand I with difficulty grasped the pen, and, in characters almost as crooked as those of old Stephen Hopkins in the Declaration of Independence, I signed the total-abstinence pledge, and resolved to free myself from the inexorable tyrant—Rum.”

In 1845 another Order of temperance was established—viz.: “The Templars of Honor and Temperance.” While the different Orders of temperance, in concert with organizations of reformed men, were hard at work seeking to save men from intemperance, other temperance workers directed their efforts to the suppression of the liquor-traffic. To this end large conventions were held in Maine, New Hampshire, Massachusetts, and Connecticut. These conventions declared against granting licenses, and called for the suppression of the traffic by fine and imprisonment. In New York State so great was the agitation that in 1845 a bill was passed by the Assembly giving to the people the decision of the question—license or no license—at the ballot-box. Against this measure the Senate declared, unless New York City was exempted. To this the Assembly yielded, and a bill was passed on the 14th of May, 1845. The last Tuesday of April, 1846, was the day fixed for the vote. During the interval the struggle was fierce, but the right prevailed; more than five-sixths of the towns and cities gave large majorities against license. Several whole counties voted *no license*. During the previous year, in Connecticut, a similar election had given temperance commissioners in about two hundred of two hundred and twenty towns. In Michigan the question had been given by the Legislature to the people; and in Detroit and a large number of towns the vote had been NO LICENSE.

A similar agitation in Maine led to the enactment of a prohibitory law in that State in 1846—a law which, though correct in its principles, was so defective in the provisions relating to its execution that it proved abortive. While the law prohibited all licensing of the traffic, rum was sold, and plenty of it, because when caught in the act the liquor-dealers paid the fines and continued the sale, but the liquor itself the law left untouched. Nowise discouraged, the temperance men of Maine, as will hereafter be shown, under the leadership of the Hon. Neal Dow, set themselves to work to secure the passage of a law that would include the confiscation of the liquor and the imprisonment of the liquor-sellers. While prohibitionists were thus busy educating the people to demand legislative protection against the traffic, another class of temperance men were discussing very learnedly and earnestly the Scriptural basis for temperance. Chief among the disputants was Rev. Dr. Nott, President of Union College, New York, who threw himself into the arena of debate with a zeal that was most commendable, and whose splendid talents and distinguished scholarship were consecrated for the time being to a thorough elucidation of the Scripture teachings on wine, which he gave to the world in a volume published in 1846, and which is to-day one of the most valuable publications on the subject of Bible temperance.

In the month of December, 1846, the Order of the Cadets of Temperance was projected by some earnest Sons of Temperance in Pennsylvania. The following year the Order of Good Samaritans was founded in the city of New York, and met with great success, especially in that State, bringing joy and happiness to multitudes of homes. This joy was subdued, and in many places turned into sadness, owing to a number of towns reversing their former decision on the license question, and sending men to the Legislature who secured the repeal of the law of 1845, thus throwing the State back under the old Revised Statutes, and causing great exultation among the venders of strong drink. As some offset to this, the Supreme Court of the United States declared that year that the States had a constitutional

right to regulate or suppress the traffic in intoxicating liquors. This decision laid the foundation of future efforts on the part of temperance men for the entire suppression of the traffic, and, made as it was contrary to the arguing of Webster and Choate, gave great joy to the friends of temperance everywhere.

In 1848, the Legislature of New Hampshire submitted to the people to vote on the expediency of a law prohibiting the sale of intoxicating liquors, except for mechanical and medicinal purposes, and three-fourths of those who voted on the question voted in favor of the proposed law. In accordance with this expressed will of the people, the Legislature the following year passed a bill prohibiting the granting of licenses to sell wines and spirituous liquors, except for medicinal, mechanical, and chemical purposes. The bill was approved July 7, 1849.

In Vermont a glorious victory for temperance was won at the polls in twelve thousand majority against license. In New Jersey the Legislature confirmed and made even more stringent the law of 1848, forbidding all sale of intoxicating liquors on the Sabbath, which many had hoped to see repealed. In Maryland a similar bill, which had also been passed in 1848, was sustained in the Court of Appeals, whither it had been carried by liquor-dealers in hopes of having it declared to be unconstitutional. But in the young State of Wisconsin the greatest triumph was achieved in 1849; for there, a law was enacted permitting no man to vend or retail spirituous liquors until he shall have given bonds to pay all damages the community or individuals may sustain by such traffic; "to support all paupers, widows, and orphans, and pay the expenses of all civil and criminal prosecutions growing out of or justly attributable to such traffic. A married woman may sue for damage done to her husband, and no suit shall be maintained for liquor bills." This bill passed the Senate by a vote of 13 to 3, and the Assembly by 29 to 21. All honor to Wisconsin!

While Legislatures were thus hedging up the way of the trafficker and giving legal expression to moral public

sentiment on the subject, the advent of Father Mathew, the Irish apostle of temperance, infused new zeal to the movement, and led to the deliverance of many victims from the thralldom of rum.

For some ten years this Irish priest had been zealously laboring in the interests of temperance among his countrymen, and the fame of his abundant labors and glorious successes had ere this reached America, and led the friends of temperance to hope for great things from his visit; nor in this were they disappointed. He landed at New York June 29, 1849, and as soon thereafter as his health permitted him to preach temperance to his countrymen, he was surrounded by crowds, and multitudes took the pledge at his hands. His tour through the country was a labor of love, and it was a grand ovation. All classes vied to honor one who had proved himself such a zealous philanthropist. With the same unselfish spirit and indomitable zeal which had characterized his labors at home he pursued his mission in America for sixteen months, thence returned to Ireland in November, 1850, and in less than a month from the time he reached his Irish home he died, December 8, 1850, in the sixty-sixth year of his age.

The visit of this blessed man to our shores laid the foundation of the numerous total abstinence societies that bear his name, and have long proved useful allies to the cause of temperance.

In 1850, in Massachusetts, a new and more stringent bill against the traffic than was ever before offered, passed almost unanimously the House, but was defeated in the Senate. In Vermont the question of license or no license was again tried at the ballot-box, and the people decided by nearly eight thousand majority against license. In the Legislature of New York a prohibitory bill was reported, but the Legislature adjourned without taking action upon it. In Maryland the Sunday prohibitory law was bringing forth good fruits for temperance, and exciting bitter opposition on the part of the traffickers. In Indiana a temperance bill was defeated by a small majority, while in Wisconsin an additional act to the excellent pro-

hibitory bill was passed, making it the duty of supervisors to prosecute rumsellers in cases of pauperism and crime; while in Michigan the people put into their new constitution a provision which said: "The Legislature shall not pass any act authorizing the grant of license for the sale of ardent spirits or other intoxicating liquors." So the work went bravely on.

In 1851 the Order of Good Templars was established, and though at first a "feeble folk," it has become a mighty power in the United States and Great Britain. This same year a prohibitory law, commonly called the Maine Law, and which was lost in the Senate of that State in 1850 by a tie vote, was passed in the House by a vote of 86 to 40, and in the Senate by 18 to 10, and received the Governor's signature on the 2d of June. Thus Maine, by her Legislature, adopted the principle of prohibition, and, to ensure its faithful execution, its friends in the following spring elected Mr. Neal Dow, the father of the bill, Mayor of Portland. As the history of that bill and the results of twenty-five years' prohibition in Maine is given by General Dow in another portion of this book, it is unnecessary to dwell upon it here.

The effect of the passage and vigorous enforcement of the Maine Law upon the friends of temperance throughout the States led the Executive Committee of the American Temperance Union to issue a call for a national convention, to be held at Saratoga Springs, August 20, 1851. This was the Fourth National Convention, and was attended by a large number of delegates from the several States and the Canadas; and while Mr. Dow was unable to leave his post as Mayor of Portland, a letter was read from him, giving some interesting facts in relation to the passage of the bill and its enforcement throughout the State. As an expression of the feelings of the Convention, the following, among other resolutions, was adopted: "That the recent discussion and action in the Legislatures of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and Indiana, on the legal suppression of the traffic, the constitutional exclusion of all license in Michigan and Ohio, and

the entire outlawry of the traffic in spirituous and intoxicating liquors as a beverage in Iowa and Maine, are gratifying tokens of advance in public sentiment; and give reason to hope that, with the divine blessing on judicious and persevering efforts, the immoral and pernicious traffic will, ere long, be done away."

Full of the inspiration of this Convention, the friends in Massachusetts prepared a petition to be presented to the next Legislature, asking for the enactment of a Maine Law. This petition received many signatures, and on the 21st of January, 1852, a large meeting was held at Tremont Temple, where the petition, containing nearly 130,000 names, was exhibited. It was then borne to a double sleigh containing the committee, of which the venerable Dr. Lyman Beecher was chairman. Before it was borne a banner, on which was inscribed: "THE VOICE OF MASSACHUSETTS; 130,000 PETITIONERS IN FAVOR OF THE MAINE TEMPERANCE LAW." A procession was formed, and the petition thus carried to the State House and presented to the Legislature. As the result, a bill, containing the chief features of the Maine Law, was passed, and signed by the Governor May 22, to take effect in sixty days.

On the 28th day of January a similar demonstration was made at Albany, New York, and monster petitions, with over 300,000 signatures, asking for a law to prevent pauperism and crime, were carried to the Assembly chamber and presented to the Legislature. These petitions were referred to committees of the House and Senate, and acceptable bills reported. These led to animated and protracted discussions, but nothing was done by that Legislature. It was quite otherwise with the Legislature of Minnesota, for a prohibitory law passed both Houses there in March, 1852.

In Rhode Island the then existing Legislature rejected the law on its first presentation, but the people at once returned a new one, which passed the Legislature almost unanimously; while the city of Providence elected a mayor—the Hon. A. C. Barstow—who would see to its immediate and thorough enforcement. Following in the wake of Maine, Minnesota, Rhode Island, and Massachusetts, came Ver-

mont, whose Legislature, in December, 1852, passed a prohibitory law, submitting the time of its action to the decision of the people. This was done by them at the polls on the 6th of February, 1853. In the same year the law was adopted by Michigan, and ratified by the people, while in Wisconsin it was lost by a single vote, and Indiana passed a law bordering upon it in stringency.

On the 6th of September, this year, was held a World's Temperance Convention in the city of New York, which was very largely attended by leading temperance friends from all the States, Great Britain, and Canada.

Brief as our history must be, we cannot pass from 1853 without referring to the death of Rev. Dr. Justin Edwards, which took place at the Sweet Springs, Virginia, on the 23d of July, and to whose memory a glowing tribute was paid by the World's Temperance Convention. One that knew the doctor well says: "He seemed raised up by a kind Providence just for this great work of moral reform. Possessed of a clear, discerning mind, a strong, commanding utterance, without the smoothness and polish of an Addison, few men ever so commanded the attention of a large assembly, either in the pulpit or in public conventions."

As we have already shown, Dr. Edwards was one of the earliest advocates of abstinence, and Dr. Jewett well says: "To his personal efforts, more than to those of any other man or scores of men, was the reform indebted for the forms it took and the influence it exerted in New England up to the year 1837."

1854 was noted for its triumphs and disappointments. In March the New York Legislature passed a prohibitory law by large majorities, but Governor Seymour vetoed it. This was a great disappointment, but it was not without good fruit; for the friends of temperance, thoroughly aroused, went to work, and in the fall defeated Governor Seymour and elected Myron H. Clark, the temperance candidate. Another disappointment was in Pennsylvania, where the question was submitted to the people and lost; a majority of 3,000 being against it in a poll of nearly 300,000.

On the other hand, a glorious victory was won in the Nutmeg State. On the 16th of June a prohibitory law was passed by the Connecticut Legislature by large majorities—148 to 61 in the House and 13 to 1 in the Senate.

Still more marked were the triumphs of 1855, as will be seen from the following *data*.

In January the law was amended in Massachusetts. A sectional law relating to the seizure of liquor was made constitutional, and some stringent penalties added.

In New Jersey a prohibitory law passed the House, but was lost in the Senate by a majority of *one*.

On the 8th of February Indiana wheeled into the prohibitory line, and eight days afterwards the Legislature of Illinois came near doing so by passing a law which prohibited, with Maine Law sanctions, all tippling-houses, but allowed the manufacture of cider and wine, and their sale in not less than five gallons. But the Illinoisians did not care for even this measure of relief, so they vetoed it.

On the 20th of February little Delaware unfurled the prohibitory flag; while the Legislature of North Carolina, about the same time, passed a Maine Law measure in the House by a vote of 11 to 10.

The next month both the Assembly and the Senate of Wisconsin adopted a similar bill, but the Governor vetoed it. It was not so in the Empire State. When the New York Legislature passed a prohibitory bill by good majorities, on the 3d of April Governor Clark, without delay, attached his signature, showing that the temperance friends had not been mistaken in the candidate for whose election they fought so gallantly.

On the 12th of April the great State of Iowa rang out the clarion notes of protection to the people against the traffic; and, to save themselves from being invaded by the rum-sellers and rum-drinkers of Iowa, who could easily cross into their territory, the people of Nebraska also adopted prohibition; and on the 13th of August the last of the New England States, New Hampshire, declared for prohibition. This was a great victory, as the two previous Assemblies had passed the bill, but the Senate in both in-

stances negatived it. Now the triumph was complete. Stringent measures, looking towards entire prohibition, were also adopted by Texas, Mississippi, and other States.

To show the happy results attending these legislative acts, it may be sufficient to quote from the opinions of those in positions best qualified to judge in all of the States. Respecting Delaware one said: "Our law, which has not been more than half executed, has greatly diminished drunkenness, and almost entirely stopped the sale." Of New Hampshire a clergyman says: "The law here works like a charm. It will be an easy matter to close up the last grog-shop."

Of the other New England States, especially Maine and Connecticut, the diminution of pauperism and crime was very marked, and the consequent reduction of taxation very significant. And even in New York State, though, according to Governor Clark, "the opposition to the law was most persistent, unscrupulous, and defiant, and legal and magisterial influence, acting often unofficially and extra-judicially, had combined to render it inoperative," yet its influence all over the State was visible in a marked diminution of the evils it sought to remedy. For instance, during the first five months of its operation the commitments to nine jails out of New York City were 2,062 less than during the same period the previous year.

But the blessing did not last long. The enemies of the law would give it no rest until the Court of Appeals should render a decision thereon. On the 29th of March, 1856, that court decided the law unconstitutional, on the ground that the various provisions, prohibitions, and penalties contained in the act substantially destroyed the property in intoxicating liquors already possessed, in violation of the terms and spirit of the constitutional provisions; and also that no discrimination was made between liquors possessed and those which might hereafter come into possession. Five of the judges united in this decision, yet it is remarkable that they did not unite on one and the same reason. From this decision three judges dissented. Immediately on the publication of this decision a bill in con-

formity with it was introduced into both branches of the Legislature, but failed to pass, and the Legislature adjourned, leaving the State without any law touching the traffic. While this decision of the Court of Appeals caused great joy among the liquor-dealers, it filled the hearts of the friends of virtue and temperance with sadness, and struck the death-knell to many a poor victim of the cup whose hopes for deliverance rested on the law.

One case in particular excited unusual interest at Albany. Mr. Benj. F. Harwood, the esteemed and honored clerk of this same Court of Appeals, had often declared that the prohibitory law was his only chance of escape from the terrible appetite that enslaved him. On the morning of the decision he entreated Judge Comstock, one of the judges who united in the decision, to spare the law. Said he: "Sir, you know I am addicted to drinking; but you do not know—no living person can know—how I have struggled to break off this habit. Sometimes I have succeeded, and then these accursed liquor-bars, like so many man-traps, have effected my fall. For this reason I have labored for the prohibitory law. Your decision is with me a matter of life and death." When the decision was handed him to record he felt like signing his own death-warrant. Hope failed him; despair seized him; amid the horrors of delirium tremens, when four men could not hold him, he sank away, and in less than four days was no more! Another victim of the liquor-traffic. No matter though a thousand men had thus died in four days, Alcohol reigned, and the damnable traffic must be protected!

In the fall of 1856 this state of things might have been changed in the Empire State, had it not been for the pressure brought to bear upon temperance men on the plea of humanity. The slavery question then agitated the nation, and the cry in New York was that an anti-slavery Governor and Legislature must be elected or the State would go for slavery. Just as if Governor Clark and the temperance men were not anti-slavery! But temperance men yielded to the cry, soothed with the promise that a government elected on the anti-slavery line would give them a better law than

that which the Court of Appeals had declared unconstitutional. So the Empire State went back to license.

As an offset to this state of things in New York, the laws of Michigan and Delaware, which were similar to the law of New York, were the same year declared constitutional by the Supreme Courts of those States. In the State of Maine, also, 1856 witnessed disaster and victory. The Legislature in the spring of that year repealed the Maine Law—which had run well for five years—and established license. This victory for rum was, however, short-lived, as at the fall election the friends of temperance rallied and routed the hosts of sin by electing a temperance Legislature.

Such had been the attention paid to the prohibitory movement for some years in the several States that work among the children and youth had been long neglected, and a new generation was coming up that “knew not Joseph.” Feeling the necessity of educating the young in the principles of total abstinence, the writer invited a few Christian friends to meet and discuss a plan which he had prepared for a children’s movement. That meeting was held on the evening of Monday, September 22, 1856, in the city of New York, and resulted in the formation of the American Juvenile Temperance Society, with Dr. J. T. Alley as President, William T. Booth, Esq., Treasurer, and the writer as Secretary. Immediately following the organization, meetings for children were commenced in the several wards of New York City, and steps taken to carry the movement into other States. The success attending such efforts was wonderful, and tens of thousands of children were soon enrolled in the temperance army. These efforts were aided largely by the presence and labors of Mr. Peter Sinclair, who had for many years devoted himself to temperance work among the children in England and Scotland. Mr. Sinclair, hearing of this new movement in America, left Scotland, and arrived in New York January 28, 1857, and for some years rendered invaluable service to the cause in the States. Such interest did the new movement for children excite among the friends of temperance that a

Convention was held at Saratoga, August, 1857, to consider if anything further could be done to extend its influence. Following that Convention, which was largely attended, a monthly paper for children was commenced, called the *Juvenile Temperance Banner*, with the writer as its editor.

On the 10th of November following, a Convention was held at Chicago, called the North American Temperance Convention. It was designed to embrace a delegation of all the States, Canada, and the British Provinces. While the attendance was not large, there were several representative leaders of the movement present, and among other resolutions adopted was the following, which gives a key to the whole :

“*Resolved*, That the principles of unconditional legal prohibition should be the ultimate aim of temperance organizations and temperance men.”

In September of the year following the corner-stone of the Inebriate Asylum at Binghamton was laid, thus calling public attention anew to the matter of asylums for drunkards. The most useful of the number is that which was established in Boston in 1854, and called the Washingtonian Home.

On Tuesday, the 13th of April, the semi-centennial anniversary of the Moreau Temperance Society was held at that place, the exercises at which were of unusual interest, and tended to awaken new interest in the cause all through Saratoga County.

In June, 1859, the present State Temperance Alliance of Massachusetts was organized on a sound financial basis. The plan was prepared by Dr. Charles Jewett, the chief agent of the Alliance, and every year it has been steadily progressing in usefulness and power, until it has become the best-organized State society in the country, wielding an influence in the nation second to no other.

On the 2d of January, 1859, four young men met in a saloon in San Francisco. It was Sunday night ; they were jolly lads who had met to have “a good time,” as they called it, over the bowl ; and they had a good time, for, taking a sudden freak, they resolved to dash away the in-

toxicating cup, and formed themselves into a society called the "Dashaways," with the pledge of total abstinence. The news of this new society spread among their companions, and recruits were daily added to the number, and before a twelvemonth had passed the Dashaways were to be found in every town and city in California and Oregon. The novelty of the name as well as some of their ceremonies took with progressive young men, and the organization was very helpful to the general temperance movement, especially on the Pacific coast.

A similar organization was formed in 1860 in Chicago, called "The Temperance Flying Artillery." The members of this Order were chiefly young men, whose ardor and activity soon organized bands in almost every town and city in Illinois.

In 1861-2 a vigorous effort was made in the State and Legislature of New York to incorporate the prohibitory principle in one of the articles of the revised constitution, as follows: "That the sale of intoxicating liquor as a beverage be prohibited; that no law authorizing its sale shall be enacted; and that the Legislature shall, by law, prescribe the necessary fines and penalties for any violation of the provisions—as the prohibition of lotteries was inserted in the constitution of 1832 and 1836." A resolution to this effect passed both in the Senate and Assembly of 1861, but failed in the Legislature of 1862. Had it passed, it would have been referred to the people; then would have ensued an exciting struggle.

In the earlier years of the temperance reform considerable attention was paid to the work among seamen, especially those on board our Government vessels. At the breaking out of the Rebellion the attention of the friends of temperance was again turned to the navy. In this they were greatly encouraged under the Presidency of Abraham Lincoln, a staunch temperance man, who was not ashamed of his colors, as the following incident will show: When the committee of the nominating convention came to him, at Springfield, Illinois, to inform him of his nomination, some of his neighbors, acquainted with his temperate habits

and consequently unpreparedness to give a political committee the usual treats, sent to his house some bottles of champagne; but he said, "It won't do here," and ordered it back where the committee might be assembled. When offered wine at Cincinnati on his way to take the reins of Government, he said: "For thirty years I have been a temperance man, and I am too old to change"; again, when asked by a friend, after his inauguration, "If he was not overawed in addressing that immense audience of intellectual men?" "Not half so much," he replied, "as he had been in addressing a temperance meeting."

With such a true temperance man at the head of the Government, and such distinguished naval officers as Foote and Hudson and Stringham and Dupont, also abstainers, all efforts to eradicate rum from the navy were heartily encouraged, and we found Congress ready to listen to the oft-repeated demand to banish utterly the spirit-ration from all ships of war, and the following resolution passed the Senate and House, and immediately received the President's signature:

"Be it enacted, That, from and after the first day of September, 1862, the spirit-ration in the navy of the United States shall cease; and thereafter no distilled spirituous liquors shall be admitted on board of vessels of war, except as medical stores and upon the order and under the control of the medical officers of such vessels, and to be used only for medical purposes."

This was a great victory, and marked a new era in the reform.

Close on the heels of this action of Congress, General McClellan issued an order for the immediate discontinuance of the whiskey-ration in the Army of the Potomac, and that hot coffee be served instead.

1863 was memorable in the number of deaths that took place among distinguished temperance men, making gaps that in many instances have not yet been filled, beginning with Dr. Lyman Beecher, who entered into his rest on the 10th of January, in the city of Brooklyn, N. Y. In many respects this veteran stood alone; so that, while the cause has had many eloquent and able leaders, it has had only one

Lyman Beecher. He was a mighty man—mighty in argument and mighty in speech. His words in public gatherings had a ring like that of the hammer upon the smooth and polished anvil.

On the 26th of June, in New York City, another mighty champion entered upon his reward—Rear-Admiral Foote, the hero of Fort Henry and Fort Donelson. He was one of the first to introduce the principle of total abstinence into the navy; and during his cruise in the flag-ship *Cumberland*, in the Mediterranean, he induced the entire crew to abandon liquor. The same year, at Utica, died Chief-Justice Savage, an eminent jurist, and one whose example and teachings, on the bench and in society, were all in the interests of temperance; or rather, in this case, we should say, total abstinence, for so thoroughly did he advocate this principle that he refused to co-operate with temperance men in their efforts until they adopted the total-abstinence pledge. So also passed away, at a ripe old age, Samuel Chipman, the American Howard, whose philanthropic labors in connection with the jails and poorhouses of the country were of great value to the temperance reform. President Hitchcock, of Amherst College; Edgar B. Day, of Catskill; and Rev. R. S. Crampton, of Rochester, veterans in the cause, than whom few in their day did more for temperance—they, too, ceased from their labors and entered into rest.

During this and the succeeding two years, as during the three previous years, the efforts of the friends of temperance were mainly in connection with our soldiers and sailors in camp and at sea. Nor were their labors altogether in vain; and had the same prohibition, forbidding soldiers to have liquor in their tents, been applied to officers, many evils would have been prevented and drunkenness almost altogether suppressed in the army; but, alas! the liberties granted to officers proved a bitter curse to many, and the cause of more than one bloody disaster.

This war over and slavery vanquished, the friends of temperance, determined to renew their efforts towards the suppression of a still greater evil, issued a call for a Fifth

National Convention, to be held at Saratoga Springs on the 1st of August, 1865.

At the appointed time the Convention met, comprising nearly four hundred delegates, representing twenty States and the Canadas. Governor Buckingham, of Connecticut, was elected president. Several papers on important topics connected with the movement, which had been prepared by able writers at the request of the Committee of Arrangements, were read. Among these was "The proper Place of Alcohol in the Materia Medica," by Dr. Charles Jewett; "The Importance of a National Temperance and Tract Publication Office," by James Black, Esq., of Pa.; "Temperance in Sabbath-schools," by the late Mr. Pardee, of New York. Earnest discussions followed the presentation of each paper, and important resolutions growing out of them, and pertinent to the present condition of the temperance movement, were adopted. During the discussions the desire was frequently expressed that a new national temperance organization should be formed which should embrace all temperance orders and associations. To meet this universal desire the following committee was appointed to consider the whole subject and take such steps as should result in the formation of such an organization: Wm. E. Dodge, of N. Y.; Gov. Buckingham, of Conn.; J. N. Stearns, of N. Y.; S. B. Ransom, of N. J.; J. S. Smith, of N. Y.; W. A. Booth, of N. Y.; Wm. B. Spooner, of Mass.; Prof. A. B. Palmer, of Mich.; Rev. T. L. Cuyler, of N. Y.; Rev. W. W. Newell, of N. Y.; J. A. Briggs, of N. Y.; Rev. N. E. Cobleigh, of Mass.

The very able and valuable paper of Mr. Black, on "The Importance of a National Temperance Publishing House," was referred to a special committee, who reported in favor of establishing such an agency, considering it indispensable to the entire overthrow of intemperance, and recommended the appointment of the following, who should be a committee with power to take immediate steps to organize a publication house and depository. Committee: James Black, of Pa.; Gov. Buckingham, of Conn.; Wm. B. Spooner, of Mass.; Gen. Neal Dow, of Me.; Wm.

J. King, of R. I. ; Rev. James B. Dunn, of N. Y. ; Rev. Dr. Marsh, of N. Y. ; E. S. Wells, of Ill. ; Hon. S. D. Hastings, of Wis. ; George H. Stuart, of Pa. ; Rev. T. L. Cuyler, of N. Y. ; E. Remington, of N. Y.

On the fourth day the Convention adjourned, grateful for the harmony and Christian spirit which had characterized all the deliberations, and hopeful of a bright and blessed future.

During the autumn the committees on a new organization and the formation of a publishing house held several meetings, separately and jointly, and finally resolved very harmoniously to make but one organization, which should combine the two objects sought by the committees and desired by the Saratoga Convention, and at the close of 1865 the National Temperance Society and Publication House was formed, with Wm. E. Dodge, Esq., of N. Y., as President, and a list of vice-presidents representing the various State societies and temperance orders ; Wm. A. Booth, of N. Y. City, Treasurer ; Rev. James B. Dunn, Corresponding and Recording Secretary ; J. N. Stearns, Publishing Agent ; and thirty managers, representing all religious denominations and temperance orders.

As the history of this Society has been ably written by its present Secretary and Publishing Agent, Mr. J. N. Stearns, we now proceed to speak of the cause in general. That the formation of this organization gave a new impetus to the cause of temperance all over the land no one familiar with the history of the movement during the last ten years doubts.

Following this, the New York State Temperance Society reorganized and wheeled into line on the 20th of December, 1865, new-officered with men who had been tried in the fire and not found wanting, and prepared for a vigorous campaign. New Jersey also flung out a new State banner, and she proposed to marshal her forces to the attack against alcohol. As her sons have given a good account of themselves on many of their country's battle-fields, we do not doubt but they will do valiant service in the present struggle. The Annual Convention of the Connecticut State

Temperance Society, at its meeting held in Hartford, January 17, 1866, gave unmistakable evidence that the friends in that State were aroused and determined to lose no time in pushing the enemy to the wall. In other States similar indications were everywhere being manifested, but one of the most hopeful signs following the Saratoga Convention was the awakening manifest among the liquor-sellers. In almost all our large cities meetings were convened for the purpose of organizing liquor leagues to counteract the movements among the friends of temperance.

On the 29th of January, 1866, at the advanced age of ninety-two, Rev. Dr. Eliphalet Nott, of Union College, passed away. He was a staunch advocate of total abstinence. His "Lectures on Temperance," published as far back as 1847, have rendered invaluable service to the cause, both in this country and throughout Europe. Few men have done more to propagate the reform and boldly advocate its principles than Dr. Nott.

During the month of February, the writer, as Secretary of the National Society, made a tour through the West, and held several meetings in the chief cities with the clergymen of various denominations, in order to arrange for an active and vigorous campaign among the churches to be carried forward by the ministers and leading Christians. By all he was received most cordially, and the movement heartily endorsed and encouraged. One of the leading organs of one of the denominations said: "What is the duty of the Church in relation to the grand national temperance movement now springing into vigorous being all over the land? There is but one answer: *Hail it with joy, unite with it with might and main, and help it crush out, now and for ever, the demon of intemperance from this and all other lands.*"

In California a new organization in the interest of temperance was formed in January, having for its motto General Grant's famous words, "We will fight it out on this line," and its name "The Temperance Legion." As the leaders of the movement were veterans in the cause and well equipped for the fight, their meetings helped to give a

new impetus to the cause all along the Pacific coast. On the 8th of March, a new State organization for Michigan, and auxiliary to the National Temperance Society and Publication House, was formed, with Rev. Dr. Duffield as president.

On the 10th of April, at a State convention held in Baltimore, a new organization was formed, called the "Total Abstinence League of the State of Maryland and the District of Columbia," and steps taken to form local auxiliary leagues throughout the State and District. On the following day the Convention adopted the following among other resolutions—resolutions which mean practical and efficient work :

"Whereas, It is openly declared and generally believed that the liquor-sellers, combined with infidels and enemies of the Sabbath, are raising large sums of money to influence and control the nomination of candidates for the next Legislature and to secure the election of the same, with the avowed object of preventing any restraint upon the sale of liquors, especially upon the Sabbath day, and who will also vote for the repeal of the law known as the Sunday law, passed at the last meeting of the Legislature ; therefore,

"Resolved, That this Convention does call another convention, to meet in this city on the 29th day of August, for the purpose of securing for candidates men who will vote to sustain said law, and thus save our city and State from that lawlessness and crime which has everywhere attended the selling of liquor on the Sabbath day."

During the month of April both Houses of Congress voted to exclude intoxicating drinks from the Capitol and the public grounds in Washington. During the same month the Legislature of New York passed an act making better provision for the enforcement of the law passed in 1857, by abolishing the do-nothing Board of Excise, and transferring its duties to the efficient Board of Health.

On the 4th of May, Mr. Thurlow Weed Brown, who for years had been one of the most earnest, brilliant, eloquent, and effective advocates of the reform, both with pen and voice, laid down his armor in the pride of his manhood. His zeal for temperance consumed him. He was as noble a chieftain as ever wielded a temperance blade or sounded the tocsin of war, and thousands even to-day mourn his loss.

About this time died General John H. Cooke, of Virginia, and Dr. Ruben D. Mussey, of Ohio. The former was the first President of the American Temperance Union, organized at Saratoga Springs 1836, and so continued for seven years. He was a gentleman who stood high in the estimation of his countrymen, of great firmness of principle and purity of life, and general devotion to the interests of mankind.

The latter, when quite a young physician, hid amid the barren hills of the Granite State, attracted world-wide attention by his clear developments of the poisonous nature of all alcoholic beverages, and the perfect safety, under all circumstances of health and sickness, of letting them alone. He afterwards rose to fill the highest positions among the medical schools of the country. But in whatever situation he was placed he was ever the sworn foe to alcoholic beverages and the true friend of temperance. His contributions to the literary and medical departments of the movement were many and valuable, and will ever give him a place in the history of the movement as one of its best and truest advocates.

So also passed away Rev. John Pierpont, the scholar, poet, and ever-active friend of temperance. As we have referred at some length in a former part of this history to this tried veteran, we close this obituary list with the name of Mathias W. Baldwin, of Philadelphia, whose piety, patriotism, and philanthropy are worthy of all commendation.

In the month of October, 1866, a New England Temperance Convention was held at Boston. The proceedings were of great interest. One thing that led to calling the Convention was a feeling quite general that more unity of action was necessary in temperance movements generally, and a stronger bond of union between different societies and orders.

The attendance was quite large, and, thanks to the Committee of Arrangements, by methodizing and condensing topics for discussion, all rambling discussion was avoided, and much time saved and excellent practical results reached.

The call for the convention was most timely, and its influence for the cause throughout New England most happy.

On the 24th of the same month a State Convention was held in the city of Des Moines, Iowa, and a new State organization effected, styled "The Iowa State Temperance League," and steps taken towards a thorough canvass of the State by agents and lecturers.

A similar convention was held in San Francisco this month, and a new organization effected for California, while resolutions were adopted urging the friends of the cause everywhere in California to insist on the execution of the law closing liquor-saloons on the Sabbath, and declaring it the duty of temperance men to vote in favor of securing the passage of a prohibitory law for the State.

In December, a State temperance league was also formed in New Hampshire, auxiliary to the National Society, and Rev. A. T. Church engaged as State lecturer.

In some other States meetings were held looking towards the formation of similar leagues, while in Missouri the law which went into operation in the month of July, abolishing the traffic and making it illegal, unless a majority of tax-paying citizens should sign a petition asking a license, was bringing forth good fruit.

On the 20th of November, 1866, at Columbus, a new organization was effected for the State of Ohio.

Another, and almost the last, of the early pioneers of the temperance reform died at Bridgeport, February 3, 1867—Rev. Dr. Nathaniel Hewitt. No man—not even excepting Dr. Lyman Beecher—sounded out more clearly and earnestly and persistently the alarm on the evils of intemperance than Dr. Hewitt. In pulpit after pulpit he cried aloud and spared not, neither minister nor people, saint nor sinner; all who were responsible, whether by use or traffic in strong drink, he made feel their responsibility by most graphic delineations of the evils and end of drunkenness, and the judgments of the Almighty bursting upon transgressors. Never, probably, since the days of Whitefield has a whole country been so moved on a moral ques-

tion by the eloquence of one man, and with such important results, as was this country by the eloquence of Dr. Hewitt.

On the 26th of February a very large and influential State Temperance Convention was held at Harrisburg, Pa. About six hundred delegates were present. Governor John H. Geary, who had been inaugurated Governor of the State without the use of rum, was elected temporary president, while Gen. Louis Wagner was chosen permanent president. The Convention lasted two days, and was exceedingly harmonious and enthusiastic in all its deliberations. A new State Temperance Union, with James Black, Esq., of Lancaster, as president, was formed, and the delegates separated with bright prospects of an effective campaign.

During this month a Congressional Temperance Society was formed at Washington. Sixty members of the Senate and House signed the call for the meeting. The president was the Hon. Henry Wilson, of Massachusetts, to whom, with the Hon. Wm. E. Dodge, President of the National Society, and at that time a member of Congress, Washington and the country are indebted for such a society. No one step taken to advance the cause of temperance for some time did more to educate public sentiment, arouse the public conscience, and electrify the hearts of its friends than the formation of the Congressional Temperance Society. It was one of the glorious victories won for temperance during the winter of 1866-67.

In the month of March, Maine passed an act amendatory of the prohibitory law, very much improving it, and making it more stringent by increasing the penalty for a violation of it, and fixed the first Monday in June for the people to say at the ballot-box whether it should go into effect on the 1st of July or be repealed.

The vote in June, though a very light one, was most emphatic, there being 25,000 in favor of the amendment to 5,000 against.

A constabulary law was also passed, and the Governor appointed as Chief State Constable, Joshua Nye, Esq., of Waterville, a life-long temperance worker.

In Rhode Island a law was also passed absolutely prohibiting the sale of liquor on Sundays, and increasing the penalty for violating the law, making the sheriffs responsible for its execution.

About the same time a prohibitory law was passed in Kansas. In connection with the passage of this law, Dr. Jewett, in his autobiography, relates an incident that is well worthy a place in temperance history. The doctor was at the time lecturing in Kansas. He says: "The Legislature was in session at Topeka, and we were holding there a State Temperance Convention. The railroad by which a large portion of our temperance delegations reached the place was on the west bank of the Kansas, while Topeka is on the east side of the river. The bridge which had formerly spanned the river had been swept away, and we had crossed the swollen stream in boats. During the session of the Convention a bill had been introduced into the Legislature for the control or regulation of the liquor-traffic, with a novel but very just provision that no license should be granted to any individual to sell intoxicating liquors within the State until the party applying for license should present to the proper authorities a petition for the same signed by a majority of the adult citizens, both male and female, of his district, or, if in a city, the ward in which he proposed to engage in the business. It was argued, and with decided ability and force, that wherever tolerated the results of the traffic would be sure to put in peril the safety and happiness of the mothers, wives, and daughters of that locality, and that therefore they ought certainly to have a voice in deciding whether it should there be allowed or not, and all the more so as they could not, at the polls or otherwise, render their wishes or wills potential in the matter except by such a provision. The bill was of course opposed at every stage of its progress by the friends of the liquor system; but they were few and feeble in that Legislature, and it seemed quite evident that it would become a law. In this emergency a despatch was sent over the wires to the liquor-traders of Leavenworth, the great centre of the liquor interest for Kansas, stating

the condition of things at the capital and urging them to come on with all available speed and appliances to check, if possible, the impending disaster. The liquor fraternity were thoroughly alarmed, and a full car-load of them reached the depot at Topeka the morning after they received the notice, confident that by such influences as they might bring to bear on the members of the House or Senate they could prevent the passage of the bill. But here they learned the truth of the divine word, 'The expectation of the wicked shall perish.' Alas! it had happened that during the night the ice in a tributary of the Kansas—the Republican Fork—had broken up, and was being whirled along towards the Missouri at a rate which rendered it impossible to cross the river in a boat. Not all the blood-money in those liquor-sellers' pockets—and they were well lined undoubtedly—could tempt a boatman to risk his boat and life in an attempt to cross. They fumed, and raved, and swore, worse than did a certain famous army in Flanders; but all in vain. They were compelled to remain in plain sight of the State House while the bill passed through the several stages and was enacted by an overwhelming majority in both branches, and received the signature of the Governor. The Temperance Convention, in the meantime, had finished its business and adjourned; but, as the river was impassable, a large portion of the delegates were compelled to remain, and so it was concluded that we would have a grand glorification over the passage of the new law. It was held in the Representatives' Chamber, and a happier group than there assembled I have never met. It was one of those occasions on which a man with a tolerably keen nervous system lives very fast without artificial stimulants. Learning, when the river became passable, that they could effect nothing by crossing, the liquor-sellers took the earliest train homeward, pondering, no doubt, on the probabilities of success in getting a future license when the women of their district must be consulted in relation to the matter.

“Thus to the young State of Kansas belongs the honor of having first accorded to woman, the greatest sufferer

from the liquor system, a potential voice in reference to its continuance or suppression."

During the year a Convention assembled at Lansing, Mich., to revise the constitution of the State. The question which was most thoroughly and earnestly discussed was that of temperance. The contest at first lay between those who favored a constitutional clause enjoining the Legislature to pass a license law and those who supported the section in the old constitution prohibiting license. Petitions, containing thousands of signatures for and against license, were sent in from all parts of the State.

It was the writer's privilege to be present during part of the discussion, and also by invitation address the members of the Convention in the hall of the House of Representatives on the second evening preceding the taking of the vote, August 6. On the following morning the discussion was resumed in the Convention at nine o'clock, and continued with unabated interest till ten P.M. The next morning at half-past nine the vote was taken, and it stood for the prohibition clause, 45 ; against it, 33.

Perhaps the most exciting event that took place during the year was the contest at the State House, Massachusetts, during the month of February. At the hearing before the Legislative Committee on License there were found doctors of divinity and doctors of law and doctors of medicine who testified in favor of license, some of them imported from other States for the express purpose ; but one very singular fact worthy of notice—most of them when cross-examined were found to be opposed to total abstinence, and in favor of wine and social drinking. But among the ministers such witnesses are rare. The association of which one of those divines was a member held a regular meeting four days after he had testified in favor of license, and when the question of prohibition or license was discussed and a vote taken, all the ministers voted for prohibition, he alone for license. At the hearing at the State House, Rev. Dr. Miner and William B. Spooner, Esq., looked after the interests of prohibition, against Governor Andrew, who was the advocate of license and the liquor-

dealers' lawyer. To show how the friends of temperance appreciated the services of Dr. Miner and Mr. Spooner, a magnificent Bible, costing \$225, was presented to each of those gentlemen, at a public meeting held at Tremont Temple, May 27, that year.

On the 11th of December, 1867, a new State organization was effected for Indiana. Before entering upon the work of 1868, a passing word in relation to Chancellor Walworth, of New York, who died before the close of 1867. He was one of the old veterans of temperance, and took a deep interest at the commencement of the reform in 1829, and for a time was president of the New York State Temperance Society, and was chosen president of the first National Temperance Convention, held in Philadelphia in June, 1833; also of the second National Convention, held at Saratoga Springs in 1836; and in 1843 succeeded General Cocke as president of the American Temperance Union. He was also deeply interested in the various missionary and philanthropic movements of his time, and after serving his generation, at a good old age he fell asleep.

The Constitutional Convention of New York, while in session early in 1868, had a spirited debate upon the subject of legislation in regard to the sale of liquors, upon the proposition to confine the Legislature to general laws in all regulation of their sale. The design of many of the delegates was to secure a clause requiring uniformity of all laws throughout the State, the same in the country as in the city. Various propositions were received and discussed, but the following substitute was adopted:

"The Legislature shall not pass local or special laws regulating or prohibiting the sale of intoxicating or other beverages, except it may pass laws on the subject which may contain special provisions as applicable to all cities or all incorporated villages or towns in the State."

The clause, as amended, ends with these words: "But the Legislature may pass general laws on all these subjects." This clearly grants the power to the Legislature to enact prohibitory laws.

The contest in the Iowa Legislature was a severe one.

A bill for a license law was defeated in the House—62 against 27. In the Senate a bill was introduced prohibiting the traffic in wine and beer, as well as all other intoxicating drinks, but it was defeated—28 against the bill, 24 for it.

A new organization, intended for the children of the freedmen of the South, recently formed and called "The Vanguard of Freedom," proved this year to be very efficient, and had penetrated with its divisions into nearly every Southern State.

Closely following this organization, "The Friends of Temperance" was established in Virginia. This was an order composed exclusively of white men, and distinct from all temperance orders.

During the month of July the Sixth National Temperance Convention was held in the city of Cleveland, Ohio ; the Convention met in the First Presbyterian Church on the 29th of July, and continued in session two days. It was one of the ablest temperance conventions ever held in the country ; and though the delegates (nearly five hundred in number) came from all parts of the country, representing all the different phases of sentiment and belief, yet the session was pleasant and harmonious, and the results of the discussions and deliberations highly satisfactory.

The platform adopted, and the spirit and determination manifested, were in advance of any national movement taken hitherto, and the reports presented from the different parts of the country by the several delegates were encouraging, and could not but be productive of great good.

The Convention was called to order by J. N. Stearns, Esq., of New York, who nominated Hon. John Cessna, of Pennsylvania, temporary chairman. The Hon. Wm. E. Dodge, of New York, was chosen permanent chairman. Several important resolutions were adopted, chief of which are the following :

" *Whereas*, The liquor-dealers of our country have declared the traffic in intoxicating drinks to be a legitimate part of American commerce, and deny the right to prohibit or restrict the same, and through their leagues and Congress have repeatedly avowed their purpose to vote

for no man in favor of total abstinence, and have constantly used their political power for the continuance of their trade, and have in the past received the countenance of political parties in support of the positions they assumed; therefore,

“Resolved, That, in behalf of the public peace and welfare, we accept the issue, and will meet them at the polls in resistance of these iniquitous demands;

“Resolved, That temperance, having its political as well as moral aspects and duties, demands the persistent use of the ballot for its promotion; and the Convention urges the friends of the cause to refuse to vote for any candidate who denies the application of the just powers of civil government to the suppression of the liquor-traffic, and exhorts the friends of temperance by every practical method in their several localities to secure righteous political action for the advancement of the cause.”

This was a step in advance well taken. In the passage of this resolution the temperance men in convention assembled declared it to be their determination hereafter to be as consistent as liquor-men, and declare their principles at the ballot-box; and, instead of giving heed to the cry “Keep it out of politics” (which was the invention of the enemy), they would carry it further and further into politics.

Following up this rallying-cry, the friends of prohibition in Massachusetts, just before the Republican Convention of the State met, issued an address to the members of that party, calling upon them at their Convention to give no uncertain sound on the subject of temperance, but to speak out in behalf of prohibition and nominate a prohibition candidate for Governor. The cry was heeded, and Hon. Wm. Claflin, an avowed prohibitionist, was nominated, and in November was elected.

A State Temperance Convention was held in Michigan, at which the resolutions of the National Convention were discussed and, with some slight changes, adopted. Additional resolutions were passed adapted to local necessities. In these the friends throughout the State were urged to organize themselves into prohibition clubs, who would support those candidates only for office, irrespective of party, who were known to be in favor of the legal prohibition of the traffic in intoxicating drinks.

In the beginning of 1868 Mr. Wells, "Special Commissioner of the Revenue," published his report, in which are some facts of great value to the movement and its history, as well as rebuking the cry that is so often heard, "*Prohibition is a failure.*" The following comments will suffice:

"Take Neal Dow's State—Maine—where the prohibitory law was 'born and bred.' That State sold liquors in the year ending June 30, 1867, to the value of, retail, \$9,533,010. Maine has nearly 630,000 inhabitants, in round numbers, so that the amount sold is almost \$15 per capita. On the other hand, in New Jersey, the wholesalers sold \$3,869,220, and the retailers \$42,448,740—total \$46,317,960. The population of New Jersey is 672,000; consequently the sales amount to \$68 per capita, more than *four times* as much as in Maine. New Jersey has a license law under which the city of Newark sold, at wholesale and retail, \$15,056,167 more than Boston, although Newark has but half the population of that city.

"Vermont is another Maine-law State, having about 315,000 inhabitants. The wholesale and retail liquor-dealers sold \$7,208,980, which is almost \$23 per capita. New Hampshire has 326,000 inhabitants, and a prohibitory law. There was sold in the State, at wholesale and retail, \$14,204,840, which is \$43 per capita. Maryland, under a license law, with a population of 687,000, sold \$63,733,280, at wholesale and retail, which is \$100 per capita. California, with a population of 330,000, sold liquors to the amount of \$81,050,545, which is \$210 per capita. Thus each State under a license law sold several times more liquor than the Maine-law States. California sold *fourteen times* more per capita than Maine, and Maryland nearly *seven times* as much.

"Whatever other causes may be assigned for the marked difference here seen in the sales of liquors in prohibitory and license States, no candid mind can deny that the principal reason is to be found in the laws. In Maine, where the prohibitory law was better enforced than in the other States, the sales were the smallest per capita. In the city of Philadelphia the retail sales were nearly five times as large as the retail sales of Boston in the same period. California bears off the palm—the State in which wine-making is said to be so great a blessing, but which is a giant curse, as the report of Mr. Wells proves. Wine-drinking creates an appetite for whiskey."

While there was thus commendable activity among the friends of temperance in the matter of legislative and political action during the year 1868, the moral and religious aspects of the reform were not neglected. The several religious bodies, as they assembled in conference, association,

and synod, again bore their testimony in favor of total abstinence and the prohibition of the liquor-traffic, and urged upon their ministers the duty of everywhere, by precept and example, inculcating the principles of total abstinence, the pledging of the children and youth to the same, and the gathering of them into Bands of Hope or Juvenile Temperance Societies.

Many of the Young Men's Christian Associations of the country also took action in the matter, and in some instances initiated monthly and weekly temperance meetings in connection with the work of their associations.

The deaths during the year of leading temperance men were numerous. Among the most prominent were Lucius Manlius Sargent, Esq., of Massachusetts, the vigorous, able, and versatile writer, whose name is indissolubly linked with the history of the temperance reform, and whose "Temperance Tales" are to-day as widely read and as powerful in their influence as in the past. In a former part of this history we have given a sketch of Mr. Sargent. He died at a ripe old age, being over 80 years.

Hon. George Hall, ex-Mayor of Brooklyn, N. Y., the poor and the needy's true friend and constant benefactor, who ever proved the consistent, devoted, and faithful advocate of temperance. Mr. Hall's funeral was attended by a larger gathering of the citizens of Brooklyn than had ever been present at the funeral of any deceased citizen in that city.

The Rev. George Duffield, D.D., a life-long advocate of our cause, was struck down by paralysis while making an address of welcome to the Young Men's Christian Association in Detroit, on the evening of June 24, and carried speechless to his home, where he died shortly afterwards. He was a leader in the Presbyterian Church, a brave champion of our cause, always found in the forefront of the battle, and one of the ablest contributors to temperance literature. One of the first to adopt the principles, he was the first in this country who laid their foundations broad and deep in the teachings of Scripture. To his early investigations of the Scripture testimony on this subject are the friends of

temperance indebted for the fulness of light with which this subject is flooded. Among the many works he has published the last production of his pen is the greatest, and destined to accomplish the greatest good for humanity and the church. We refer to "The Bible Rule of Temperance," published by the National Temperance Society. The friends of humanity will ever cherish his memory, and honor him for his devotion to our reform.

Dr. John Marsh, who lived over fourscore years, he also passed away. He was one of the earliest as well as one of the foremost advocates of temperance, entering upon this work in 1829 as Secretary of the Connecticut State Temperance Society. As secretary, agent, editor, preacher, and lecturer, he did a vast amount of work. He was a co-worker with such men as Drs. Edwards, Hewitt, and Beecher. Few men have done more to correct public sentiment, quicken the public conscience, and awaken the churches and the people to a sense of duty on the subject of temperance. He commanded the pen of a ready writer, and his speech was clear, logical, and convincing. In his prime he had few peers as a temperance writer and speaker. Well has the Rev. Dr. Tyng said of him: "His pen in argument has been sharp and mighty, his speech in advocacy has been unflinching and clear." His great life-work was the American Temperance Union, and shortly after that organization finished its work, he rested from his labors.

Rev. Allen T. Thompson, a young man who had tasted the bitter fruits of intemperance and found them ashes on his lips, had just commenced a most brilliant career as a champion of our cause when death suddenly put an end to his labors. He was a man of superior scholarship and of shining talents, richly endowed with the gift of eloquent speech. In the pulpit and on the platform he was recognized as an orator of the highest order, and the friends of temperance looked forward with high hopes to his future usefulness, when they were saddened with the news of his death.

On the 2d of December, 1868, a New England Christian Temperance Convention was held at Boston, Mass. ;

Hon. Henry Wilson, temporary chairman, and Hon. William A. Buckingham, permanent president. The attendance was very large, and the ground taken, both as regards the legislative and moral aspects of temperance high and commendable. The calling of the Convention was timely and gave considerable impetus to the work in all the New England States.

The week following, a State Mass Temperance Convention was held at Bloomington, Ill., at which it was resolved to form a new political party for the purpose of securing prohibitory legislation. Some of the most enthusiastic and zealous temperance workers of the State were present, and the movement started well.

On the 26th of January, 1869, a State Convention was also held at Jackson, Michigan, for the same purpose. The following, among other resolutions adopted, give the key to the meeting :

"Resolved, That, confiding in a righteous Providence, in our own rectitude of intention, in the justice of our cause, and in the intelligence and virtue of the people to accept and sustain our principles, we organize the Temperance political party of the State of Michigan, and that we cordially invite to our standard all temperance men, irrespective of former political associations."

In Iowa, the question of "prohibition" of the sale of beer and wine entered into the local elections in the State, and in several localities where a temperance ticket was nominated it was successful.

In Maine, the Legislature adjourned without passing the bill to re-establish the State police. The bill passed the House, but was defeated in the Senate by a small majority.

In Ohio, at a convention held at Crestline, April 14, a new temperance political party was organized for reasons similar to those specified in the resolutions given above, as adopted by the Convention in Michigan, and the *Temperance Era* of Cleveland was adopted as the organ of the party.

In New York and Massachusetts, similar conventions were held, though the action taken at them differed from

that taken by the Western States. In the Convention held at Syracuse, N. Y., June 1, resolutions were passed declaring it to be the imperative duty of temperance men of all parties to vote for such men only as will carry out the wishes of the majority of the temperance people of the State. In order to insure this result a State Central Committee was appointed, who should superintend the organization of the temperance voters of the State, and to call conventions when deemed necessary.

There were many of the members of the Convention who took strong ground for the immediate formation of a separate party, but the majority voted otherwise, and also ordered that a respectful request be sent to the existing political parties, that they might, at their next annual conventions, incorporate prohibitory planks into their platforms. A similar one was adopted by the Massachusetts Convention, the friends in that State preferring to attain their end through the Republican party.

From the foregoing, it will be seen that in several of the States the great question debated among the friends was separate political action. Special prominence was given to the subject at a Mass Convention held at Chicago in the month of September, when the subject was earnestly and warmly discussed, and although the Convention was not largely attended, and the States but partially represented, it was resolved to organize a National Prohibition party. This action quickly developed a diversity of opinion, many of the true and earnest friends of the cause preferring to devote their efforts in the direction of the moral and social aspects of the reform, while a large portion of those who believe in the use of the ballot for temperance doubted the expediency of separate action, preferring to exhaust every honorable and possible effort in endeavoring to have one or the other of the two-existing political parties accept the issue and make the suppression of the liquor-traffic a plank in their platform, and enact righteous laws and see to their faithful and impartial execution.

The right to resort to separate political action no one denied ; the only weighty question that was raised was, Is

it expedient? In the judgment of many the time had come to organize. There seemed to be before the nation no other great question to be settled; so the new party was formed, leaving temperance men in each State to decide for themselves what was the proper course for them to pursue.

In some States special attention was given to the moral aspects of the movement; for instance, in Kentucky, at a State Convention held in the month of May, a State Reform Club was organized and permanent officers chosen. In other States special movements were inaugurated among the women and projected by women. In Rutland and other parts of Vermont ladies' temperance associations were formed, having special reference to the closing of tippling-houses in their localities. In Ohio some ladies of Clyde, in the beginning of 1869, formed themselves into an organization called the "Ladies' Reform," for the purpose of co-operating in any measures which, by general conference and consultation, might seem best in carrying on the work. Here was commenced the plan of visiting billiard-rooms and saloons, which some years afterwards wrought such wonderful results in many of the Western States.

About the same time some hundred ladies in the town of Jonesville, Michigan, formed themselves into a society for the purpose of taking measures to stop the sale of liquor. A similar society was formed by the ladies of Adrian, Michigan. As the history of this whole women's movement is given in another part of this book, it is not necessary in this general history to recapitulate what Miss Willard has so ably written.

The cause, in all of its phases, was greatly aided at this time by the presence of Dr. F. R. Lees, of England. Dr. Lees arrived in New York in the month of May, in time to be present at, and address, the National Temperance Society's anniversary meeting in that city.

The reception given that eminent advocate by the meeting was most enthusiastic, and showed the high estimation in which the doctor is held by the friends of temperance in America. On leaving New York, Dr. Lees made a tour

of the country, addressing large audiences in all the centres of population, and winning for himself in every place hosts of friends, as well as deepening the interest and animating the zeal of all temperance workers.

On the 22d of December, at a Mass Temperance Convention held at Syracuse, N. Y., it was resolved to organize for the State a separate political party, to be called the "New York State Anti-Dram-Shop Party." To aid in starting the organization, Hon. Gerrit Smith subscribed \$1,000, which was soon after followed by a like sum from E. C. Delavan, Esq.

On the 21st of October, 1869, E. H. Uniac, Esq., one of the most brilliant and popular temperance orators that ever stood on the rostrum, died. The last year of his life was one continual struggle against his own terrible appetite; weeks of soberness, then a yielding to temptation, followed by the faithful watchings of friends. He fought many a gallant fight—yea, struggling and fighting was his life even to the last. Those who knew him best loved him most. His funeral, which took place from the First Presbyterian Church, Boston, was attended by a large congregation; Rev. Dr. Eddy, Rev. Dr. Fulton, Hon. Henry Wilson, and Rev. J. B. Dunn made addresses on the occasion.

During the year 1870 the third-party agitation was continued with renewed vigor. In New Hampshire a State convention was held at Concord, on the 12th of January, and, after an exciting and protracted discussion, it was resolved that independent candidates should be nominated. Some thirty of the delegates seceded, not deeming it expedient to put up a separate ticket.

In New York, the same month, a Convention was held at Albany, which decided that the separate party organization be continued, a new committee appointed, and machinery set in motion for a perfect organization of the temperance voters of the State. The Convention also passed resolutions demanding the repeal of all license laws, and the enactment of a law giving the majority of legal voters of any county or district the power to prohibit the sale of intoxicating liquors.

In Wisconsin a convention was held on the 8th of September, at Milwaukee, when a plan for a temperance political party was warmly discussed and adopted, though a considerable minority voted against it.

In Pennsylvania, at a State Convention held at Harrisburg, February 8, the proposition to form a separate political party, to be known as the Prohibitory party of Pennsylvania, after a long and animated discussion, was voted down (55 for the proposition, 121 against it), and a resolution adopted recommending the friends of temperance to try the expedient of local option, and to labor for the accomplishment of this purpose through existing political parties.

In some of the State Legislatures notable changes were made. In Maine an act was passed making the execution of the law more effective. The new act provided that whenever the names of two witnesses to any violation of the law are proposed to any municipal officer, he shall forthwith prosecute the case, under penalty of indictment and forfeiture of fifty dollars. Heretofore, in many of the larger towns and cities, some municipal officers so connived with offenders that it was impossible to get them to prosecute.

In contrast to this tightening of the screws in Maine, in the Massachusetts Legislature there was a considerable loosening of them, in the passing of an amendment to the prohibitory law allowing all malt liquors to be sold, and permitting apothecaries to sell liquors of all kinds under license from the municipal authorities. The Senate adopted the amendment by a majority of one.

In the State of Tennessee there was unusual interest manifested in the cause, and some localities applied to the Legislature for the privilege of excluding all liquors from their midst.

In South Carolina, at a State Temperance Convention held at Columbia in November, a new State temperance society was organized, and steps taken towards a thorough canvass of the State. In the same month a convention was held in the city of New York, of a novel kind, in the inte-

rests of temperance. It was a convention of the officers and directors of inebriate asylums. The convention was organized by the choice of Dr. Willard Parker, of New York, as chairman, and Dr. Joseph Parrish, of Pennsylvania, secretary. Several important papers were read and discussed, and a constitution adopted on which to form a permanent organization.

In the month of February, 1870, a decision was rendered by the Court of Appeals of New York having an important bearing on the temperance question. The case was this: A Mr. Joseph Plumb, of Cattaraugus, N. Y., owning a large tract of land in that village, when the Erie Railroad was opened through it, in 1850, sold liberally to all who wished to purchase, with the "condition" incorporated in the deed that if the grantee should manufacture or sell intoxicating liquors, to be used as a beverage, on the land sold, the land should revert to him and his heirs. In the course of years, one purchaser of land commenced selling liquors. At first he was remonstrated with, but, moral suasion failing, Mr. Plumb had recourse to the court, where, after many delays on the part of the liquor-dealer and his friends, the case was at last decided in favor of Mr. Plumb. The defendant carried the case to the Court of Appeals, where the decision was rendered in favor of Mr. Plumb.

At the annual meeting of the National Temperance Society, held in the city of New York, on the 12th of May, 1869, the following resolution was adopted:

"Resolved, That, in view of the fearful evils everywhere resulting from the use of intoxicating liquor, we respectfully request that clergymen of all denominations be requested to preach on the Christian duty of total abstinence on the last Sabbath of the present year."

This resolution was presented to many of the leading religious bodies, and favorable action taken thereon. The Methodist denomination, in their annual conferences, almost universally took the strongest total-abstinence ground, and its ministers were, urged to faithfully promulgate its doctrines from the pulpit. Several other denominations took decided ground in favor of the cause. The General Assem-

bly (late Old School) of the Presbyterian Church adopted the following in response to that resolution :

“ *Resolved*, 1. That this Assembly reiterates its previous deliverances in favor of total abstinence, especially that passed at Pittsburgh in 1865.

“ *Resolved*, 2. That our ministers be enjoined to preach on the duty of total abstinence the third Sabbath in December next, or at any previous date that their convenience may suggest.”

In various parts of the land a new impetus was thus given to the work of organizing temperance societies connected directly with churches, and in many instances they were remarkably successful. A considerable number of evangelical churches had for a long time refused to admit to the communion-table any man engaged in the liquor-traffic ; some had gone further, and excluded from church-membership all who were habitually addicted to the use of intoxicating drinks. The awakened sentiment in the churches became a cause of congratulation and thanksgiving, and it was hoped that this was but the commencement of a universal movement embracing all the churches of our country, when societies shall be formed in every locality, and the pulpit shall give no uncertain sound in relation to the sin, misery, and destruction attendant upon the continuation of the drinking usages of society.

In Ohio, at Delaware, on the 22d of February, and in Minnesota, at St. Paul, on the 13th October, 1871, State Conventions were held, at which tickets were made out and nominations made for State officers, all in the interest of prohibition.

In Massachusetts the people were called to vote on the question whether malt liquors should be sold, with the following results : Out of 339 towns and cities, 176 polled a vote on the question, 159 voted no, and 17 yes. In this State a new State organization was effected at a meeting held in Tremont Temple, Boston, on the 22d of February. It is called the Massachusetts Total Abstinence Society, and its aim is to act on exclusively moral and religious principles, without, however, opposing legal and other measures. Wm. B. Spooner was elected president.

In Oregon an important State Convention was held at

Salem in the month of February. Among other resolutions adopted was one declaring it to be the best policy for the friends of temperance in the State to demand of the Legislature the passage of a law based on the principles of local option and containing the provisions of the Ohio damage law.

In New Jersey, "local prohibition" was the rallying point, different temperance organizations and churches uniting in labors and petitions for its adoption. The largest temperance convention ever held in the State declared unanimously in its favor; while it received the endorsement of three of the largest religious denominations—the Methodist, Presbyterian, and Baptist, together with the State Sunday-School Teachers' Association, and nearly 20,000 legal voters who petitioned the Legislature in favor of this law. The bill was defeated in the Legislature by a vote of 33 to 17.

Not at all disheartened, the friends in many parts of the State determined on securing the right to decide for their own localities as to whether liquor should be sold or not, made a thorough canvass of the inhabitants. Especially was this notable of the township of Chatham, where 500 voters had in 1869 petitioned the Legislature for a local-option law, but were denied. In 1870, 519, out of a total number of 723 voters, signed the petition, and the bill became a law April 6, 1871, and on the second Tuesday in June the people were to determine by ballot license or no license. The contest was a warm one, and at the polls the vote stood 201 for license, 368 against; majority against license, 167.

In Pennsylvania the "Local Option" Bill was pressed before the Legislature by the friends of the cause, nearly 100,000 names being appended to petitions for its passage. It passed the House of Representatives by a vote of 51 to 35, but failed in the Senate, lacking one vote of a majority.

In the Twenty-second Ward of Philadelphia, with a population of over 20,000, the vote was taken on the 10th of October, license or no license, a "local option" bill for that ward having been passed by the Legislature. The vote

stood 2,475 against license to 1,152 for, giving a majority against license of 1,323.

In Minnesota the Legislature passed a law prohibiting the sale of spirituous and other liquors near the line of the Northern Pacific Railroad during the construction thereof. What a pity they did not extend it over the entire State, and make it perpetual!

In North Carolina a State Convention was held at Raleigh in November, when a State temperance society was organized and a committee appointed to form auxiliaries all over the State.

In Massachusetts a new State Society was formed at a State Convention of the Catholic temperance societies, held in Boston in the month of June. The officers chosen are earnest temperance workers, and the society has accomplished good results among the Catholic population of Massachusetts.

During 1871 the churches of all denominations entered into the temperance work as never before. In nearly all parts of the land temperance sermons were delivered, temperance prayer-meetings held, church societies organized, a hearty co-operation with outside societies, and a greatly-increased attention to the circulation of a carefully-selected temperance literature in the community by the churches and Sunday-schools. In consequence of this healthy growth and progress, we find, during 1871, more temperance in religious societies and more religion in temperance societies.

In Sunday-schools, especially, the deepening interest of religious people in the cause was manifested in the formation of Bands of Hope, the introduction of temperance books into the libraries, and the circulation of the *Youth's Temperance Banner* among the children.

The question whether the Bible sanctions the use of intoxicating drinks or not, received renewed attention during the year. Must there not have been two kinds of wine—the one the emblem of punishment and eternal wrath, and the other the emblem of spiritual mercies and eternal happiness? Dr. William Patton, D.D., of New Haven,

Conn., who has given this subject a careful and thorough investigation for the last fifty years, brings all his distinguished ability and great learning to bear upon it in a new work, entitled "Laws of Fermentation, and Wines of the Ancients," published by the National Society. He appeals to the original texts, and refers to every passage in the New Testament where wine is mentioned, and presents a mass of unimpeachable testimony in favor of his position. In sustaining this view, Rev. Wm. M. Thayer has rendered invaluable service with his pen in able treatises.

During 1871 the loss to the cause by the removal of eminent advocates was very great. Edward C. Delavan, Esq., who died on the 15th of January, was one of the earliest, ablest, and most influential advocates of the principles of total abstinence. Mr. Delavan's great specialty, if he had any, was the wine question. To the investigation of this subject and the dissemination of light he gave himself with a zeal unequalled. For his devotion to this study never was man more maligned and vilified than Mr. Delavan, because he took the ground that the "fruit of the vine," unfermented wine, should be used at the communion table, and not the fermented, adulterated wines of commerce. He was charged by the clergy and the press with the daring attempt to banish from the communion table the element the Son of God consecrated. This, he has often told the writer, was the severest trial of his life. But the world moves, and there are to-day over a thousand churches in this country where the fruit of the vine only is used at the Lord's Supper.

Rev. Dr. N. S. S. Beman, another early and fearless champion of temperance and moral reform, who in his religious and social life was an eminent example of consistent teetotalism, died in the 86th year of his age at Carbondale, Ill., on the 8th of August.

Five days later, at the East, another faithful advocate of the cause passed away in his 53d year—Hon. Woodbury Davis, of Portland, Me. He was a stanch pillar of prohibition in Maine.

Wm. H. Burleigh died in Brooklyn, March 18, aged 59.

He was one of the earliest champions of the cause, editing temperance papers, travelling secretary and lecturer of the New York State Temperance Society, and every way active in this great reform. His poem, "The Rum Fiend" which was so popularly received everywhere, was soon after published by the National Society.

Rev. Albert Barnes, of Philadelphia, who died in January, was one of the ablest pulpit advocates of temperance in the world. His "Throne of Iniquity" discourse, showing the abominable rum-traffic in its true light, was one of the most powerful arguments ever delivered.

John Tappan, of Boston, of good old age, died in Boston the first of the year. As president of the Massachusetts State Society and in other capacities he was among the first and foremost advocates of the cause. They all died in peace, having fought the good fight, and have passed away in the full assurance of faith in the good time coming, when righteousness and temperance shall fill the whole earth.

In imitation of the temperance Catholics of Massachusetts, State Total Abstinence Catholic Unions were immediately formed by the Catholic societies in Connecticut, Rhode Island, New Jersey, New York, and the District of Columbia.

At a convention from the several Southern States, held at Chattanooga, Tenn., on July 4, 1872, it was unanimously resolved to form a national order on the basis of white membership, called the United Friends of Temperance. ✕

In some Legislatures considerable attention was given to prohibitory and local-option laws. In Connecticut a "restrictive license law" was passed, in which the rumseller is held for damages. In Illinois the Legislature passed a law similar to the Ohio law. In Missouri a bill similar in its provisions to the Illinois law was introduced into the Senate, and at once created intense excitement all through the State. But the German influence was too great, and when the final vote was taken the bill was lost. In Wisconsin a bill was introduced into the Legislature containing the Illinois license provisions with the Ohio civil-dam-

age grip, and after protracted discussions and some amendments it passed both Houses. In Pennsylvania the Legislature passed a local-option law, requiring the vote to be taken by cities and counties, and not by wards and townships. At the same time special local-option acts were also passed for the Thirteenth, Fourteenth, Fifteenth, and Twenty-ninth wards of Philadelphia. In California a local-option bill was introduced into the Legislature, but indefinitely postponed in the Assembly by a vote of 42 to 27. In the New York Legislature a local prohibitory bill, after being amended so as not to apply to cities, was passed. The vote in the Senate was 17 to 11, in the House 66 to 42, but Governor Dix vetoed it.

On the 22d of February, the National Prohibitory Convention met at Columbus, Ohio, and nominated James Black, of Pennsylvania, for President, and Rev. John Russell, of Michigan, for Vice-President. Both of these gentlemen are individuals whose personal character and private habits have never been assailed, and who have ever shown themselves to be true friends of temperance, humanity, and religion.

In the States of Maine and New Hampshire there were inaugurated reform movements something of the Washingtonian character.

A new interest with earnest discussions, covering the entire wine question, marked the year 1872. Not only the pulpit, but the press and the platform, gave it careful and earnest attention. The theory that light wines promote temperance was more thoroughly disproved than ever before. From California there came a mass of facts against it. Rev. John C. Holbrook, D.D., who was then on the ground, wrote as follows:

"Is the free and common use of alcoholic wine calculated to lessen the amount of intemperance? And this question may be considered in the light of reason alone, or in that of experience. First, then, is it reasonable to suppose that the use of intoxicating wine will check intemperance? How can it, when the inebriating principle is in it as really as in rum, gin, brandy, or whiskey, and produces the same effects, only requiring a little more to be taken? The combination in which it

is found in wine does not change its nature or operation in the least. A given quantity of alcohol in wine produces exactly the same effect as if it were in brandy or whiskey. The man who drinks fermented wine takes alcohol into his system, and he drinks it for the sake of the effects the alcohol produces. It creates the same habit and appetite that the use of it does in any kind of ardent spirits; and all experience proves that great multitudes of those who begin the use of wine are led on to that of the more fiery potations. The drunkard's appetite is as readily formed and cultivated by wine as by ardent spirits of any kind; reason, then, teaches the fallacy of the argument that the free and common use of wine will diminish drunkenness."

Rev. S. V. Blakeslee, the travelling editor of the *San Francisco Pacific*, wrote:

"The effect of this wine-drinking is beginning to tell disastrously on large numbers of those engaged in it. They are not often drunk so as to stagger in the streets, but are becoming habitually boozy—not, like a constant brandy-tippler, showing it by increased talkativeness, but rather the opposite, except when extra potions are taken, so that the habitual wine-drinker in California becomes a rather slow, careless, unenterprising, unintellectual creature. With this he remarkably loses moral and religious interest. He lives along, steadily employed, perhaps, in some kind of work, but his life is more or less a boozy one, with all the finer moral and rationally emotional nature dulled. At length wine ceases to be strong enough, and brandy is substituted, and the man becomes a drunkard. This wine-making is becoming the very curse of California."

In connection with the wine question, that of beer came in for a large share of public attention. It had been made a grave question in the courts, and a stout theme of controversy in the medical schools, whether beer would intoxicate. In much of the testimony collected, intoxication as a result had been conceded, at the end of the consumption of a fabulous number of glasses, the penalty of surfeit. An important witness, in 1872, took the stand, and it will not be easy to gainsay his evidence. At a meeting then held in Chicago, of a hundred or more gentlemen—former residents of the North Side, where wide tracts of the beautiful lake had for years been ruined for homes or investment by the great breweries of that quarter—William Lill, a citizen of large wealth, whose thirty years' expe-

rience as a brewer had placed him confessedly at the head of his guild at the Northwest, was among the speakers. The question being upon the rebuilding of the breweries, Mr. Lill said that he should never build or own another brewery. It was a business that demoralized both master and man. He had found it impossible to keep sober men on his premises. It was a manufactory of drunkards in constant operation, and the curse began in the brewery itself, where every man was a beer-barrel in the morning and a barrel of beer at night. He would have no more of it; he would be content to make less money in some other way.

One of the best evidences of the progress of the temperance reform at this time was the movement among the liquor-dealers. The brewers, distillers, liquor-dealers, etc., had become alarmed at the increasing temperance sentiment and restrictive enactments, and sought to form a combination to "protect their rights and liberties." In New Jersey, Pennsylvania, Illinois, Ohio, and other States, they were thoroughly organized, with a large fund to be used as needed, and were forming combinations to cover the entire country, \$5 constituting the admission-fee, and \$25 a membership. The following is a copy of the circular issued in Ohio :

"In union there is strength."

“HEAD-QUARTERS OF MANUFACTURERS AND DEALERS
IN SPIRITUOUS AND MALT LIQUORS, ASSOCIATION
OF CINCINNATI AND VICINITY.

“March 12, 1872.

“MESSRS. — :

“GENTS: In consequence of the damage being done to the liquor-business by the present attempt to enforce the State liquor-law, we have formed an organization under the above style, and would suggest that you at once similarly organize in your place. We also send you a form of petition, which we desire you to have as numerous signed as possible, and without delay return to us, so that we can forward them all at one time to the Legislature.

“Here the membership fee is \$35 per annum, and is cheerfully paid by all. As we will undoubtedly need large material aid to enable us to secure the end desired, we hope you will use every energy in per-

fecting your organization speedily. Any information desired will be cheerfully furnished on application to

"Yours respectfully,

"JULIUS FREIBERG, President
(care of Freiberg & Workum, 28 and 30 Main
Street, Cincinnati, Ohio; W. L. De Beck,
Secretary).

"N.B.—Do not fail to get all the names you can on the petition, and return to us at once by next mail without fail. Do not delay a single day, as time is valuable."

Under this they were commencing a thorough and systematic organization. "Their craft is in danger." They demand the "unconditional repeal" of the Civil Damage Act, resolve that no support shall be given to any political party that would not declare "against a prohibitory law," and determine to carry the matter directly to the polls. They care more for liquor than for party. Lager is to them stronger and more glorious than liberty. This action is in accordance with the following resolutions adopted at the twelfth annual Congress of Brewers, held in 1872:

"*Resolved*, That this Congress now protests against the action taken in opposition to the malt-liquor interest by temperance agitators and prejudiced legislators, and hereby becomes pledged to resist all attempts made to injure it by those classes of persons, first, by the dissemination of sound information on the subject; and, second, by opposition to any candidate for office who has pledged himself to temperance legislation.

"*Resolved*, That we regard the imputation to vote for a temperance fanatic as an insult; as his election, no matter for what office and on what party issue, would be claimed by the temperance men as a victory of their own, and encourage them to further encroachments upon our rights.

"*Resolved*, That sooner than cast our votes for any of those apostles of bigotry and intolerance, we will waive all political predilections; as we do not believe that men who regard us as 'criminals,' and who would be glad to destroy by their prohibitory and local-option laws the hard-earned fruits of our labor of years, can be proper and honest guardians of our political privileges."

One other event worthy of historical record during 1872 was the introduction of the whole temperance question into Congress. Before Congress had been many days in session, early in December, petitions, issued by the National Tem-

perance Society and signed by representatives of the several national and State temperance orders and societies, asking for the prohibition of the manufacture, importation, and sale of all intoxicating beverages in the District of Columbia and the Territories, were presented to the Senate, and on the 6th of December Senator Pomeroy introduced by unanimous consent a stringent prohibitory bill applicable to the Territories and the District. Four days afterward an exciting debate ensued, Senator Sherman reporting back the bill and many of the petitions, and asking that they be referred to another committee. As, however, a paper covering the whole subject of Congressional legislation has been prepared by A. M. Powell, Esq., and published in this volume, we pass from that subject, and from 1872, after briefly alluding to two of the most distinguished of temperance advocates—Rev. Father Taylor, who died at the opening of the year, and the Hon. Horace Greeley, who died near the close. Respecting Father Taylor, Dr. Charles Jewett, in his late work, “Forty Years’ Fight with the Drink-Demon,” says:

“His name and fame had reached distant States and cities, and distinguished scholars and statesmen would, when in Boston on the Sabbath, find their way to the Mariners’ Chapel to listen to the man of the sea, who got his diploma before the mast, whose theology was about as variable as the wind and the weather, and yet whose earnestness and native eloquence had power to captivate and hold in rapt attention, often for a full hour, the most gifted and highly cultivated in the land, while bringing tears to the eyes of bronzed and hard men, as he cheered the desponding, startled the thoughtless and indifferent, and awakened in the breasts of many of the charmed circle before him aspirations for a higher and better life.”

At the session of the New England Conference in Newburyport, in 1851, he spoke for nearly two hours on temperance. A minister who was present says:

“He charged home upon the drunkard-maker the crimes for which he is the responsible agent, and in that long list of crimes he found every species of reckless, cruel, and abominable villany; and, in summing up, declared that Satan would protest against companionship with such miscreants, and would regard it as an additional infliction of punishment to be compelled to receive them within the limits of hell.”

Speaking once before the Massachusetts Legislature in favor of a prohibitory law, he cried out :

“I want to see the grave of intemperance dug and a stone rolled upon it as big as Jupiter.”

In a temperance lecture delivered at Scituate Harbor, speaking of God's displeasure with rumsellers, he said :

“I wonder that the angels in heaven do not tear up the golden pavements and roll them on their heads.”

At Norwich he described the rumsellers as pumping thunder at three cents a glass.

One of the best specimens of the remarkable rhetoric of this wonderful man is given by Dr. Jewett. It is an extract from a temperance speech delivered at Charlestown, Boston :

“And here it is yet, the accursed system to plague and torture us, although we have exposed its villanies until it would seem that Satan himself ought to be ashamed to have any connection with it. I am not sure but he is, but some of his servants have more brass and less shame than their master. Yes! here it is yet, and over there, too, in the great city—the Athens of America, where the church spires as they point upward are almost as thick as the masts of the shipping along the wharves—all the machinery of the drunkard-making, soul-destroying business is in perfect running order, from the low grog-holes on the dock, kept open to ruin my poor sailor boys, to the great block establishments in Still-House Square, which are pouring out the elements of death even on God's holy day, and sending up a smoke as from the pit for ever and ever.

“And your wives and daughters, even as they walk to their churches on Sunday, brush the very skirts of their silk dresses against the mouths of open grog-shops that gape by the way. And your poor-houses are full, and your courts and prisons are filled with the victims of this infernal rum-traffic, and your homes are full of sorrow, and the hearts of your wives and mothers; and yet the system is tolerated. Yes; and when we ask some men what is to be done about it, they tell you you can't stop it! No, you can't stop it! and yet”—darting across the platform and pointing in the direction of the monument, he exclaimed in a voice that pierced one's ears like the blare of a trumpet—“there's Bunker Hill! and you can't stop it; and up yonder is Lexington and Concord, where your fathers fought for the right, and bled and died, and you look on those monuments and boast of the heroism of your fathers, and then

tell us we must submit to be taxed and tortured by this rum business, and we can't stop it! No! and yet"—drawing himself up to his full height and expanding his naturally broad chest, as though the words he would utter had blocked up the usual avenues of speech and were about to force their way out by an explosion, he exclaimed in a sort of whispered scream—"your fathers—your patriotic fathers—could make a cup of tea for his Britannic Majesty out of a whole cargo, and you can't cork up a gin-jug! Ha!"

Rev. Dr. Cuyler, in a beautiful eulogy on Hon. Horace Greeley after his death, says:

"Since the death of good 'Uncle Abe,' no death in America has produced such a deep and general feeling as the death of that extraordinary man whom many of us used affectionately to call 'Uncle Horace.' These two remarkable men had great points of resemblance. Abraham Lincoln and Horace Greeley were the most thoroughly *American* of all our leading characters in this generation. Both sprang from obscurity; both were cradled in poverty; both worked their way up by sheer brain-power; both were excessively simple, democratic, and homespun in their manners and dress; both were awkward in gait; both abounded in quaint, dry humor; both were men of intensely warm sympathies; and *both were stanch teetotalers*. No two men understood the 'common people' as well as they did, or could reach the average capacity so exactly by pen and tongue. No two men were so generally loved, even by those who did not agree with their opinions. There was a sad resemblance in the tragic end of these two great patriots and philanthropists. The brain of the one was pierced by a pistol-ball, the brain of the other was pierced by an acute and deadly grief that killed as surely as any bullet ever fired. Both were followed to their graves by vast multitudes of sorrowing mourners. We shall not soon see again the *like* of the great President or the great journalist.

"From the start Mr. Greeley was thoroughly with us in the temperance reform, and his persuasive tongue and powerful pen were always at the service of a movement which he held to be vital to human welfare. For all he wrought in the grand reforms of the age he deserves a monument as imperishable as the granite of his native hills. Among the philanthropists that America has produced in our day, none had a warmer heart or did a nobler work than good old honest 'Uncle Horace.'"

Sad to think that the great monument of Mr. Greeley's brain-power, and the founding of which was his life-work, the *Tribune*, should be so perverted by those who come after him as to become a monument to Bacchus!

The year 1873 opened most fittingly in the interests of temperance by the Hon. Henry Wilson introducing in the Senate of the United States a bill to provide for the appointment of a commission on the subject of restrictive and prohibitory legislation for the suppression of intemperance. This was in response to hundreds of memorials, calling for such action, sent into the Senate, and signed by the members of the various temperance organizations throughout the country.

The work thus inaugurated by the National Society at New York, looking toward national legislation in the interests of temperance, was pushed during the year with considerable ability; and though no definite and united action was taken by the two Houses of Congress, yet the influence exerted by the friends of temperance had, doubtless, something to do with the issuing of the following order, which was published near the close of 1873:

“NO SPIRITS TO BE ALLOWED IN ALASKA.

“The Attorney-General has decided that, as to the introduction and use of spirituous liquor, Alaska is to be regarded as an Indian country, and that no spirituous liquors or wine can be introduced into it without an order of the War Department for that purpose.”

During the year quite a number of the State Legislatures were greatly agitated by the liquor question. Bills of every variety and shade were before them for consideration. In Maine an act additional to the prohibitory law was passed, extending the law to cover the sale of cider. Massachusetts repealed the “Beer” Act, and adopted the full prohibitory law. New York adopted local option by a vote in the Assembly of 77 to 41, but Governor Dix vetoed it. Immediately after the friends in the Legislature introduced a civil-damage law, which was subsequently adopted after it had been so emasculated that the father could not tell his own child. As adopted it was not satisfactory to temperance people, and it proved of little practical service when it was executed. New Jersey was stirred from one end to the other for local option; and though the Legislature passed no State law, several localities pro-

cured special acts for their vicinity. In Maryland nearly 100,000 petitioned the Legislature for a local-option law, but were refused. Five counties and a number of districts in others, however, secured local option.

In Pennsylvania the liquor-dealers made desperate efforts to repeal the local-option law, but failed ; and, much to their chagrin, the Supreme Court of the State declared the law to be constitutional. The Constitutional Convention of the State, when in committee of the whole, adopted a prohibitory clause by a vote of 56 to 16 ; but some months later, when it came up on the second reading, it was defeated by a vote of 60 to 44.

Indiana passed through a severe struggle, resulting in the passage of a temperance bill which, though not strictly prohibitory, came so near as to excite the bitterest opposition on the part of the rum-hosts.

In Michigan the Legislature refused, notwithstanding all the influence brought to bear upon it by the friends of rum, to repeal the prohibitory law.

In Iowa the House of Representatives, by a vote of 60 to 36, passed a bill to repeal the wine and beer clauses, thus making the law thoroughly prohibitory.

In Wisconsin, after a long discussion, the law was modified and made weaker, and in the interests of rumselling.

In Virginia a law was passed prohibiting the sale of intoxicating liquors to minors and on Sunday.

In Kentucky a law was passed requiring an election to be held in every district, town, or city, upon the application of twenty legal voters ; and if a majority of votes be against the sale, then it shall be unlawful, and the penalty for the violation of the law from \$25 to \$100 for each offence. Under this act, quite a number of towns proceeded to rid themselves of liquor pests.

In North Carolina a local-option law was passed, and South Carolina made her license law more stringent.

Mississippi passed a bill similar to that of Illinois, while Alabama failed to pass a law covering the State, though many of the towns secured special local prohibitory laws.

In Tennessee the Legislature passed in both Houses, by large majorities, a strong local-option law. But Governor John C. Brown vetoed it on the flimsiest of excuses.

In some of the States important decisions were rendered on the liquor question. We have already referred to the decision of the Supreme Court declaring the local-option law of Pennsylvania constitutional. Similar decisions were given by the Supreme Courts of Indiana, Illinois, and Wisconsin with regard to the liquor laws of their States, and the Supreme Court of the United States, in a case appealed from the Supreme Court of the State of Iowa, declared the right of the State through its Legislature to enact and enforce, as a police regulation, any and all prohibitions of the sale of intoxicating liquors.

In some States prohibition conventions were held and separate party nominations made, as in Rhode Island, where the Hon. Henry Howard was nominated for Governor, and in Minnesota, where Samuel Mayall, Esq., was placed at the head of the State ticket.

In New Hampshire a new State Temperance Union was formed, with special reference to moral suasion and religious work. A splendid choice was made for President in the election of Rev. Dr. Asa D. Smith, President of Dartmouth College.

The work among the Catholic population of the country received a fresh impetus from a convention that was held in New York City in October, composed of delegates from the various temperance societies through the country. The Convention was attended by a large number of representative men of those societies.

At a National Prison Congress, held in Baltimore, January 21, 1873, a paper was read by A. M. Powell, Esq., upon "Intemperance as a Cause of Crime." Seeing that the International Prison Congress, held the year previous in London, tabooed the question of intemperance from their programme, it is worthy of historic record that the American National Prison Congress gave it a hearing, and passed resolutions, as it did, declaring intemperance to be one of the principal incitements of crime as well as pauperism.

If it had said the chief incitement, it would have spoken the truth.

In August, 1873, the Seventh National Temperance Convention, called by the National Temperance Society, was held at Saratoga, N. Y. The attendance was large, and included influential representatives of all the national and many subordinate temperance organizations, and from various religious bodies. The deliberations of the Convention were characterized by much earnestness and ability. Total abstinence was reaffirmed as the true basis of the reform. Drunkenness was denounced as a dangerous form of crime, and the venders of alcoholic beverages and owners of premises thus used were declared to be accessory to, and responsible for, the injury and crime committed by inebriates.

The absolute suppression of the traffic in alcoholic liquors for drinking purposes was unanimously declared to be the only wise and effective legislative policy, State and national. The subject which gave rise to the most debate was that of political action, whether in conjunction with, or independent of, existing political organizations. The following resolution was finally adopted as the voice of the Convention by a large majority :

"Resolved, That the time has arrived fully to introduce the temperance issue into State and national politics; that we recommend all friends of temperance to make it henceforth the paramount issue to co-operate with existing party organizations, where such will endorse the legislative policy of prohibition, and nominate candidates pledged to its support; otherwise to organize and maintain separate independent party action in every State and in each Congressional and electoral district of the United States."

The Convention unanimously asked Congress to provide for the appointment of a Commission of Enquiry concerning the traffic in intoxicating liquors; condemned the drinking usages of society as the greatest obstacles to the progress of a true Christian civilization; exhorted all members of churches and clergymen to teach by example and precept the fundamental lesson of total abstinence from alcoholic liquors as beverages, declaring the use

thereof as such to be "inconsistent with a Christian character."

Temperance was commended as an essential part of the religious instruction of children; the publications of the National Temperance Society and Publication House were recommended for general circulation; and Congress was asked to pass a law prohibiting the importation of alcoholic beverages from foreign countries. These were the principal topics considered and passed upon by the Convention. It was also resolved "that the next National Convention shall be called by the National Temperance Society whenever, in the judgment of said Society, the need of such Convention becomes apparent."

The following document, which was published in May, 1873, speaks for itself:

"In view of the alarming prevalence and ill-effects of intemperance, with which none are so familiar as members of the medical profession, and which have called forth from eminent English physicians the voice of warning to the public of Great Britain concerning the use of alcoholic beverages, we, the undersigned, members of the medical profession of New York and vicinity, unite in the declaration that we believe alcohol should be classed with other powerful drugs; that, when prescribed medicinally, it should be with conscientious caution and a sense of grave responsibility. We are of the opinion that the use of alcoholic liquors as a beverage is productive of a large amount of physical disease; that it entails diseased appetites upon offspring; and that it is the cause of a large percentage of the crime and pauperism of our cities and country. We would welcome any judicious and effective legislation—State and national—which should seek to confine the traffic in alcohol to the legitimate purposes of medical and other sciences, art, and mechanism."

This document was signed by the most distinguished members of the medical profession of New York and vicinity, among whom are Edward Delafield, President College of Physicians and Surgeons and of Roosevelt Hospital; Willard Parker, ex-President Academy of Medicine.

During the year the cause of temperance suffered a severe loss in the death of Joseph W. Lester, Esq., of New York. Mr. Lester had been a member of the Board of Managers of the National Society since its organization. He was chairman of the Finance Committee, always prompt,

ready with judicious counsel, hearty sympathy, and material aid. The Board of Managers unanimously adopted the following minute in relation to his death :

“ *Resolved*, That it is with the most painful regret we record the death of our beloved friend and fellow-laborer in the cause of temperance, Mr. Joseph W. Lester, a man only known to be loved, and most loved when best known.

“ In the death of Mr. Lester we lose one who, as chairman of our Finance Committee, we can ill spare—a man who was indefatigable in his exertions in our cause, not easily discouraged or deterred by difficulties, but ever willing to devote his valuable time to the accomplishment of the difficult work involved in his position here. His never-flagging interest, his unfailing promptitude, and his heart-felt devotion to this cause were very remarkable, while his generous liberality, not only to our Society, but to other objects of Christian benevolence, was a bright example to us all.

“ We shall greatly miss his cheerful countenance and pleasant smile, his sagacious advice, and patient, persevering effort. We warmly sympathize with his wife and children in this great bereavement, and would commend them lovingly to the God of the fatherless and the widow.”

The most remarkable and successful feature of the last two years has been the “woman’s crusade” against intemperance and the liquor-traffic. It has been a new national awakening to the greatest curse of modern civilization, and an uprising of the greatest sufferers for deliverance and self-protection. The movement commenced in southern Ohio, partaking largely of the nature of a religious revival, and has swept over a majority of the States of the Union. Woman has become an instrument in God’s hands of winning a multitude of victories. Out of weakness God has perfected strength. The keynote of the whole campaign has been prayer, persuasion, and personal effort. The women go to God, then to the grog-seller. The grog-seller fears both the women and the God whom they serve, and in a large number of instances they have changed their whole course of life, and have dedicated themselves to God’s service.

As this movement is in another part of this book fully described, we will not dwell upon it, nor upon the work of national legislation which has, during the last three years,

engaged very largely the attention of leading temperance friends. In nearly all the States Legislatures have been more or less agitated with the liquor question. The following summary of the principal acts adopted will suffice :

In Maine an act was passed strengthening the prohibitory law by prohibiting express companies, runners, steamboat companies, and stages from carrying liquor, under penalty of fifty dollars.

In New Hampshire an unsuccessful attempt was made to repeal the prohibitory law and substitute license.

In Vermont a bill was introduced in the Legislature repealing the prohibitory law, which had stood for twenty-two years, and substituting license, which was "dismissed" by a vote of 100 to 47. A bill declaring all bar-rooms common nuisances passed the House by 99 to 35, but failed to get a final vote in the Senate before adjournment.

In Massachusetts the prohibitory law was repealed, and what is called a "stringent license law" adopted in its place. License fees from \$50 and upwards. Bonds of the sum of \$1,000 are required before any license can be obtained, and the husband, wife, parent, child, guardian, or employer, giving notice in writing, can secure damages. Towns are not compelled to grant licenses.

In Pennsylvania the local-option law of 1872 was repealed, and a stringent license and civil damage law adopted in its place, by a vote of 122 to 68 in the House, and 25 to 20 in the Senate.

In Maryland several additional counties secured local-option laws, and, when the vote was taken, in nearly every instance it was against license.

In Virginia the Legislature passed a local-option law for one county, but it was vetoed by the Governor.

In North Carolina the local-option law was amended, to the effect that where prohibition has been carried by a vote of the people, it shall stand good until the liquor interest overturns it by calling an election and voting it down.

In South Carolina the liquor-dealers were defeated in the efforts they made to repeal and modify the stringent license law.

In Georgia a bill passed the Legislature of 1874, covering forty counties, absolutely prohibiting the sale of liquors in the same, unless two-thirds of the property-owners agree thereto in writing. Another bill, local-option in character, covering thirteen counties, was passed; also some twenty-five other local-option bills for smaller localities.

In Alabama a local-option bill applying to certain counties was passed, while in Tennessee one was passed to a third reading, but failed to become a law.

In Florida a civil-damage bill passed the House by a vote of 36 to 29, but was lost in the Senate by one vote.

In Ohio the Adair liquor-law was amended so that before sellers, lessees, or owners can be made responsible in damages for injuries consequent upon the sale or gift of intoxicants, notice shall have been given by the persons liable to be injured not to sell or give liquor to the person liable to commit the injury when intoxicated. A bill was also passed which takes from corporations the power to prohibit ale, beer, and porter-houses. The influence of the crusade operated strongly to defeat further amendments in favor of the liquor interest. On the question of license, submitted to the people at the fall election in 1874, 172,252 voted for license, and 179,538 against.

In Illinois a bill to modify the present law in favor of the dealers was introduced and strongly urged by the liquor interest, but was defeated.

In Michigan the Legislature has submitted for repeal the article in the constitution which declares that "the Legislature shall not pass any act authorizing the grant of license for the sale of ardent spirits or other intoxicating liquors." A bill has also been passed for the taxation of the business of the traffic, imposing a uniform tax of \$40 upon retail dealers in malt liquors, and \$150 upon retail dealers in spirituous liquors. This law the Supreme Court has decided to be constitutional.

In Indiana the Baxter law, which was local-option, has been repealed, and a "strict license law" passed in its place. It requires \$2,000 bonds, and a notice not to sell to

persons renders the seller liable to pay "damages" if he disregards it.

In Kentucky the local-option law recently passed resulted in 207 towns voting for prohibition out of 259 where the vote was taken.

In Oregon a bill was passed which prohibits the sale of liquor unless a majority of the legal voters shall sign a petition thereto. A bond of \$2,000 is also required. Another bill was passed prohibiting the sale of liquor on election days.

In Nebraska a bill to punish with fines and imprisonment those who manufacture adulterated liquors received considerable attention in the Legislature.

In Rhode Island a State constabulary law was adopted early in 1875, to give efficiency to the prohibitory law passed in 1874. That law was repealed this last year.

In Connecticut the license law was amended in several of its provisions, making it more stringent.

The following testimony against alcohol, initiated by the National Temperance Society, was issued in March, 1874, and has been signed by upwards of two hundred clergymen in New York and vicinity :

"THE VOICE OF CLERGYMEN AGAINST ALCOHOL.

"We, the undersigned clergymen of New York and vicinity, believe intemperance to be a prolific source of disease, poverty, vice, and crime; that moderate drinking is the primary cause of drunkenness; that it is good neither to drink wine or anything whereby many stumble and are made weak; that 'we, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves' (Rom. xv. 1); therefore, we unite in, and commend to others, the solemn pledge not to use alcoholic liquors of any kind as beverages; and we would welcome any adequate legislation—State and national—for the suppression of the traffic in alcoholic liquors for drinking purposes."

On the evening of Thursday, September 17, 1874, in Association Hall, New York, a splendid reception was tendered to Dr. James Edmunds, a distinguished physician of London. Dr. Willard Parker occupied the chair, and in fitting terms welcomed Dr. Edmunds to America. In tendering this reception to Dr. Edmunds the temperance

friends in New York only paid to that physician the attentions to which his services in the cause of temperance entitled him. During the months of September and October Dr. Edmunds addressed three large and important meetings in the city of New York on the nature of alcoholic prescriptions. These addresses have since been published, and have attracted considerable attention among medical and scientific men.

In this connection we append some resolutions adopted by the National Medical Association of the United States at their annual meeting, held in Detroit, June, 1874, when over 400 physicians were present :

“Resolved, That in view of the alarming prevalence and ill effects of, intemperance, with which none are so familiar as members of the medical profession, and which have called forth from English physicians the voice of warning to the people of Great Britain concerning the use of alcoholic beverages, we, as members of the medical profession of the United States, unite in the declaration that we believe that alcohol should be classed with other powerful drugs; that when prescribed medicinally, it should be done with conscientious caution and a sense of great responsibility.

“Resolved, That we are of the opinion that the use of alcoholic liquors as a beverage is productive of a large amount of physical and mental disease, that it entails diseased appetites and enfeebled constitutions upon offspring, and that it is the cause of a large percentage of the crime and pauperism in our large cities and country.

“Resolved, That we would welcome any change in public sentiment that would confine the use of intoxicating liquors to the uses of science, art, and medicine.”

Several of the State medical societies at subsequent meetings endorsed the above and passed resolutions of a like character, some of them couched in much stronger language.

A marked feature of interest during the last two years has been the exposure and partial punishment of the gigantic frauds perpetrated by whiskey distillers and dealers and corrupt public officials against the National Government. Millions of dollars belonging to the public treasury have been appropriated by the Whiskey-Ring plunderers for personal and political purposes. Among those implicated

are sundry public officials who sustained intimate relations with the President and his official household. Several of the offenders are now paying the penalty for their dishonesty in the penitentiaries, others have been convicted and are awaiting sentence, others have fled the country, and many more, it is probable, have either not yet been discovered or are shielded from personal and political considerations. Enough has transpired through the testimony given in the courts to show that the so-called "Whiskey-Ring" was one of the most gigantic and corrupt conspiracies ever formed, and that the liquor business is a most fruitful source of corruption and maladministration in the conduct of public affairs.

Akin to the whiskey-frauds excitement has been the work of organizations among the liquor-dealers in every State. The influence of these organizations is felt in State Legislatures and in the Congress of the United States against any advance temperance legislation, and in the courts of justice against adequate punishment of those who disregard the restrictive provisions of license and prohibitory liquor-laws, and especially in caucuses and political conventions, subordinating politicians to the behests of the oligarchy of liquor manufacturers and venders. The Wine and Spirit Traders' Society, a powerful organization, which is officially represented in Washington while Congress is in session, seeking a reduction of taxation on liquors and opposing any temperance legislation, boasts, through its organ, of its great influence in Congress. Their craft is in danger, as will be seen from their own statistics; and notwithstanding their repeated cry, "Prohibition is a failure." At the United States Brewers' Association annual meeting, held in Cincinnati, June, 1875, the following resolutions were adopted :

"*Resolved*, That where restrictive and prohibitory enactments exist, every possible measure be taken to oppose, resist, and repeal them; and it is further

"*Resolved*, That politicians favoring prohibitory enactments who offer themselves as candidates for office be everywhere strenuously opposed, and the more so if it be found that their personal habits do not conform with their public profession."

The official reports, however, showed that there had been a reduction in the number of the breweries during the year of nearly 30 per cent. There were 3,554 in 1873, and only 2,524 in 1874.

Mr. Louis Schade, of Washington, D. C., editor of the *Washington Sentinel*, and the special agent of the Brewers' Congress in Washington, in an address before the Convention explained the cause of the reduction. We copy the following from his address :

"Very severe is the injury which the brewers have received in the so-called temperance States. The local-option law of Pennsylvania reduced the number of breweries in that State from 500 in 1873 to 346 in 1874, thus destroying 154 breweries in one year. In Michigan it is even worse ; for of 202 breweries in 1873, only 68 remained in 1874. In Ohio the crusaders destroyed 68 out of 296. In Indiana the Baxter law stopped 66 out of 158. In Maryland the breweries were reduced from 74 to 15 ; some few of those stopped lying in those counties in which they have a local-option law. We sincerely hope that the Maryland democracy, which had yielded too much to the women crusaders, will take an early opportunity to eradicate that unjust law which permits the people of a portion of the State to be put under the tyranny and despotism of those fanatics."

Mr. Schade also refers to the reduction of the number of barrels manufactured during the year, of 35,966 in Pennsylvania, and "in Massachusetts, in consequence of the prohibitory law, of 116,585." He then refers to the increase in certain States, and, speaking of the general reduction throughout the country, says :

"There is no doubt that the temperance agitation and prohibitory laws are the chief causes of the decrease compared with the preceding year. Had our friends in Massachusetts been free to carry on their business, and had not the State authorities constantly interfered with the latter, there is no doubt that, instead of showing a decrease of 116,585 barrels in one year, they would have increased at the same rate as they did the preceding year."

This emphatic official testimony of our opponents is a strong link in the overwhelming chain of existing testimony proving beyond doubt or cavil that prohibition does prohibit.

In many parts of the country Reform Clubs have been

organized, composed mostly of those who have been drinking men. In a great number of instances the movement partakes of the nature of a religious revival. It effects spiritual as well as moral reformation. J. K. Osgood has been laboring in Maine and New Hampshire, Dr. H. A. Reynolds in Massachusetts and Connecticut, Francis Murphy in the Western States, besides a noble band of workers in other parts of the country. In some instances seven-eighths of the population have signed the pledge, churches are nightly crowded, public meetings held, prayer-meetings, and sometimes lectures are instituted on various phases of the temperance question. The movement, an account of which will be found in another part of this book, bids fair to have not only a great, immediate value, but also a permanence which attaches to the true reformation based upon Christian principles.

Two National Temperance Conventions were held during 1875, one at Pittsburg, Pa., May 12 and 13, called at the instance of a committee of the United Presbyterian Church of America, appointed by that denomination to arrange for the holding of a National Christian Temperance Convention. It was a large and enthusiastic gathering, with most of the delegates from the States of Ohio and Pennsylvania. Before adjourning an organization was effected, to be called the National Christian Temperance Alliance. While the Convention was called avowedly to give special prominence to the religious methods of promoting temperance, its proceedings show that prohibition rather than distinctively moral and religious agencies was made *the* prominent feature. This being the case, it was scarcely necessary to create a *new* national organization to do the semi-political work to which the Convention largely devoted itself.

The other National Convention was the one held at Chicago, June, 1875, being in order the eighth National Temperance Convention held in America, and was called by the managers of the National Temperance Society, who were appointed by the seventh National Convention to call another when in their judgment it was deemed best. The attendance was large, embracing representatives from the

various national and State temperance organizations and from churches of nearly all denominations.

The pronouncement of the Convention for the unqualified prohibition of the manufacture, importation, and sale of alcoholic beverages by the State and National Governments was unqualified and unanimous, as it was also in favor of total abstinence as a condition of the civil, military, and naval service, and of the initiation of an amendment to the Constitution of the United States, making the traffic in alcoholic liquor for drinking purposes illegal throughout our national domain.

The question of the best political method of dealing with the subject occasioned a most earnest though decorous and friendly discussion. As a substitute for both the majority and minority reports of the Committee on the resolutions, the following was adopted by the Convention by a large majority :

“Resolved, That we recommend all citizens to take the temperance issue, ‘without concealment, without compromise,’ to the primary meeting and the polls; to nominate and vote for such candidates only, State and National, as will unqualifiedly endorse and sustain the prohibition of the liquor-traffic; that in every State, county, town, and Congressional district in the United States Prohibition Leagues be organized; also, whenever suitable nominations are not otherwise made, that independent Prohibition candidates be nominated for the suffrages of all temperance citizens; and that the Prohibition party should have the undivided support of all temperance voters in each State and Territory where, in their judgment, such political action is the best method of securing the enactment and enforcement of efficient prohibitory laws.”

Referring to this action and the whole spirit of the Convention, Bishop Gilbert Haven, who was present, in an article in the *Christian Advocate*, says “that prohibition received a grand impetus in the man-saving direction by the Chicago Convention. Never before has so enthusiastic and energetic a body of men and women been congregated on this continent. That Convention was the best and boldest we have ever seen. How ringing its words against all half-measures and half-duties! It cries out for prohibition in the kitchen cooking and the sick-room medicine, at the

social and sacramental board, by State and by Congress, through party and through the church ; prohibition of imported and home-manufactured poisons—immediate and unconditional prohibition. Let the word ring out, and keep ringing out, till the whole land is delivered from this last and not least of social curses and crimes.”

The marked feature of the Convention which distinguished it from all its predecessors was the presence and active participation, as speakers and voting members, of a large number of women.

Among the active veterans present no one was more notable and deserving of notice than “Father Hunt” (Rev. Thos. P. Hunt, of Pa.) Few living advocates have done more for the cause than this same Father Hunt, or are more worthy of a place in a history of the movement. For very many years, and while in the prime of his life, he stood at the very head of effective temperance lecturers, full of argument and of amusing but striking anecdote. In the early part of the reform, to sustain himself in his declarations relating to frauds in the liquor trade, which were incredible to many and pronounced slanderous by the dealers, he sent to London and obtained the brewers’ guides, distillers’ and wine-dealers’ receipt-books, from which he spread abroad the secrets of the infernal machinery of drunkard-making. No man was ever more fearless in his attacks on iniquity or master of a more stinging satire. We take the following paragraph from a speech of his delivered at Albany in 1845. On this occasion he was for guarding carefully the rights of the liquor-seller :

“But what were the rights of the liquor-seller? The same as the rights of any other man—the right to carry on his business without injury to others, and none other. If he can carry on his business without injury to others, he may do so. But can he? The liquor-seller may say he has a right to carry it on provided he makes the damage good that his poison makes. I say to him, ‘You cannot do it if you try. You cannot bring back the dead from the grave and the damned from hell, put there by your business. You cannot dry up the widow’s tears nor be the father to the children as he was before he fell in among you. The liquor-sellers’ business cannot wipe away from the country the dis-

grace of their business nor remove its curse from the land. Your business has filled hell with groans unutterable and despair never-dying, while the earth has been heaving and mourning and groaning, filled with widows' and orphans' voices, from the time your business has commenced to the present moment, and you cannot deny it.'"

Before the Convention adjourned representatives from each State and Territory were appointed to represent the Convention in the International Conference to be held in Philadelphia in June, 1876.

In November and December, 1875, large public meetings were held in Boston, New York, and other cities to welcome to this country James H. Raper, Esq., of Manchester, England, a distinguished representative of the United Kingdom Alliance. At the reception tendered him in New York, at Association Hall, the following resolution was unanimously adopted:

"*Resolved*, That we hail with great pleasure the opportunity to extend to James H. Raper, Esq., of the United Kingdom Alliance, a most hearty and cordial welcome to our country upon this his first visit to America, and to express to him and his associates of the Alliance Executive our profound appreciation of their distinguished and efficient services for the suppression of the liquor-traffic and the promotion of the cause of temperance in Great Britain."

At the annual meeting of the National Temperance Society, held in May, 1875, a resolution was adopted looking towards the holding of an international temperance congress in Philadelphia during the year 1876. That resolution, with the call that was afterwards issued, will be found in the history of the proceedings of the Convention, as reported in another part of this book.

The National Society, as early as July, 1875, learning from trustworthy information that there was danger of liquor-selling on an extensive scale being carried on in connection with the International Centennial Exhibition, sounded the alarm, and subsequently, at a meeting of the Board of Managers, the following memorial was adopted:

"INTERNATIONAL CENTENNIAL EXHIBITION MEMORIAL.

"*To the President and Members of the United States Centennial Exhibition:*

"GENTLEMEN: Whereas, it has been announced in the public journals

that privileges have been granted for the sale of wine and lager-beer in the Exhibition buildings and upon the grounds of the Centennial Exhibition, we respectfully represent that we should greatly deplore the sale of intoxicating liquors of any kind in connection with the International Centennial Exhibition as tending to foster and to greatly increase injurious social drinking usages in our own land, and as presenting a pernicious example to those who may visit America from foreign countries; and we therefore earnestly pray that, in the exercise of your jurisdiction as an official board of direction, you will prohibit the sale of all intoxicating liquors in connection with the Exhibition."

The memorial was signed by the officers of the Society, and forwarded to the President of the United States Centennial Commission, by whom it was referred to the Executive Committee of that body for consideration. The memorial also received the signatures of one hundred and fifty clergymen of New York, solicited by a committee of the Woman's Christian Temperance Union. It was likewise endorsed by several State temperance societies and other temperance bodies, and a large number of local churches, and by many Christian men and women in various parts of the country.

The petitions of the National Temperance Society and others, representing in the aggregate many thousands of Christian men and women in various portions of the country, were presented at a full meeting of the Centennial Commission held April 26. The subject was referred to a committee, followed by a majority report in favor of ratifying, and a minority report in favor of revoking, the "concessions" made by the Executive Committee for the sale of intoxicating liquors. While the subject was pending, and during the progress of a prolonged and earnest deliberation, the following official telegram from the National Temperance Society was forwarded to the Centennial Commission:

"NEW YORK, April 29, 1876.

"To Hon. J. R. Hawley, President U. S. Centennial Commission, Parlor C, Continental Hotel, Chestnut Street, Philadelphia, Pa.:

"The National Temperance Society earnestly renews its prayer that you will forbid the sale of intoxicating liquors on grounds of Centennial Exhibition, rendered still more necessary if opened on Sabbath. The

grounds open, and the crowd permitted to get drink, our entire country will be disgraced."

During the last eighteen months Death's shafts have brought down many honored veterans. The sudden and unlooked-for death of the Hon. Charles Sumner, in the beginning of 1874, was a great loss to the nation. Though not a total-abstinence man, and never identified with the cause of temperance as with the cause of freedom, yet the friends of temperance, especially those in Congress, mourn his loss, as he aided very cordially and efficiently the important measure which the Senate afterwards adopted, providing for a commission to investigate the liquor-traffic. He advocated earnestly the passage of the bill, and resisted strenuously the superfluous amendments with which its enemies, the liquor interest, sought to embarrass it. The last recorded vote of the great senator, and his last public word in the Senate, of which he had so long been a member, was his hearty, sonorous "ay" in favor of the bill for a Commission of Enquiry concerning the liquor-traffic.

On the 4th of February, 1875, Senator Buckingham died at Norwich, Conn., aged 71. Hon. William A. Buckingham, among those occupying distinguished positions in public life, presented a conspicuous and honorable example of total abstinence from all alcoholic beverages. As Governor of his native State—a position he filled for eight successive years—in his place in the Senate of the United States, as President of the Connecticut Temperance Union, in the church and in society, he was an influential representative of and co-worker with the temperance reform—one whose valuable aid it can ill afford to lose.

On the 24th of January, 1875, there passed away an earnest and effective advocate of temperance, though better known as the apostle against tobacco—Rev. George Trask. For twenty-five years he valiantly maintained a crusade against the noxious health-destroyer, and for such services there are thousands who to-day bless his memory.

About the same time there died two other temperance advocates, widely known to fame, whose temperaments

were as diverse as were their fields of labor: The one was Hon. Gerrit Smith, an American philanthropist, and most widely known in connection with the anti-slavery conflict. Mr. Smith brought to the temperance movement, as one of its pioneers, rare gifts of eloquence, great benevolence, and moral courage, which have made him one of the most useful as well as most distinguished of American philanthropists. He spoke with great power, and wrote effectively for total abstinence as the duty of the individual, and for the summary suppression of dram-shops, and was one of a generation of pioneers, now nearly all gone, whose places of great usefulness it will indeed be difficult to fill. The other was Rev. Israel S. Diehl. Mr. Diehl, beyond almost any of his compeers, had rendered important missionary service in behalf of the temperance reform in his own and other countries. A man of quick intelligence, of great moral courage, of fervent religious convictions, he carried with him, and defended with telling effect, often in the face of much personal danger in the presence of its enemies, the banner of total abstinence, on the Pacific coast and in foreign countries, through which he travelled extensively. He was only forty-nine years of age when he died, January 4, 1875.

Rev. J. B. Wakeley was also one of the veteran pioneers in the cause of total abstinence. In the preface of his "*Temperance Cyclopædia*," recently published by the National Temperance Society and Publication House, he writes: "Forty-four years ago I signed the temperance pledge." As a clergyman through a long period of active service, as a co-worker with various temperance organizations, and as an author, he has been a most valuable coadjutor in the cause of temperance.

Mr. S. R. Wells, widely known as an author, editor, and publisher, educated in early life for the medical profession, always gave his influence on the side of the cause of temperance, and some of his publications have contributed largely to quicken public interest in the temperance movement. Especially was this true among young people.

The Rev. Edwin L. Janes, a District Secretary of the National Temperance Society for several years past, is another whose loss by death we have to mourn. He was a devoted Christian man and a most valuable co-laborer, who had given himself especially to the work of disseminating Sabbath-school and other temperance literature.

Towards the close of 1875 Rev. Dr. John Chambers, of Philadelphia, ceased from his labors. Rev. Dr. Cuyler pays this tribute to his memory: "How well I remember the temperance campaigns in which we used to fight together five-and-twenty years ago. We then called him the 'old war-horse,' and he loved to smell the battle afar off and the shouting. His own 'neck was clothed with thunder.' The speeches I have heard from him in Trenton, N. J., were among the grandest appeals for total abstinence I have ever listened to."

The last name we write in this obituary record is one which for many years has been a household word in millions of homes—Vice-President Wilson, who died at Washington, November 21, 1875. Throughout a prolonged and distinguished public career his has been a conspicuous and praiseworthy example of total abstinence. He was born in Farmington, N. H., February 16, 1812; removed to Natick, Mass., when twenty-one, to learn the shoemaker's trade, entered the Massachusetts Legislature in 1840, and was for eight successive years a member of that body—four as representative and four as senator. In 1855 he was elected to the United States Senate as the successor of Edward Everett, wherein he served continuously as senator until 1874, when he resigned to take the chair of Vice-President on the 4th of March. Few Americans have had as prolonged a public service. At the time of his death he was President of the Congressional Temperance Society, the usefulness of which in the past he has done much to promote. He was also a Vice-President of the National Temperance Society. He was in Chicago in June last, and addressed briefly, the National Temperance Convention, making an earnest plea for total abstinence and for moral and religious effort for the promotion of temperance. His

last public address for temperance, so far as we are advised, was made in Saratoga during his summer rest there, in a meeting arranged by the women of that place, and addressed also by the Rev. Dr. Cuyler. The political aspect of the question Mr. Wilson generally avoided. He would gladly have had the traffic everywhere put under the ban of the law. He had little faith that much could be effectively done in that direction until a vigorous public opinion, as the result of moral agitation and religious effort, had been created. It was a source of regret to many of his friends that, especially in the previous campaign in Massachusetts, in which he participated, wherein the only dividing question at issue was that of liquor-license, he elected to remain wholly silent concerning it.

In his praiseworthy example of total abstinence, in his active and long-continued efforts in connection with the Congressional Temperance Society (to whom more than any other man is Congress indebted for its existence), and otherwise to discourage social drinking customs at the national capital, and in his earnest appeals from time to time to the Christian Church and to all good men and women everywhere to enlighten public opinion on the subject, the distinguished Vice-President, now gone hence, made in his lifetime a large contribution to the cause of temperance in our land for which he will be long and gratefully remembered.

In a former part of this history reference is made to the rapid organization of Temperance Reform Clubs in New England during the last two years. As an evidence of the wide-spread and potent influence exerted by these clubs, especially in the State of New Hampshire, the two great political parties in that State have been compelled this Centennial year to put temperance planks in their platforms.

The following is from the Democratic :

"Resolved, That we recognize the need of social as well as political reform, believing that the perpetuity of our free institutions depends upon the virtues and intelligence of the people. We therefore welcome

the present movement in behalf of temperance as designed to promote a very desirable end by the most popular and effectual means."

The Republican State Convention adopted the following resolution :

"We hail with unbounded satisfaction the temperance reform movement which is making such wonderful progress in our State, and we hereby express our full and hearty sympathy with this and every other moral reform which will tend to elevate the character and promote the welfare of our people."

Our readers can judge for themselves which of the two resolutions bespeaks the most sincerity.

In the month of February an enthusiastic State Prohibitory Convention was held at Middletown, Connecticut, when a ticket for State officers, headed by H. D. Smith, Esq., for Governor, was nominated and steps taken towards canvassing the State.

Early in the year the convention appointed to form a new constitution for Texas adopted the following article, to be voted upon by the people :

"The Legislature shall, at its first session, enact a law whereby the qualified voters of any county, justices' precinct, town, or city, by a majority vote, from time to time, may determine whether the sale of intoxicating liquors shall be prohibited within the prescribed limits."

The new constitution was afterwards adopted by the people by 60,000 majority. This secures local option, and soon the people will be called upon to vote on the question throughout the State. Strong hopes are entertained by the friends of prohibition of carrying a large portion of the State.

In Rhode Island the Prohibitionists made a gallant fight at the last election. The Republican candidates made common cause with the license men, and separate Prohibition candidates for Governor and member of the Legislature were nominated. The canvass was so close in Providence that the liquor-dealers at the last moment raised large sums of money to carry through the Republican license ticket. The Prohibitionists polled for Hon. Albert C. Howard, their candidate for Governor, 6,723, while the Republican

license nominee got but 8,706 votes. Well done, gallant little Rhody! To show the eternal fitness of things, the Legislature of this State, after passing the license law, appropriated \$160,000 for the purpose of building a new State prison.

On the 15th and 16th of March a New England Ministerial Temperance Conference was held in the Bowdoin Square Baptist Church, Boston. The attendance was very large, including delegates from all the New England States and representatives from every religious denomination. Able papers discussing such phases of temperance as relate to the civil, moral, and religious welfare of the human race were presented by leading clergymen, and afterwards debated by the Conference. Several resolutions were adopted calling upon the church to take more decided and vigorous action for the promotion of the temperance reform; commending the great work now going on in the reformation of inebriates; protesting against the sale of intoxicating liquors in connection with the Centennial Exhibition; and recommending the use of the unfermented juice of the grape at the communion table. In commenting upon the Conference the *Watchman* said:

"It was one of the most notable and successful meetings ever conducted in behalf of this grand reform. We congratulate its leaders; we commend its spirit; we endorse its labors."

Dr. Charles Jewett, the old temperance veteran, than whom there is no one in America better qualified to speak of the character of temperance conventions, in a letter to the writer said:

"Taking them all together, essays, resolutions, and the reported discussions thereon, they will constitute the strongest indictment of the liquor-traffic and the whole drink system that has ever gone forth from any public body since the year 1825."

This convention was gotten up by the Boston Christian Temperance Union, an organization that has done much towards building up the temperance cause in the churches of that city. Akin to the work done by this society is that which has been accomplished by the "Temperance

Brotherhood" of the city of Brooklyn, N. Y., an organization whose executive board represents forty different churches of that city, and various denominations. Their work for the past two years has been wonderful ; not only have they excited the churches to new zeal in the cause, they have proved a terror to evil-doers of the liquor fraternity, and have pressed the wicked so closely as to have caused many to leave their evil ways, and save to a great extent the Sabbath from liquor-selling. May such organizations be multiplied in all our cities !

On the 11th of March the reform, especially in Connecticut, met with a great loss in the death of Mr. James Alexander Mowatt, editor of the *Commonwealth*, who died of pneumonia in New Haven. Mr. Mowatt was a native of Ireland, but had been for several years a resident of this country. He was widely known and highly esteemed among the friends of temperance on both sides of the Atlantic. He was a man of marked ability, of pronounced opinions, of varied and comprehensive attainments, a journalist of fine capacity, a very entertaining, forcible, and eloquent public speaker. With voice and pen combined he has in both countries rendered valuable service to the temperance reform beyond most men of his generation.

In the month of March an attempt was made in the New York Legislature to authorize the sale of liquor by waiter-girls in saloons, and in connection with theatres and places of amusement, but this was signally defeated in the Assembly.

The liquor-dealers also made vigorous but unsuccessful efforts to obtain a reduction of license fees, and to otherwise modify in their favor the excise laws.

On the 17th of May the National Prohibition Convention met at Cleveland, Ohio, and nominated candidates for President and Vice-President. General Green Clay Smith, who was nominated for President, once a member of Congress, and formerly a prominent member of the National Division of Sons of Temperance, is now a prominent Baptist clergyman, and was the past year Grand Worthy

Chief Templar of the Good Templars of Kentucky. Mr. Stewart, the nominee for Vice-President, has been twice the candidate for the Prohibitionists of Ohio for Governor of that State.

The temperance and prohibitory feature of the platform will command the hearty sympathy of a large body of temperance voters. Electoral tickets are being prepared in many of the States. New York, at a convention held for the purpose, in addition to selecting electors, nominated candidates for all State offices, the ticket being headed by William J. Groo, of Middletown, an earnest temperance worker.

It is pleasant in closing this history to be able to allude to marked signs of progress—precursors of the millennial day of temperance. Among these, not the least significant is the notice now taken of intemperance as the great cause of crime by prison congress conferences. The time was when philanthropists interested in prison reform would meet and discuss almost every conceivable cause of crime except that of its mammoth producer—intemperance. It is not so now. At the fourth National Prison Congress, held in New York City June 6, 7, and 8, though the relation of intemperance to crime was not embraced as a special topic in the programme, it received more consideration than in any preceding Prison Reform Congress.

A paper upon "Habitual Criminals," by the Hon. R. C. Pitman, of New Bedford, read by Dr. Wines, particularly emphasized the intimate connection between intemperance and crime. Mr. Duff, of Pennsylvania, a prison official, spoke strongly against the drink-traffic and drinking usages as the cause of a very large percentage of the prevalent crime, of the value of the temperance pledge in the reclamation of criminals, and declared that, were it in his power to do so, he would cut off wholly the supply of alcoholic liquors from the land.

Mr. Wyman, of the Nebraska State Penitentiary, also spoke of intemperance as a chief cause of crime, and said he would not only administer the temperance pledge to prisoners, but to all legislators and voters as well. It was

the bad legislation permitting and authorizing the liquor-traffic which tended largely to fill the prisons.

Mr. A. M. Powell, representing the National Temperance Society, cited the last annual report of the Police Commissioners of New York City, which states an aggregate of upwards of 84,000 arrests the past year, and that 75 to 90 per cent. were due directly or indirectly to intemperance, as a striking illustration of the close connection between intemperance and crime, and urged that it was the duty of the Government to close the grog-shops in the interest of discharged prisoners, of the weak and tempted, and of the welfare and safety of society.

Resolutions acknowledging the relations of intemperance to crime, and welcoming any wise and efficient measure for the suppression of this great evil, were adopted. We congratulate these gentlemen interested in this branch of reform in coming, even at this late date, to recognize the necessity of efforts for the removal of the drink-traffic and the drinking customs of the nation.

In the city of Philadelphia, at the same time that this Prison Congress met in New York, another Congress assembled whose discussions brought to light other signs of progress for which we are grateful. We refer to the Brewers' Congress, at which, in the address of the president and in the annual report, the fact was noted that the past year had been a poor one for the brewing business. No gain in the yearly production of beer was reported, but, on the other hand, a falling off. Resolutions were also adopted reciting that the trade had suffered much restriction and annoyance from the regulations of the Internal Revenue Bureau; that the Government be petitioned to remove all enactments prejudicial and dangerous to the brewing interest; also the usual resolutions of eternal enmity to fanatical teetotalers, and determination to wage war to the bitter end with "the self-styled temperance party."

Thus have we reached the finale of our allotted work, which was the preparation, not of an elaborate history or the temperance movement; as to do this, and do it pro-

perly, would make a voluminous work, and require months, if not years, of patient, careful research and accurate analysis. Our purpose was to present a succinct and impartial sketch of the rise and progress of the temperance reform in America. How far we have succeeded in this we leave our readers to judge. What we have done has been a labor of love, though performed at great disadvantage, as the materials and data needful for the preparation of such a history are the most fragmentary and defective, and the whole had to be written at odd moments seized from amid the duties and cares connected with a large pastorate and our relations to numerous Christian and philanthropic movements.

We confess there are many of the tried temperance workers whom we would like to have noticed, but we found their names to be legion. As respects those who have ceased from their labors and entered into their rest, we have sought to pay a passing tribute; but such living workers whose praises are national, if not world-wide—as, for example, Dr. Chas. Jewett, whose name is a household word everywhere; Gen. Joseph S. Smith, so long President of the New York State Society, who took hold of that society when it was weak and feeble, and by his great energy and zeal made it a power in the State and the land, and which is now so ably and efficiently managed by J. N. Stearns, Esq.; also Rev. Dr. Peter Stryker, of Saratoga, who, many years ago, did as much as any man in New York to organize and push forward the work of temperance among the children, and who, at the organization of the National Society, was one of the editors of the Society's publications and in the Executive Committee, and whose facile pen and eloquent tongue were ever at the service of the cause; but time would fail us to speak of the men of zeal and men of action and men of God who have ever proved true to the holy cause of temperance.

Should we ever find the leisure necessary, we will consider it a pleasure and not a task to prepare some biographical sketches of such men and women whose names are indissolubly linked with the reform.

SONS OF TEMPERANCE—HISTORICAL RECORD OF THE ORDER.

BY SAMUEL W. HODGES, MOST WORTHY SCRIBE.

It is not known to what we may ascribe the first organized movement in the interests of temperance. True it is, however, that the idea of total abstinence from the use of *all* intoxicating liquors as a beverage as a *necessary* feature of temperance, at least in an organized form, has had its inception within the last century.

History abounds with the records of attempts to promote temperance by simply reducing the amount of drunkenness. Every such proposition failed then as they have failed since, and will continue to fail so long as the world stands.

A few individuals, noted as men of large minds, generally men with ideas far ahead of the times in which they lived, broached the idea of total abstinence, and a few local societies were formed. These societies were composed of men who believed in the pledge, but their actions showed they had very little confidence in any very general spreading of their principles. The first step was taken when the first society was organized, and a few men had solemnly united together to press forward the principle. It by no means engrossed the attention of the whole people as the question of temperance does to-day, and the position of total abstinence was no doubt taken with many misgivings, even by those who thoroughly believed in the principle. The necessity of some step forward was seen by many great and good men, who, perhaps, with very indefinite ideas for the future, talked about it; clergymen occasionally preached on the subject, and a newspaper article occasionally appeared, until the people began to talk. Drinking customs ruled everywhere; to be a total abstainer was to be singular; but the terrible increase of drunkenness and poverty caused others than merely reformers to examine the question. The result was that the germs of the move-

ment that spread over the land in 1841 and 1842 were planted by the individuals and local societies that have been spoken of, and to these pioneers should the praise be given.

License in every form had been tried. Restrictions as to hours of selling, the kind of liquors to be sold, the ages and character of those to whom liquors should be sold, the character of those who should receive a license to sell, the form and number of licenses, the price of license, had all been discussed, and, in fact, almost every conceivable form of law and of restriction had been tried; but the result had in all cases been the same: an increase in the amount of liquors consumed, and a very large increase in the number of drunkards. If large fees were charged for license, the number of licenses was, in a measure, reduced, but the business became a monopoly in the hands of a few men, who became rich. If licenses were only given to *good men*, these men soon became demoralized by the business, and became *bad men*. Crime and death in consequence of drinking increased to an alarming extent. The ranks of the drunkards were continually filled by the moderate drinkers, and licensed rumsellers kept the ranks of the moderate drinkers full.

When this alarming period had been reached, God put it into the hearts of *six* men in Baltimore to renounce entirely the use of intoxicating liquors as a beverage. The pledge was written out and signed, and these men, with no reputation by which their appearance might be heralded, went out as missionaries in true temperance work, and soon the whole country rang with the names of Hawkins, Mitchell, and their associates. It required no argument to prove that total abstinence would be found an effectual remedy for intemperance. The argument was to prove that *any* remedy was needed. Drunkenness was then, as now, looked upon as degrading to the individual; and when the individual was the head of a family, the disgrace extended to the family of the drunkard. The planting of the seed of drunkenness was the point to be made clear. Social drinking was the custom. Very few persons made any connec-

tion between the social drinker who was never known to be intoxicated, and who was considered a good fellow, and the drunkard who was considered a nuisance in the community.

It was left for these mēn, who had been low down in the social scale, to show the gradual steps to drunkenness: the social glass, the convivial party, the all-night drinking-bout, the drunken carousal, and all the phases of drinking socially, to the drinking for the love of the drink alone. They knew every note in the scale, and also knew the only way to avoid the danger. They told their story, and passed around their pledge for signatures at their meetings, and hundreds of thousands of the people of America blessed the Washingtonian movement so-called. Wherever the English language is spoken the work of the "Six Original Washingtonians" is known and recognized. Washingtonian societies were organized, and flourished; the chains of appetite were broken; the drunkard was restored to his right mind; and peace and happiness ruled over many happy homes where misery and want had before been the ruling spirits. The outlook was glorious, and it seemed that the whole world was to be redeemed from the curse of intemperance as the world of these six men had been, that intemperance would become a thing unknown, and that, *consequently*, poverty and crime would cease.

This was not to be; the tempter still lived, and "appetite triumphed over virtue and conquered the strongest of men." One by one the reformed men fell; and as one more noted than another succumbed to the ensnaring power of the demon by whom he had before been enslaved, it was heralded in newspapers over the whole country. As for a time thousands had been taking the pledge, so thousands were every day falling away from their promises. The good seed, however, had been spread broadcast throughout the land; and, though the tares seemed to choke out the good seed, much still remained, if properly nurtured, to grow up and bear good fruit.

In 1842 the hearts of many were saddened at this apparent end of such a glorious enterprise, and the result of

their deliberations was the calling of a meeting to discuss the question of an organization which would be more binding in its character and more perfect in its unity than the previous Washingtonian societies. It was a propitious moment for such an organization. The anti-Masonic movement had come and gone, and the society of Odd Fellows had put in a claim as a charitable association that was being recognized all over the United States ; but these had no recognition of temperance except in a general way, and the way seemed open for a temperance beneficial and charitable association in which the principle of total abstinence should be incorporated. These active workers, after deliberation, issued a call, and a meeting was held, followed by others. The following is a copy of the call and record of the meetings :

SONS OF TEMPERANCE.

NEW YORK DIVISION, NO. 1.

SIR: You are invited to attend a select meeting, at Teetotalers Hall, No. 71 Division Street, on Thursday evening, September 29, 1842, at half-past seven o'clock.

The object of the meeting is to organize a beneficial society based on total abstinence, bearing the above title. It is proposed to make the initiation fee, at first, \$1, and dues 6½ cents a week ; in case of sickness a member to be entitled to \$4 a week, and in case of death \$30 to be appropriated for funeral expenses.

A constitution will be submitted on the above evening, and, if the principles adopted meet your approbation, you are invited to become a member of the Division.

The enclosed ticket will procure you admittance.

John W. Oliver,
James Bale,
Ephraim L. Snow,
J. MacKellar,
Thomas Swenarton,

Daniel H. Sands,
George McKibbin,
Isaac J. Oliver,
William H. Weaver,
G. Young Johnson.

On motion, Daniel H. Sands was appointed Chairman, and John W. Oliver Secretary.

The Chairman briefly stated the object of the meeting, after which a constitution was submitted by John W. Oliver, and, on motion of E. L. Snow, accepted and laid on the table.

On motion of T. Edgerley, it was

"*Resolved*, That we now form a society to be called New York Division, No. 1, Sons of Temperance."

Carried unanimously.

The constitution was then called up, and the preamble, art. 1 (name), and sec. 1, art. 4 (amount of initiation fee), were unanimously adopted, and signed by D. H. Sands, J. W. Oliver, Wm. B. Tompkins, James Bale, Edward Brusle, I. J. Oliver, Thomas Edgerley, George McKibbin, Joseph K. Barr, Thos. Swenarton, F. W. Wolfe, J. H. Elliott, John McKellar, John Holman, Henry Lloyd, E. L. Snow.

The Division then took up the other articles of the constitution as reported, which were adopted, with the exception of art. 3 (names of officers), and art. 9.

On motion of J. W. Oliver, it was unanimously

"*Resolved*, That a committee of five be appointed by the chair to consider whether it be expedient for the Division to have a form of initiation, and, if they do, to propose a plan as early as practicable."

The chair appointed Brs. J. Holman, J. W. Oliver, E. L. Snow, George McKibbin, James Bale, said committee.

On motion, James Bale was appointed assistant secretary.

On motion, the meeting adjourned to meet the following evening at half-past seven o'clock, at the same place.

The meeting passed off with the greatest harmony and good feeling, and may be truly styled a good beginning.

The next evening the Division met according to adjournment, Bro. Sands in the chair.

The minutes of last meeting read and approved.

Brother Elliott offered the following:

"*Resolved*, That we complete our organization previous to receiving propositions for membership."

Withdrawn.

Brother J. W. Oliver then proposed George P. Gordon for membership.

On motion, the by-laws were then taken up and adopted.

On motion of Brother Elliott, the Division went into Committee of the Whole to consider proper names for the two first officers, which were decided by adopting those of Patriarch and Associate.

ORGANIZATION OF THE ORDER.

On the assembling of the sixteen men named in the previous pages, it was decided, as there stated, to organize a Mutual Benefit Association on the principle of total abstinence, and their officers were elected at a subsequent meet-

ing. To the original number named we have since added some, and in one or more instances have changed the title, but we give them as at present in use: Worthy Patriarch, Worthy Associate, Recording Scribe, Assistant Recording Scribe, Financial Scribe, Treasurer, Chaplain, Conductor, Assistant Conductor, Inside Sentinel, Outside Sentinel, and Past Worthy Patriarch, the last being an honorary title and place, and not elective, but held by the retiring Worthy Patriarch of the previous term, the first eleven being elective. The first officers elected were as follows:

Worthy Patriarch—Daniel H. Sands.

Worthy Associate—Ephraim L. Snow.

Recording Scribe—John W. Oliver.

Financial Scribe—James Bale.

Treasurer—George McKibbin.

Conductor—Thomas Edgerley.

Inside Sentinel—Thomas Swenarton.

An initiation ceremony was adopted October 1, and the original members were initiated, and eleven more were initiated October 14.

The pledge adopted, which subsequent legislation has decided shall not be changed without a unanimous vote of the members of the National Division of the Order, is as follows:

“I will neither make, buy, sell, nor use as a beverage any spirituous or malt liquors, wine, or cider.”

It is hardly probable the originators of the Order foresaw the wide spread of the organization so auspiciously inaugurated on the twenty-ninth day of September, 1842; but the very simplicity of the movement soon brought it into notice, and it immediately took the foremost ground, which it has ever held and still holds as an aggressive temperance movement. Its forms simple and easily learned and understood, its laws plain and seldom changed, its membership earnest and influential, it has extended over North America, is firmly established in Great Britain, and has two National Divisions in the Australian continent. Its pledge has been administered to more than three millions of men and women, and thousands of households in this

and other countries have reason to bless the sixteen men to whom the credit of the organization belongs.

The preliminary work of organization was supplemented by additional arrangements shown to be necessary by experience in working ; but the grand idea of a permanent home for reformed men, where they could be surrounded by brotherly influences and the assistance of those who were never addicted to the use of the cup, has never been lost sight of, and to-day stands out prominently a leading feature in our organization.

The growth of the organization was comparatively slow at first, but sufficiently rapid for permanency.

To New York Division, No. 1, belongs the credit of laying for the Order the foundation on which the structure rests.

As early as October 28 the idea of extending the organization was formally announced by the presentation and adoption of the following :

“Resolved, That individuals proposed from Newark be received, with the understanding that a Division be formed there when the number is sufficient.

“Resolved, That a committee of seven be appointed to prepare a constitution for the fountain-head of the Sons of Temperance.”

This committee made their report, and on November 18 the following was adopted :

“Resolved, That a committee of three be appointed to prepare a circular for the temperance press throughout the country, which committee shall have power otherwise to correspond at their discretion.”

This committee reported as follows :

To the Friends of Temperance in the United States :

The Grand Division of the Sons of Temperance of the State of New York would respectfully address you on the subject of the formation and design of their Order.

Believing the use of alcoholic liquors as a beverage to be the prolific source (directly or indirectly) of nearly all the ills that afflict the human family, therefore the first object of our institution is to check their blighting influence upon our fellow-men, and disseminate by every laudable effort the blessings of total abstinence throughout our common country.

The Order of the Sons of Temperance, however, has three distinct objects in view, which are, as declared in the preamble of our constitution: "To shield us from the evils of intemperance; afford mutual assistance in case of sickness; and elevate our characters as men."

The first is effectual through the instrumentality of the total-abstinence pledge.

The second, by the payment of a stated sum as an initiation fee, and a weekly due sufficient to enable us to pay a sick brother not less than \$4 a week, \$30 to his family or friends in case of his death, and \$15 in case of the death of a brother's wife.

The third, by adopting such rules for our government as are found best calculated to unite us as a band of brothers laboring for each other's welfare.

The design contemplates permanent, systematic organization throughout the United States, divided into three classes—viz., *Subordinate Divisions*, *State Divisions*, and a *National Division*.

Subordinate Divisions will meet weekly for the transaction of business, and shall be composed of such persons as may be found worthy. The officers are elected quarterly, and as follows: Worthy Patriarch, Worthy Associate, Recording Scribe, Financial Scribe, Treasurer, Conductor, Assistant Conductor, and Sentinel.

State Divisions will meet quarterly, and are composed of all the Past and Acting Worthy Patriarchs of Subordinate Divisions under their respective jurisdictions, and over which they shall exercise certain powers; the first officers are called Grand Worthy Patriarchs.

The National Division will meet annually, and will be composed of the Past and Acting Grand Worthy Patriarchs of the State Divisions; in this will be vested the supreme power of the Order. The Grand Division of the State of New York will exercise the powers of the National Division, until such time as there shall be a sufficient number legally authorized to form the latter.

Our Order differs from other temperance organizations inasmuch as we have certain forms and passwords which are deemed essential to its welfare and to guard against imposition. We would not, however, have any think that we design to interfere with, or oppose in the remotest degree, other organizations in the glorious cause of temperance; as full evidence of this, it is only necessary to state that the projectors, and a large majority of the members, of our institution are now, and ever hope to be, actively engaged in the great Washingtonian reform or some other branch of the noble work. But we find the necessity of closer union than the present organization affords, between men feeling the requirement of great effort and strong bonds of friendship, to be cemented by the ties of closer alliance and mutual benefit, to keep up and fully maintain an unrelaxed spirit of perseverance in the ennobling cause of human happiness in which we feel so deep an interest.

The Order of the Sons of Temperance is merely intended as another link in the chain calculated, it is thought, from its peculiar construction, to bind those who may have been so unfortunate as to acquire the insatiate thirst for alcoholic drinks more securely to the paths of rectitude and honor. Yet we hope none will think our Order intended *only* to reform the intemperate; we desire the strictly temperate to unite with us, that they may always remain so, and that the Order may receive the benefit of their influence; and we solicit the co-operation of the moderate or occasional drinker, that he may never become a drunkard.

Having thus briefly detailed the prominent characteristics of our Order, we would earnestly call the attention of the friends of temperance to the subject; and where approved, we recommend that early measures be taken to join with us, by obtaining *charters* for opening new Divisions.

Arrangements will be made by which brothers migrating may be transferred from one Division to another.

Believing as we do that the Order of the Sons of Temperance will prove eminently useful in extending the blessings of total abstinence, brotherly love, and mutual aid, we sincerely hope to see branches immediately formed in all parts of the United States.

At a special meeting held on Wednesday evening, December 7, 1842, W.P. Daniel H. Sands presiding, on motion of Brother Griffith, the report submitted by the committee to prepare a constitution for a fountain-head for the State of New York, was called up, and the constitution for a Grand Division, after being adopted by sections, was adopted as a whole unanimously.

On motion of Brother J. W. Oliver, the following was adopted as a substitute for that part of the report of the committee which recommended this Division to act as the Grand Division until the latter could be legally formed :

*"Resolved, That five delegates from this Division be appointed, who with the W.P. and W.A. shall constitute the Grand Division pro tem.; and as soon as the Division is formed in Newark, N. J., they shall be entitled to send a like number of delegates to the Grand Division pro tem.; the delegates to be considered members of the Grand Division until it can be constitutionally organized, when they shall retire; and until that time the business of the Grand Division shall be limited to the granting of charters." **

*As the Grand Division was to be composed of Acting and Past W.P.'s, and there not being a sufficient number at this early stage of the Order, this plan was adopted.

Under this resolution New York Division elected Evan Griffith, Thomas Edgerley, Francis W. Wolfe, James Bale, and John W. Oliver, who, with the ex-officio members, Daniel H. Sands, W.P., and Ephraim L. Snow, W.A., formed the delegation from that Division. These delegates met December 10, 1842, at the house of Daniel H. Sands, No. 14 Forsyth Street, and organized the Grand Division of Sons of Temperance of New York, and the following officers were elected :

Grand Worthy Patriarch—Daniel H. Sands.

“ *Worthy Associate*—Ephraim L. Snow.

“ *Scribe*—John W. Oliver.

“ *Treasurer*—James Bale.

“ *Chaplain*—Evan Griffith.

“ *Conductor*—Thomas Edgerley.

“ *Sentinel*—Francis W. Wolfe.

At this meeting the following additional business was transacted, recorded as follows :

The Grand Scribe presented an application, signed by eight brothers of the Order, of Newark, N.J., for a charter to open Newark Division, No. 1, of New Jersey.

On motion, it was

“ *Resolved*, That the application be granted, and that the Grand Division proceed to Newark, on Thursday evening next, to open the Division.”

On motion of the G.W. Associate, it was

“ *Resolved*, That the expenses be paid out of the funds of the Grand Division.”

On motion, it was

“ *Resolved*, That the Grand Division now proceed to draft a charter.”

The following was adopted, and ordered to be entered on the minutes.

SONS OF TEMPERANCE.

GRAND DIVISION OF THE STATE OF NEW YORK.

To all to whom these presents shall come, greeting :

Know ye, that we, the Grand Division of the State of New York, have granted and do grant our worthy brothers, John P. Joralemon, Wm. A. Cann, Jas. W. Tichenon, Wm. L. Meeker, Francis L. Beers, D. W. Morris, A. G. McBeth, John C. Speer, this charter, fully constituting them a Division of the Sons of Temperance, under the title

of Newark Division, No. 1, of the Sons of Temperance of the State of New Jersey, with full powers to perform all the duties and ceremonies appertaining to the same, whilst they shall conform to the rules and usages of the Order; otherwise this charter may be declared null and void.

In witness whereof we have caused this to be signed by our Grand Worthy Patriarch and Grand Scribe, and the seal of the Grand [L.s.] Division to be affixed, in the city of New York, this fifteenth day of December, one thousand eight hundred and forty-two.*

— —, G. W. P.

— —, G. S.

At a special session, held at Newark, N. J., Thursday evening, December 15, 1842—present: Daniel H. Sands, G.W.P.; E. L. Snow, G.W.A.; J. W. Oliver, G.S.; James Bale, G.T.; E. Griffith, G. Chaplain; Thos. Edgerley, G. Conductor, of New York Division, No. 1; John P. Joralemon, Francis L. Beers, of Newark Division, No. 1—the Grand Scribe presented an application for a charter to open Union Division, No. 2, of New York, signed by eight brothers of the Order, and one who was not.

On motion, it was

“*Resolved*, That the charter for Union Division, No. 2, be granted, and the Division be opened on Thursday evening next.”

The Grand Officers visited Newark this evening for the purpose of opening Newark Division, No. 1, of N. J., which was accomplished previous to the sitting here recorded.

Closed.

JOHN W. OLIVER, G.S. *pro tem*.

Up to this time New York Division, No. 1, being self-constituted, had no charter, but on the evening of December 22, 1842, they made a formal application for a charter, which was granted; after which the Grand Division proceeded to organize Union Division, No. 2, of New York City. On the 30th of December a charter was granted for Friendship Division, No. 3, of Chelsea, which was organized Tuesday evening, January 3, 1843.

The first regular quarterly meeting of the Grand Division of New York was held Monday, January 9, 1843, and the Grand Scribe presented the following report:

* This charter appears as recorded on the records of the Grand Division, page 3, and was the first charter granted after the formation of the Grand Division of New York.

GRAND SCRIBE'S REPORT.

GRAND DIVISION, S. OF T., STATE OF NEW YORK.

From Dec. 10, 1842, to Jan. 9, 1843.

G. W. P. and Brothers :

This being the first regular quarterly meeting of the Grand Division, I would respectfully present a brief report of the proceedings since its organization.

The Grand Division, as at present constituted, was authorized by a resolution passed by New York Division, No. 1, as follows :

“ *Resolved*, That five delegates from this Division be appointed, who, with the W.P. and W.A., shall constitute the Grand Division *pro tem.*; and as soon as the Division is formed in Newark, they shall be entitled to a like number of delegates to the Grand Division *pro tem.*, the delegates to be members of the Grand Division until it can be constitutionally organized, when they shall retire ; and, until that time, the Grand Division shall be limited to the granting of charters.”

In pursuance with the foregoing a meeting was held at the house of Brother D. H. Sands, on Saturday evening, December 10, 1842, at which time the brothers now in office were elected. Since that time we have held three special meetings, and opened three new Divisions, viz. :

Newark Division, No. 1, State of N. J.

Union Division, No. 2, and

Friendship Division, No. 3, of this city.

I have received, in cash, for charters :

From New York Division, No. 1,	. . .	\$5 00
“ Newark Division, No. 1, of N. J.,	. . .	5 00
“ Union Division, No. 2, of N. Y.,	. . .	5 00
“ Friendship Division, No. 3, of N. Y.,	. . .	5 00
“ Washington Division, No. 4, of N. Y.,	. . .	5 00
		\$25 00

I have paid out expenses opening new Divisions, being the fare of
Grand Division to Newark, \$3 37½
Grand Division to Chelsea, 87½

Leaving a balance in my hands of \$4 25
\$20 75

I would also state that an arrangement has been made with the proprietor of the *Organ* for a column of that paper for the use of the Order, at an expense of \$1 per week:

All of which is respectfully submitted.

J. W. OLIVER, G.S. *pro tem.*

Several W.P.'s and W.A.'s were then admitted as members.

As there were now the constitutional number of Worthy Patriarchs and Worthy Associates to organize the Grand Division proper, on motion it was

“*Resolved*, That Brothers Griffith, West, and Bale be a committee to nominate officers.”

Who reported the following ticket :

For Grand Worthy Patriarch—D. H. Sands.

“ *Worthy Associate*—J. P. Joralemon.

“ *Scribe*—J. W. Oliver.

“ *Treasurer*—A. Young.

“ *Chaplain*—E. Griffith.

“ *Conductor*—A. L. West.

“ *Sentinel*—Wm. Tate.

Brothers Young and Griffith were appointed tellers, who, after the balloting, declared the above brothers duly elected, all of whom were present and installed, the G.W.P. by the Grand Chaplain, and all the rest by the G.W.P.

The Grand Scribe presented an application for a charter to open Washington Division, No. 4, of Brooklyn, N. Y., signed by ten brothers of that city, which, on motion, was granted.

The Grand Scribe presented a letter from Poughkeepsie, desiring information in regard to the Order, and he was instructed to answer the same.

On motion of Brother Griffith, it was

“*Resolved*, That the Grand Division of the Sons of Temperance be named the Fountain-head of the Sons of Temperance of the State of New York.”

The Grand Division, as fountain-head, besides granting charters in its own State on the 23d of March, chose E. L. Snow a delegate to represent the Order at a general meeting to be held in Baltimore, April 5, and it appears, though not on record, that John W. Oliver was added.

The following resolutions were passed :

“*Resolved*, That the Grand Division give full power to the delegation to Baltimore to initiate, grant charters, and open Divisions, as well as to delegate suitable persons to open Divisions.

“*Resolved*, That the delegation to Baltimore be authorized to parade with regalia and banner, and that the emblems of New York Division, No. 1, be requested for the use of said delegation.”

The second regular quarterly session of the Grand Division of New York was held April 10, 1843.

The delegation to visit Baltimore presented the following report, which was accepted :

NEW YORK, April 10, 1843.

To the Grand Division Sons of Temperance, State of New York:

The delegation appointed by this and other Divisions of Sons of Temperance to attend the celebration at Baltimore, on the 5th ult., would respectfully report: That in the course of their visit they have opened four Divisions—viz., one in Philadelphia, under the title of "Philadelphia Division, No. 1, of the State of Pennsylvania"; one in Baltimore, under the title of "Baltimore Division, No. 1, of the State of Maryland"; one in Washington, name not fixed on; and one in Raleigh, North Carolina, under the title of "Concord Division, No. 1, of the State of North Carolina." The latter was opened by granting an application presented by Mr. John Zeigenfuss, with whom the Grand Scribe had previously corresponded. The delegation also initiated James Bradford, Esq., of Bradford, Sciota Co., Ohio, as a member of Union Division, No. 2, of this city.

E. L. SNOW.

J. W. OLIVER.

The report of these delegates was so satisfactory that Bro. E. L. Snow was elected a delegate to go East to introduce the Order, an application having been received for a Division to be located in Danbury, Conn. April 24, an application was received for Washington Division, No. 1, to be located at Norfolk, Va., which was granted, and Bro. W. H. Brayton was appointed to organize. May 8, Bro. E. L. Snow reported that he had organized Washington Division, No. 1, at Danbury, Connecticut, with fifteen members, and Washington, No. 1, of Boston, Massachusetts, with sixteen members, and the brother was requested to make another trip East for the purpose of extending the Order. Additional Divisions were soon organized in the several States named, but it was not till June, 1844, that a sufficient number of Grand Divisions were organized to enable them to organize the National Division.

• OBJECTS OF THE ORDER.

When the Order was organized the great object was to provide a home for the reformed man, and friends to sustain him in time of trial: Up to that time all labors had been in the line of what was called moral suasion. The abolition of the rum-shop had not been thought of, but the organization of determined men, having in view the salva-

tion of their associates from the curse of drink, soon brought with it the question: Would it not be better to try to remove the temptation from the men than to spend *all* our time in keeping the men from temptation?

Raising a fellow-being from the degrading depths of intemperance was a noble work, but unfortunately the temptation remained, and the appetite was too powerful in many cases to be resisted. Licensed selling had the same effect on the drinker as unlicensed selling, and the legal authority of a licensed shop gave it an air of respectability not attaching to one without a license. One was a legal place of business; the other being illegal, a reproach attended any visit to it. A moral view of the case began to be taken, and the question clearly began to be considered: If it is wrong to sell intoxicating liquors without a license—and there is no difference in the result of licensed or unlicensed selling—is it not equally wrong to sell with a license? And if it is wrong to *sell* with a license, is it not wrong to grant the license? Every week thousands of men met in their several Divisions to talk over the best means of making the Division useful. Opinions from all grades of minds were introduced and discussed. We learned that “opinions were neither criminal nor virtuous, but that the manner in which they were maintained or combated might be”; and we were told that “it is reasonable to expect that matters will be introduced which will strike your minds in different forms. To discuss such matters with freedom is our equal privilege, and to yield obedience to the constituted majority our equal duty.” For months and years these discussions went on, and the idea of prohibition of the liquor-traffic took possession of the hearts of our members. In our laws we decided that voting for license was a violation of our pledge; our lecturers talked against license and in favor of prohibition; and within our membership came up the great champion of this principle, NEAL Dow of Maine, who successfully embodied the principle in a law which was first adopted in Maine, and for many years was known as the MAINE LAW. State after State passed laws embodying the same princi-

ple, which to-day stands as the foundation of all true work for temperance. If intemperance was wrong, the selling was wrong, and no law could make it right. If selling to a drunkard was wrong, it was equally wrong to sell to a man who was not a drunkard, but who, by drinking, was in danger of becoming one. The Order early took the ground that the use of intoxicating liquor as a beverage was always useless, always dangerous, and selling liquor was therefore a sin, and no law to *regulate* the sale, as a beverage, could ever make the business other than a sin, and no sin should be allowed to exist in any community with the sanction of law. This ground it has ever maintained, and at this time is fully committed to sustain it.

ADMISSION OF FEMALES.

As at first constituted, the Order only admitted "male persons eighteen years of age or over" to its meetings, and it was not till 1854 that the "mothers, wives, sisters, or daughters" of members were admitted as visitors. This was speedily modified so that "females sixteen years of age and upwards" might be admitted; and this, except that the age was reduced to fourteen, continued the law until the admission of females to full membership on the same terms as males. This action was taken in 1866, and was left optional with Divisions to adopt. The policy has become almost universal in the Order, and woman now has the right to work with us in the promotion of our objects. She has every right or privilege accorded to any member, and is eligible to every office in the gift of any branch of the Order. There are to-day females in membership in every branch of our Order and in nearly every Grand Division.

ADMISSION OF COLORED PERSONS.

Previous to 1850, there was no law bearing on the question of the admission of colored persons to the Order. Several organizations had the word "white" incorporated in the constitution, but no such provision existed in the constitution of the Sons. Colored persons were admitted in several Divisions, all having passed the ballot in regular

form, and no question on the subject, if raised, assumed any prominence. At a session of the Grand Division of New York, held March 25, 1844, an application was "presented from a number of colored people praying for a charter for a new Division, to be called Wilberforce Division, No. 29, of the city and State of New York." This application was referred to representatives "Cushing, Griffith, and Cromwell, with instructions to enquire into the expediency of granting the charter and report at the quarterly session." The quarterly session was held April 8, and the committee presented the following report and resolutions, which were adopted :

"To the Grand Division, State of New York :

"The committee appointed on the application from Mr. Ogden and associates (colored) for a charter to form a Division of our Order, have, so far as they deemed it necessary, discharged the duties assigned to them.

"The chairman of your committee called on Mr. Ogden in order to ascertain the conditions on which the applicants would consent to receive a charter, if granted. His answer was most emphatic that, if granted, it must be on terms of perfect equality, without the least reservation whatever.

"Therefore, without going into the argument at this time why it is inexpedient to grant the said charter, we ask leave to submit the following resolution :

"Resolved, That the charter be not granted, and that the petitioners have leave to withdraw the same.

(Signed)

"HENRY K. CUSHING,

"E. GRIFFITH,

"WILLIAM A. CROMWELL."

This action enunciated the policy of the Grand Division of New York that no charters for Divisions to be composed of colored persons should be granted, but there is no record of the question being raised in any other jurisdiction for several years, and then in 1850, when it came before the National Division on an appeal from the action of the Grand Division of Ohio. This Grand Division in July, 1849, admitted a colored man to membership in the Grand Division. At the annual session in October the subject of the "initiation of colored persons into our Order was re-

ferred to the Judiciary Committee," and their report declared substantially "that it was contrary to the original intention of the founders of *our Order*, socially wrong to compel the whites to associate with the blacks, *contrary to the higher interests of the Order*, and at war with its *harmony and prosperity*." From this action of the Grand Division of Ohio Brother George W. McKinney appealed to the National Division. The Committee on Appeals of the National Division made their report, closing as follows :

"We therefore recommend that this appeal be dismissed, the action of the Grand Division of Ohio at its annual session of 1849 be sustained, and the admission of negroes into Subordinate or Grand Divisions under this jurisdiction declared improper and illegal.

(Signed)

"CHARLES EGINTON,

"THOMAS E. POWERS,

"M. T. CARPENTER,

"WILLIAM N. SEARLES,

"JOHN B. SMITH."

On this question the yeas and nays were taken, and the report was adopted by a vote of 74 yeas to 6 nays. The National Division did not, however, change the constitution in any manner as to eligibility to membership, and we are not aware of any further legislation for three years, and no further appeal came before the National Division for many years. In 1853 the question came up on an application for a charter for a Grand Division of the Cherokee nation of Indians. The application was presented by Bro. McGehee, a representative from Arkansas, who then offered the following resolution, which was adopted :

"*Resolved*, That Bro. Wolfe, of Cherokee Division, of the Cherokee nation, be admitted to the session to make such remarks as he may think illustrative of the importance of a Grand Division in the Cherokee nation."

The record continues :

"Bro. Wolfe was introduced, and addressed the National Division in behalf of the petition in a pertinent and earnest manner."

Bro. S. F. Cary, of Ohio, offered the following :

"*Resolved*, That the application for a charter for a Grand Division, etc., from the Cherokee nation be granted, and that the M.W.P. be re-

quested to deputize said Grand Division to open Subordinate Divisions among the Creeks and Choctaws and other Indian tribes, and that all such Divisions instituted may remain under the jurisdiction of the Grand Division of the Cherokee nation."

There is no record of any action on this resolution. The M.W. Scribe, however, at the next session, in 1854, reported the organization of the Grand Division of the Cherokee nation.

The question seems to have rested until 1862, when a proposition was made to insert the word "white" in the constitution, but it was not adopted.

In 1864 Rep. Rhees, of New Jersey, presented a series of resolutions in favor of forming separate Divisions of "persons of the African race," but the "M.W. Patriarch ruled the whole matter out of order, on the ground that the constitutional qualifications for membership applied to 'the entire brotherhood of man,' without distinction of color; therefore any legislation in favor of a particular class of persons would not be in accordance with the spirit of our constitution and the principles of our Order." This decision of the M.W.P. was appealed from, and confirmed by the National Division.

In 1865 Rep. Ransom, of New Jersey, presented substantially the same resolutions, which were referred to a committee of one from each Grand Division represented. This committee reported—the majority—"that it is inexpedient to make any further legislation on the subject," signed by *fourteen*.

The minority "recommend the adoption of the said resolutions," signed by *seven* and agreed to by *one* other, except in the single word "directed," so that the M.W.P. might be left free to act.

And a third report, signed by *one*, "that no further legislation is necessary."

The whole question was referred to a special committee, consisting of Samuel L. Tilley, Samuel F. Cary, and John C. Sims, with instructions to report at next session. Subsequently, O. D. Wetmore was appointed in place of S. L. Tilley.

In 1866 the committee reported substantially that Grand Divisions might organize Grand Divisions of colored persons. Finally the following was adopted :

“Resolved, That the decision of all questions involved in the connection of colored persons with this Order be left to the Grand Divisions respectively in their several jurisdictions, subject to the review and control of the National Division at its annual sessions; and that Grand Divisions are hereby requested and enjoined to adopt the most practical and effective plan for the promotion of our principles among such of this class of our people as are found within the sphere of their operations.”

In 1870 the following additional legislation was had :

“Resolved, That the M.W.P. be, and is hereby, authorized to organize separate Grand Divisions for our colored members when requested by them and approved by the Grand Division having jurisdiction in the State.”

In 1871 the following was adopted :

“Whereas, In the Order of the Sons of Temperance under the jurisdiction of this National Division, we know no distinction on account of race, color, or former condition, but all are alike equal before the law; therefore,

“Resolved, That in our future action we do not deem it expedient to organize separate bodies in the same territory on account of any of the above-named distinctions.”

The practical effect of this resolution was to prevent the M.W.P. from granting any further charters for colored Divisions, and nearly all work for the colored race was stopped.

In 1872 this error was rectified by the repeal of the preamble and resolutions adopted in 1871, thereby restoring the law as heretofore existing. Under the law as now existing many Subordinate Divisions have been organized, and Grand Divisions will necessarily follow. Some have already been organized, and their representatives sit on the floor of the National Division. The Order has kept pace on this subject with the onward march of progress in the country. The history of the discussion on this question by men representing the several sections of North America reflected the general sentiments of their several jurisdictions, and the final settlement is honorable to all con-

cerned, working no injustice to any, but giving equal rights and privileges to all parties.

SESSIONS OF THE NATIONAL DIVISION—FIRST SESSION.

The National Division was organized in the city of New York, on June 17, 1844.

The following Grand Divisions were represented :

New York, organized preliminarily, December 10, 1842 ; permanently, January 9, 1843.

New Jersey, organized January 25, 1843.

Maryland, organized March 5, 1844.

Pennsylvania, organized April 26, 1844.

Connecticut, organized May 10, 1844.

Massachusetts, organized June 12, 1844.

The officers elected were as follow :

M. W. P.—Daniel H. Sands, of New York.

M. W. A.—D. W. Morris, of New Jersey.

M. W. Scribe—John W. Oliver, of New York.

M. W. Secretary—Philip S. White, of Pennsylvania.

M. W. Chaplain—Hiram L. Sturtevant, of Connecticut.

M. W. Conductor—Samuel Ellis, of Massachusetts.

M. W. Sentinel—James Fleming, of New Jersey.

Past M. W. P.—Robert Neilson, of Maryland.

The M. W. Scribe reported at this time 6 Grand Divisions, 71 Subordinate Divisions, and 6,000 members.

The Second Annual Session was held in the city of New York, June 11, 1845.

The following additional Grand Divisions were reported :

District of Columbia, organized July 10, 1844.

Virginia, organized January 25, 1845.

Maine, organized April 16, 1845.

Ohio, organized May 12, 1845.

The M. W. Scribe reported 10 Grand Divisions, 194 Subordinates, and over 17,000 members.

The Third Annual Session was held in the city of New York, June 10, 1846.

The following Grand Divisions had been organized :

Delaware, January 29, 1846.

Indiana, May 2, 1846.

Tennessee, May 26, 1846.

The M.W. Scribe reported 650 Divisions and 40,000 members.

The following officers were elected :

M. W. P.—Philip S. White, of Pennsylvania.

M. W. A.—Abraham D. Wilson, of New York.

M. W. Scribe—Fred. A. Fickardt, of Pennsylvania.

M. W. Treasurer—Benjamin F. Yard, of New Jersey.

M. W. Chaplain—Warren Rockwell, of New York.

M. W. Conductor—George Crosby, of Pennsylvania.

M. W. Sentinel—J. G. Shepard, of Tennessee.

The Fourth Annual Session was held in the city of Philadelphia, Pa., June 16, 1847.

The following Grand Divisions had been organized during the year :

North Carolina, July 21, 1846.

Kentucky, August 1, 1846.

Georgia, December 29, 1846.

Illinois, January 8, 1847.

Rhode Island, April 3, 1847.

Michigan, April 6, 1847.

Missouri, May 5, 1847.

New Hampshire, May 11, 1847.

Louisiana, May 21, 1847.

At this session the M.W. Scribe reported 22 Grand Divisions, 1,300 Subordinates, and 100,000 members.

The Fifth Annual Session was held in the city of Baltimore, Maryland, June 20, 1848.

The following Grand Divisions had been organized :

South Carolina, July 19, 1847.

Alabama, September 15, 1847.

New Brunswick, September 16, 1847.

Mississippi, November 13, 1847.

Iowa, February 1, 1848.

Wisconsin, February 21, 1848.

Nova Scotia, April 22, 1848.

Vermont, June 7, 1848.

The M.W. Scribe reported 30 Grand Divisions, 2,654 Subordinate Divisions, and 149,372 members.

The following officers were elected :

M. W. P.—Samuel F. Cary, of Ohio.

M. W. A.—William R. Stacy, of Massachusetts.

M. W. Scribe—Frederick A. Fickardt, of Pennsylvania.

M. W. Treasurer—James B. Wood, of Pennsylvania.

M. W. Chaplain—Rev. Finch P. Scruggs, of Alabama.

M. W. Conductor—Barnard Bryan, of Missouri.

M. W. Sentinel—W. S. Williford, of Georgia.

The Sixth Annual Session was held in the city of Cincinnati, Ohio, May 15, 1849. The following Grand Divisions had been organized :

Texas, September 14, 1848.

Arkansas, October 6, 1848.

Prince Edward Island, October 23, 1848.

Florida, December 20, 1848.

Canada West, April 12, 1849.

The M.W. Scribe reported 35 Grand Divisions, 4,398 Subordinate Divisions, and 221,478 members.

The Seventh Annual Session was held in the city of Boston, Massachusetts, June 11, 1850. No new Grand Divisions were organized in North America during the year, but a Grand Division had been organized in Great Britain.

The M.W. Scribe reported 35 Grand Divisions, 5,563 Subordinates, and 232,233 members.

The following officers were elected and installed :

M. W. P.—John W. Oliver, New York.

M. W. A.—Isaac Litton, Tennessee.

M. W. Scribe—Frederick A. Fickardt, Pennsylvania.

M. W. Treasurer—James B. Wood, Pennsylvania.

M. W. Chaplain—Rev. Andrew L. Stone, Connecticut.

M. W. Conductor—Samuel L. Tilley, New Brunswick.

M. W. Sentinel—James H. Ennis, North Carolina.

This was the largest session ever held, 92 representatives from 29 Grand Divisions being present.

The Eighth Annual Session was held in the city of Toronto, Canada West, June 17, 1851 ; 56 representatives were present from 23 Grand Divisions.

The M.W. Scribe reported 37 Grand Divisions, 6,097 Subordinates, and 238,903 members.

At this session a question came up which at one time threatened serious consequences to the Order in the State of New York, but was finally harmoniously settled by a division of the State into two Grand Divisions, called Eastern New York and Western New York, the date of organization to be recognized as the same.

The Grand Divisions organized were Eastern and Western New York. At this time the membership in the two jurisdictions was as follows: Eastern New York, 9,424; Western New York, 18,028—a total of 27,452 members.

The Ninth Annual Session was held in the city of Richmond, Virginia, on Thursday, June 3, 1852; 70 representatives were present from 25 Grand Divisions. The M.W. Scribe reported 40 Grand Divisions, 5,946 Subordinates, with 221,056 members, for the first time showing a decrease in membership.

The following officers were elected and installed:

M. W. P.—John Belton O'Neill, South Carolina.

M. W. A.—Neal Dow, Maine.

M. W. Scribe—Frederick A. Fickardt, Pennsylvania.

M. W. Treasurer—Robert M. Foust, Pennsylvania.

M. W. Chaplain—Rev. Leroy M. Lee, Virginia.

M. W. Conductor—William Richardson, Western New York.

M. W. Sentinel—J. F. Grosh, Illinois.

The new Grand Divisions were: Newfoundland, organized July 5; California, organized September 9; and Canada East, organized January 7, 1852.

The Tenth Annual Session was held in the city of Chicago, Illinois, on Wednesday, June 8, 1853; 58 representatives were present from 26 Grand Divisions. The M.W. Scribe reported 42 Grand Divisions, 4,808 Subordinate Divisions, with a membership of 198,985. The Grand Division of Minnesota was organized during the year.

A special session of the National Division was held in the city of New York at the time of the session of the

World's Temperance Convention in that city, commencing Tuesday, September 6, and holding two days. About the only business transacted at this session was the initiation of representatives; 10 representatives from 7 Grand Divisions, 25 representatives in all, were present from 12 Grand Divisions.

The Eleventh Annual Session was held in the city of St. John, New Brunswick, on Thursday, June 15, and closing Tuesday, June 20; 21 Grand Divisions were represented by 48 representatives.

The following officers were elected:

M. W. P.—Samuel L. Tilley, New Brunswick.

M. W. A.—Charles Eginton, Kentucky.

M. W. Scribe—Frederick A. Fickardt, Pennsylvania.

M. W. Treasurer—Robert M. Foust, Pennsylvania.

M. W. Chaplain—Rev. Convers L. McCurdy, Massachusetts.

M. W. Conductor—George P. Rex, New Jersey.

M. W. Sentinel—Levi Leland, Iowa.

The M. W. Scribe reported 43 Grand Divisions, 4,222 Subordinate Divisions, 152,090 members.

An application for the National Division of Great Britain was received.

The Twelfth Annual Session was held in Charleston, S. C., on Wednesday, June 6, 1855; 45 representatives from 18 Grand Divisions were present. The M. W. Scribe reported 41 Grand Divisions, 3,543 Subordinates, and 134,177 members. Seven Grand Divisions failed to report.

The organization of the National Division of Great Britain and Ireland was reported at this time, the organization having been completed on April 6, 1855.

The following is from the report of the M. W. P., Hon. S. L. Tilley, of New Brunswick, on the subject:

“The most important official information that I have to report is the organization of the National Division of Great Britain and Ireland. It will be remembered that at the tenth session of this body, held at Chicago, a committee, consisting of Brothers Ellerbeck of Canada, Christie of Nova Scotia, with myself, was appointed to enquire into and report such arrangements as might upon investigation appear most

desirable, for the removal of constitutional difficulties that existed in the working out of the Order in Great Britain. Visiting England shortly after, I received additional powers from my highly-esteemed predecessor in connection with this matter; and upon information furnished to the Committee on the Most Worthy Patriarch's report at the last session, the following report and resolution were submitted and adopted :

“‘It seems to us highly expedient and proper that there be a separate National Division organized for Great Britain and Ireland, connected with that of North America only as a confederate in the great object common to all Sons of Temperance. In two things the new organization should, at least for the present, forbear to claim independence. The passwords and signs ought to be uniform everywhere; the far greater regions and numbers embraced within the American Division's jurisdiction, and its seniority, make it the fitter to suggest the passwords and signs; these may, therefore, be more safely prescribed for this National Division, and the pledge ought to remain unaltered and inalterable. In all other respects—in constitution and in rituals, in points of right and duty, and in forms of proceeding—each national organization should be left to its own sense of the wise and beautiful, of consistency, and of fidelity to the great objects of its existence. When that of the Old World shall have grown and multiplied as we may hope it will do, some plan may easily be devised for its having, in alternate years of the stated periods, the power of prescribing signs and passwords for the whole Order.

“‘Therefore, *Resolved*, That the Most Worthy Patriarch adopt, in concert with duly authorized representatives of the G. D. of Great Britain, the needful and proper steps towards organizing a National Division of the Sons of Temperance of Great Britain and Ireland, consistent with the views presented in the foregoing report.’

“I give you the report and resolution in full, that you may understand the basis upon which the new body is established, and the limitations to its powers and privileges.

“On the 3d July I addressed an official communication to the Grand W. Patriarch of England upon the subject, informing him of the action of this body, and recommended him to submit the proposition for the consideration of his G. D. at the annual session.

“On the 26th November I had the pleasure of receiving the intelligence that our Transatlantic brethren had acted upon the suggestions, and that arrangements had been made, agreeably to the proposition of the committee, for the organization of their National Division so soon as charter and authority could be received. On the 8th January, the necessary documents were forwarded to P.G.W.P. Vickers, of Manchester, and on the 6th April, after arrangements had been made for the organization of two Grand Divisions in England, Liverpool lying in one district, and Manchester in the other, the National Division of Great Britain and

Ireland was instituted under the most favorable circumstances. Brother Vickers was elected M.W.P., Brother Harvey M.W.A., and Brother Ashley M.W. Scribe. The passwords and rituals remain unchanged, and only such alterations have been made in the constitution as were absolutely necessary to meet the wishes and secure the harmonious and successful working of the Order in Britain.

"Some of the Divisions have recently doubled their number of members, and I look for the most happy results from the truly liberal course pursued by this body towards our island brothers. I am assured that they appreciate your consideration, and being relieved from trials that hitherto embarrassed them, they will lay aside their infant attire, and speedily display all the vigor, strength, and maturity of the parent.

"I am sure that you will all rejoice at the satisfactory settlement of this question, and join with me in a fervent prayer for their future prosperity."

The following is a copy of the charter :

[COPY OF CHARTER.]

"CHARTER OF NATIONAL DIVISION, S. OF T., OF KINGDOM OF GREAT BRITAIN AND IRELAND.

"Love, Purity, and Fidelity.

"NATIONAL DIVISION OF SONS OF TEMPERANCE OF NORTH AMERICA.

"To all to whom these shall come, greeting :

"Know ye, That we, the National Division of North America, have granted and do grant unto Brothers P.G.W.P. Thomas Jones, P.G.W.P. James Vickers, P.G.W.P. Robert Harvey, G.W.P. Edward Mundy, P.G.W.A. John Holmes, and G.W.A. John Lonsdale, this charter, fully constituting them a National Division of the Order of Sons of Temperance for the Kingdom of Great Britain and Ireland, with plenary power to grant charters for Grand and Subordinate Divisions within said Kingdom and its dependencies, and to perform all the offices and to enjoy all the prerogatives appertaining to a National Division of the Order; provided, that said power shall not extend to the country of North America, or to the original issue of the passwords of the Order, or of visiting and withdrawal cards, or to any alteration of the pledge of the Sons of Temperance of North America, as at present published in the ritual of the Order of Sons of Temperance.

"In witness whereof, we have caused this to be signed by our Most Worthy Patriarch and Most Worthy Scribe, and the seal of the National Division to be affixed thereto in the city of Fredericton in the Province of New Brunswick, this first day of January, one thousand eight hundred and fifty-five.

"SAMUEL L. TILLEY, M.W.P.

"FREDERICK A. FICKARDT, M.W. Scribe."

[SEAL.]

In regard to other foreign countries, he says :

“On the 9th August I appointed Brother James Berwick Gibson, a resident of Melbourne, Australia, and a member of the Grand Division of Michigan, my deputy for that colony, and forwarded him a charter with authority to institute Victoria Division, No. 1, colony of Victoria. I have not yet received advices of its organization, but have no doubt that ere this our standard has there been planted, where the incentives to intemperance are unequalled by those in any part of the globe; and should the spread of our principles and the progress of our beloved Order in that country equal the success that has followed their introduction into the gold regions of our continent, we will have just cause to be proud of this new scion.

“In November last I forwarded to Brother George H. Cunnable, formerly of New Brunswick, and now a resident of New Zealand, a commission as D.M.W.P. He has formally been entrusted with blue-books and documents requisite for instituting Divisions. I have as yet received no report from him, but hope ere long to be informed of the realization of his sanguine anticipations.

“I have appointed Grand Scribe Nevins, of California, D.M.W.P. for the Territory of Washington and the Sandwich Islands. This zealous brother purposes visiting these districts during the present year, and his known energy and devotion to our principles will, I am sure, be a sufficient guarantee of the success of his mission.”

The Thirteenth Annual Session was held in the city of Lexington, Kentucky, Wednesday, June 4, 1856. The M.W.P. was absent, and M.W.A. Charles Eginton, presided. Seventeen Grand Divisions were represented by 43 delegates. Eight Grand Divisions made no return. The M.W.S. reported 41 Grand Divisions, 2,957 Subordinate Divisions, and 99,172 members.

The following officers were elected :

M. W. P.—M. D. McHenry, Kentucky.

M. W. A.—George Crosby, Pennsylvania.

M. W. Scribe—Frederick A. Fickardt, Pennsylvania.

M. W. Treasurer—Robert M. Foust, Pennsylvania.

M. W. Chaplain—Rev. Israel S. Diehl, California.

M. W. Conductor—Anthony M. Kennedy, South Carolina.

M. W. Sentinel—John R. Williams, Ohio.

The Fourteenth Annual Session was held in the city of Providence, Rhode Island, on Monday, June 8, 1857.

Nineteen Grand Divisions were represented by sixty-one delegates. The M.W. Scribe reported 41 Grand Divisions, 2,051 Subordinates, and 71,233 members—a large decrease from the previous year. Eight Grand Divisions made no returns whatever.

The Fifteenth Annual Session was held in the city of Indianapolis, Indiana, on Wednesday, June 9, 1858. Nineteen Grand Divisions were represented by fifty-two delegates. The M.W. Scribe reported 41 Grand Divisions, 1,981 Subordinates, and 64,508 members. Six Grand Divisions made no returns.

The following officers were elected :

M. W. P.—Benjamin D. Townsend, South Carolina.

M. W. A.—Ephraim W. Jackson, Maine.

M. W. Scribe—Frederick A. Fickardt, Pennsylvania.

M. W. Treasurer—Robert M. Foust, Pennsylvania.

M. W. Chaplain—Rev. John Leach, Indiana.

M. W. Conductor—John Moffat, Canada West.

M. W. Sentinel—S. A. Duke, Iowa.

The Sixteenth Annual Session was held in the city of Philadelphia, on Wednesday, June 1, 1859. One hundred and seven representatives were present from 25 Grand Divisions.

The Most Worthy Scribe reported 41 Grand Divisions, 1,985 Subordinate Divisions, and 76,422 members—a gain of about 12,000, of which nearly one-half was in Massachusetts and Maine. Nova Scotia, New Brunswick, and Canada East gained about 3,000 ; Ohio, 1,000 ; Indiana, 1,000 ; and several other States about 500 each. There seemed at this time to be a general awakening throughout the Northern States and British Provinces.

The Seventeenth Annual Session was held in the city of Portland, Maine, on Thursday, June 7, 1860. It was attended by 138 representatives from twenty-nine Grand Divisions, the largest number ever present at a session to this time. The M.W. Scribe reported 41 Grand Divisions, 2,398 Subordinate Divisions, and 94,213 members—a gain of 20,000 members. Of this gain 6,400 was in Massachusetts, 5,200 in Maine, Pennsylvania 2,200, Ohio 1,600.

The following officers were elected.

M. W. P.—Silas L. Condict, New Jersey.

M. W. A.—Thomas J. Evans, Virginia.

M. W. Scribe—Frederick A. Fickardt, Pennsylvania.

M. W. Treasurer—Robert M. Foust, Pennsylvania.

M. W. Chaplain—Rev. Peter G. McGregor, Nova Scotia.

M. W. Conductor—Nathaniel Constable, Missouri.

M. W. Sentinel—John H. Batty, Indiana.

Nashville, Tenn., was selected as the place for holding the session in 1861. Every representative seemed inspired with new zeal for the Order, so that our prospects never seemed brighter. The dark cloud which hung over our political horizon was too low down to be seen, and its existence was suspected by very few, if any, of the representatives at the session of 1860. The *M. W. Scribe* says at the close of the journal of the seventeenth session: "On motion, the National Division adjourned, and did so in the most cordial spirit of Love, Purity, and Fidelity—full of renewed hope and confidence, eagerly looking forward to the contests of the year, and to a happy reunion in Nashville in 1861."

The civil war, which commenced early in 1861, destroyed all the hopes of the friends of the Order, and it became necessary to postpone the session for 1861. *M. W. Patriarch Condict*, finding it impossible to hold the session in Nashville, called a convention at Cape May to consider the position of the Order. This convention was quite fully attended, and after its close the following circular was issued:

JERSEY CITY, October 1, 1861.

Worthy Brothers:

It has been truly said that an ardent desire for the performance of a duty is the task half accomplished. With equal truth it may be said that to be impeded in gratifying that desire is the task duplicated.

The testimony of eighteen years of persevering and faithful labor has established the fact that the National Division of our Order has ever been true and zealous in the discharge of its duties. Whatever obstacles have arisen were from a natural cause, and were not insurmountable. During the present administration a new page has been opened in its history, and, for the first time, a year has elapsed during which the

regular annual session could not be held. Consequently, the duties of the body have devolved upon its executive officers, and these must be discharged without direction, and almost without any consultation. Responsibilities have arisen which must be met, and these, too, without law or precedent for a guide. These difficulties have been aggravated by the closure of all communication with many of our Grand Divisions, and especially with that esteemed and worthy brother occupying the second official chair—the important position of counsellor and associate at all times.

Thus the design of the Association has been temporarily frustrated, the desires and efforts of its officers greatly impeded, and their duties multiplied by doubts and fears and anxieties which may be imagined, but cannot be described.

The lines have fallen to us in troublous times indeed. Discouragements and uncertainties have met us at almost every step, and we have groped our way thus far in darkness and gloom. But it has not been all darkness—rays of light have occasionally flashed across our pathway and given cheer to the desponding heart. Words of approbation and encouragement have been most gratefully received, and a single line from a judicious and esteemed brother has proved an antidote to pages of stricture from censorious pens.

But more than this: we have been cheered by the fact that our labors have not been in vain, by the proof that the suspension of a session of the National Division would not interrupt the regular working of the Order.

Deprived of the impulse always communicated by these annual gatherings, a diminution of zeal and strength was to be expected; and when, in addition to this, we remember that the same cause which prevented the annual session is exerting its paralyzing influence over the entire Order in every State, this decrease in membership and efficiency was expected to be very great.

With joy and gratitude, however, we refer you to the statistical report of the Most Worthy Scribe, where the cheering fact appears that instead of retrograding, our numerical strength has been most encouragingly increased.

There are forty-two Grand Divisions reported, being an increase of one since the last report. Of these, ten have not forwarded any returns, and with three of these, viz., Mississippi, Iowa, and Washington Territory, this is their second failure. Of the others, Virginia, Georgia, and Alabama are beyond all mail facilities, and Maryland, Delaware, and Kentucky are believed to be in good condition, and Michigan, the new Grand Division, is known to be at work in good earnest.

The last reports from six of the above named gave an aggregate membership of 14,284, which, added to the contributing membership now reported, gives a total of 104,146, being an increase of 9,933 over the

last report. With a very large margin of allowance for the crippled condition of our Order in the three States of Virginia, Georgia, and Alabama, it will be seen that this portion of our muster-roll sums up at least 100,000, while that of the lady visitors is 72,119 actually enrolled. With the number not returned, this list would exceed 75,000, showing an increase of at least 25,000, and a sum total of 175,000 members in all.

The report from the Most Worthy Treasurer, Brother R. M. Foust, rendered in full to May 15, 1861, has been received, from which it appears that there has been paid into the treasury from July 26, 1860, to May 15, 1861, the sum of \$2,086 15. Add to this the balance from last report, made June 4, 1860, \$1,495 93, and we have the sum total of \$3,582 08 in the treasury.

The disbursements from June 26, 1860, to May 15, 1861, amount to \$2,953 36, leaving a balance in treasury of \$628 72. Against this amount there is the Most Worthy Scribe's salary, and bills for printing and other expenses, which will materially reduce if they do not entirely absorb it.

The receipts since May 15, 1861, which was the close of the past fiscal term, have not reached the sum of \$100. From this it is evident that our treasury will not nearly meet our annual expenses, unless the Grand Divisions remit the *per capita* tax more generally than they have done. May we not confidently hope that this simple statement will suffice to stimulate every Grand Division to discharge its obligations promptly, and thus enable the National Division to maintain its hitherto proud position of ability to meet promptly every demand?

The unhappy condition of a large portion of our jurisdiction has not only embarrassed our action, but it has greatly aggravated the vice against which our efforts are all directed. Intemperance has rapidly increased throughout our land, and in all the States involved, directly or indirectly, in this lamentable war, thousands of our own membership—our brothers—are exposed to all the vices and temptations of a camp life. This is true both South and North, as well as East and West. A remedy was early and importunately sought. Whatever protection the Order could afford to its exposed members in either or both these great armies duty required should be rendered promptly. It was therefore recommended to those Grand Divisions which sought for measures of relief to grant dispensations to such members as were known to be capable and judicious to open Divisions in their respective regiments, wherever this might be done without detriment to the interests of the Order. No information has yet been received as to the practical effects of this measure, but we cannot question that it will tend to diminish greatly the power of temptation, and to aid our brothers, while in exile from the comforts and protection of home, in leading "a temperate, virtuous, and honorable life."

Another very important—perhaps more important—means of pro-

tection is the dissemination of temperance tracts—strictly *temperance*. These are “contraband of war” nowhere. They have been published in immense numbers, and are within reach of all who desire to employ a cheap and effective agency of the greatest value. Scatter them broadcast wherever a soldier, especially a brother, may be found.

Conformably to invitations from the Grand Division of New Jersey and the Most Worthy Patriarch, an informal meeting of representatives from several Grand Divisions was held at Cape May in July last. We had the pleasure of greeting brothers from both the Canadas, Maine, Massachusetts, Connecticut, Rhode Island, Eastern and Western New York, and Pennsylvania. Ten Grand Divisions were represented. Conference was held in reference to the subject of Divisions in the armies, and the next session of the National Division. On both these topics the views expressed were in harmony with those herein contained.

No formal resolutions were adopted, or any definite action had, except as matters of opinion requested by the Most Worthy Patriarch for future consideration. To him it was a most gratifying occasion, and the brothers who honored him with their presence, and their frank and cordial expression of opinion, have imposed on him obligations not easily repaid.

The period is approaching when the biennial business of the National Division must be transacted. That session cannot be postponed without very seriously endangering the existence of the Order. If it cannot be held at the locality designated at the last regular session, another must be named on some neutral ground, where all can meet in love and harmony. The brothers in her Majesty’s provinces, with their characteristic liberality, have most urgently invited us to meet on British soil, and have tendered the hospitalities of several different cities and towns.

An expression of the views of the several Grand Divisions as to the time and place of that session will be very grateful to the Most Worthy Patriarch, and will receive his most respectful consideration. This expression may be made more intelligently at the January than at the October session, and if forwarded promptly will allow ample time for full publication of the notice to every Grand Division.

It is very gratifying to be permitted to believe that there is now nothing, beyond the civil dissensions, to excite fears for the harmony of the Order. Twice within a year it has been otherwise. Clouds, portending evil, appeared on our horizon; but these soon vanished away, and, so far as is known, there prevails generally an increasing love and devotion to the principles and efficiency of the Order. The crisis through which it is now passing must prove a terrible ordeal to it, as it has to all other associations, and if it survive this storm of angry passions, embittered prejudices, and alienated affections, its course must be triumphantly onward. This glorious result should be the heart’s desire of every true Son

of Temperance. It is feasible, it is attainable. There is not one valid reason to the contrary. Our principles are in no wise involved in the existing conflict, and, whatever may be its results, continued devotion to the cause and the Order must naturally result in strengthening and multiplying the bonds of our brotherhood.

Kingdoms and republics may rise and fall; governments may be established, overturned, or remodelled. They are the creation of the age—essentials of the times; but “times change, and we change with them.” The great principles of humanity and benevolence are unchangeable as the fiat of Him who established them on the broad basis of “love thy neighbor as thyself.” They pertain to every age and every clime. Their influence is not merely humanizing, it is fraternizing; and if we but keep our *beloved organization entirely free from all connection with outside issues, its fraternity is perpetuated and its great aim almost accomplished.*

This is a point of the greatest moment; its importance cannot well be over-estimated—the perfect preservation of its *present broad, continental, organic unity.* It has been pressed officially upon the attention of the Grand Scribes, and is now most earnestly commended to the attention of every member of the Order. No argument can be needed in its behalf. Let me, then, brothers, one and all, implore you to stand fast to the unity of the Order as the very foundation of all our hopes.

But, while *standing* on this ground, let us not *stop* here. “Let us remember the world has claims upon us.” Our Order prospers only in our vigorous prosecution of that truly holy war in which we have enlisted for life, “this insurrection of virtue and humanity against the cruel bondage of intemperance.” The most important weapons in this warfare are those of light and love. Through ignorance and delusion, intemperance has acquired colossal dimensions and fearful power. The press is the great and main instrumentality for removing this cloak and exposing the monster vice in his hideous and true character. It is a most melancholy and humiliating fact that so much apathy has existed throughout our ranks in reference to this agency. One after another and another, journals established by our own members have been permitted to languish and die; and now, alas! our only *official organ of communication, the Crusader,* has shared the same fate. Brothers in a holy cause, why is this? Are our dollars more precious than our principles? Are they better worth preserving than the characters and the souls of our fellow-men—our friends and neighbors at our very doors? Arouse, I entreat you; rescue the Order from the shame of such neglect by liberal subscriptions to such temperance journals as may yet survive in your respective vicinities; and, more than this, contribute to their columns and their interest by cheering facts and reports. If there are no such papers in your jurisdiction or section, select from those published elsewhere, and give them free circulation throughout your entire

district. And while I would urge upon Divisions the duty of preferring our own journals, I would also suggest to those who have the ability to extend their subscriptions, that the *Journal of the American Temperance Union*, of New York City, is the most valuable compendium of temperance intelligence within my knowledge. It is the organ of the society whose name it bears, and is in direct correspondence with every State and province of America, as well as with foreign lands.

See to it, brothers, that you are fully equipped with these essential weapons of light—light revealing the beauties and the attractions of our pathway, in contrast with the “blackness of darkness” through which the devotee of Bacchus stumbles and staggers into eternal perdition. Thus armed, survey diligently the ground around you; explore it thoroughly, and wherever the enemy is found open your heaviest batteries upon him and give no quarter. Gather up tenderly the shattered and wounded victims of his wiles and his villany; throw around them the shield of your protection; pour into those stricken hearts the balm of encouragement; let Hope irradiate their future with her cheering light, and soon will they be found basking in the benignant beams of that radiant star, whose hallowed and genial influence has already diffused so much of joy and happiness throughout a dark and benighted world.

Above all, brothers, forget not the youth. Preserve them from the pestilential blight of this damning appetite; train the children in the paths of virtue and sobriety and sound morality, and with the present generation of drinkers and drunkards the evil ceases. Aid in the accomplishment of this truly Godlike work, and we shall neither have lived nor labored in vain, for Heaven will bless and crown these labors with success.

A very interesting letter just received from Brother William W. McGarity, P.G.W.P. of Louisiana, dated New Orleans, August 26, 1861, cheers us with the information that all the dissatisfaction caused by the postponement of the last session, among the Order in that jurisdiction, has been entirely removed on learning all the circumstances connected with that action. This letter breathes the spirit of *true fraternity*, and encourages the belief that attachment to the best interests of the Order prevails through that entire section.

The great exciting question of the day has there, as elsewhere, for the time, absorbed every other, but the hope is expressed “that the cause and the Order will revive when peace is re-established.”

Respectfully submitted, in Love, Purity, and Fidelity,

S. L. CONDUCT, M.W.P.

The Eighteenth Annual Session was held in the city of Hamilton, Canada West (now Ontario), on Wednesday, January 18, 1862. The following is a portion of the report of the M.W. Patriarch at the session :

Most Worthy Brothers :

Eighteen years have elapsed since the organization of this branch of our Order, and we now meet, under very peculiar circumstances, to observe its eighteenth anniversary, at the eighteenth instead of at its nineteenth annual session, as it should be. In the location of every other session which has been held every member has had a voice. You have required and received from your officers an account of their stewardship from year to year, and hitherto we have also met as a truly North American association, with every section represented.

The first numerical blank in its order of anniversaries is now reported, at a meeting held hundreds of miles distant from that last designated by this body, and determined by your M.W. Patriarch alone; while the first formal report of your present officers is being made at the close of their official term, and, I grieve to say, in the absence of representatives from Grand Divisions forming a large portion of our jurisdiction.

The cause of these anomalies is familiar to us all, and has made sadness commingle largely in our exchange of fraternal greetings. But instead of murmuring at these disappointments, or desponding in view of the trials and difficulties which have beset our path, how should our hearts bound with grateful emotions to the beneficent Author of all good that so many of us have been permitted to gather again, from our widely-scattered homes, around this altar of our fond hopes and abiding faith, to renew the cordial salutations of other years, to form new and valued ties of brotherhood, and, above all, that we are permitted to congratulate each other that, although our ranks are diminished, still the principles on which we stand are only strengthened by the test endured, and that our beloved Order not only survives the rude shock, but that it is still vigorous, still aggressive, onward bound, and stronger than ever in the hearts' best affections of its members. True, many loved and familiar faces are not here; judicious opinions and stirring appeals from lips on whose utterances we have been wont to hang with profit and pleasure will not now enlighten our counsels or thrill our hearts.

But, brothers, we should remember that we are living in a century—ay, probably in the very decade—of marvellous events, of a culmination of issues which have been in progress ever since time began, whose developments have convulsed the Old World, and are now shaking this continent from its centre to its utmost bounds.

Amid such scenes disturbing influences must reach every wide-spread interest, and that one so extended as ours has suffered so little, and is so largely represented here to-day, should be a fruitful theme of gratitude and thanksgiving.

Instead of desponding, let us then, brothers, take courage and devote ourselves with renewed zeal to the work before us, *confident* that we are engaged in the cause of Him in whose hands are all issues, and who has said to those who do his work, “ Fear thou not, for I am with thee ; be

not dismayed, for I am thy God : I will strengthen thee, yea, I will help thee."

POSTPONEMENT OF THE EIGHTEENTH SESSION.

The propriety of postponing the eighteenth annual session was greatly doubted by many of our brothers, and especially by those in the Southern Grand Divisions. Their expectations of a large and interesting meeting at Nashville were strong, and extensive preparations for our reception were being made by the Grand Division of Tennessee. The disappointment was great, and some letters of protest against "the arbitrary and unauthorized assumption of power by the M. W. Patriarch," and ascribing motives of a very erroneous character, were addressed to him. But he is happy to state that as soon as the reasons for this action were fully understood by those brothers, his action and motives were fully approved.

LOCATION OF THIS SESSION.

The necessity of the postponement, "for one year, or until further notice," imposed on the M. W. Patriarch the responsibility of locating the present session, and extensive correspondence with brothers of various Grand Divisions, together with the unanimous advice of the brothers assembled at Cape May, N. J., in July last, made it evident that a postponement for the entire year was the most judicious course to be pursued under all the circumstances. Strongly desirous of complying to the uttermost with the decision of the National Division as to the place of meeting, a letter was addressed to P. M. W. Associate Isaac Litton, of Nashville, at the earliest moment after the renewal of mail facilities, in reference to our meeting there; and the subject was left open until it became necessary to issue the call. No answer being then received, the present appointment was made.

This was a question of great embarrassment and anxiety.

The brothers of Nova Scotia, of Canada East, and of Western New York, with great unanimity and the utmost cordiality, urged our acceptance of their hospitality, respectively, at Halifax, Montreal, and Niagara Falls.

The selection of Montreal was strongly seconded at the July Conference, and by several Grand Divisions not there represented, and finally, with great generosity and courtesy, by the Grand Division of Nova Scotia itself, in a resolution closing thus : "We hope, at no distant day, to enjoy the happiness of receiving within our city the National Division of North America—its limits undiminished and its *unity* unimpaired—and of extending to it a *Nova Scotian* welcome."

But in every instance these invitations and recommendations were based on the proviso *that Nashville was out of the question*. Our brothers of Ohio also warmly pressed their claims to entertain the National Division at their beautiful Forest City of Cleveland, and with great

force and propriety urged the injustice of compelling the representatives from the Western Grand Divisions to make two successive journeys so far eastward. In this plea very many members of the Grand Divisions of Illinois, Indiana, and Wisconsin united, and urged the selection of Cleveland. Feeling the force of this argument, but at the same time perfectly convinced that justice to all entitled to seats in this body imperatively required that its session should be held on neutral soil, it was decided that the best interests of the entire Order pointed to this spot as the most eligible, and it was accordingly selected, without any solicitation from the Grand Division of Canada West beyond an invitation to meet either at Toronto or London, but which was responded to most cordially by the officers and brothers of this jurisdiction, as well as by the friends of our glorious cause in this flourishing and pleasant city.

CONFERENCE IN NEW JERSEY.

The embarrassments of the past year induced the M.W. Patriarch to wish a conference of his brothers from the various Grand Divisions, which was held, as previously stated, and in October last a special circular was addressed to the Grand Divisions and members of the Order in North America. To this document the National Division is respectfully referred for the proceedings of that conference and the condition of the Order, as given in the partial reports of the M.W. Treasurer and M.W. Scribe. Copies of this circular were sent to all the accessible Grand Divisions, and to the National and Grand Divisions of Great Britain and Ireland.

This session was attended by 56 representatives from 18 Grand Divisions. The report of the M.W. Scribe showed 25 Grand Divisions, 1,449 Subordinates, and 63,132 members. Maryland, Delaware, and Missouri were the only Grand Divisions from the so-called slave States that presented their returns to the National Division. The entire membership of 14 Grand Divisions was swallowed up in the armed struggle, and Iowa, Oregon, and Washington Territory failed to continue their work from lack of members. A committee appointed previously for that purpose reported in a new draft a constitution and code of laws for Subordinate Divisions. After nearly two days' discussion a form was adopted, which has been but slightly altered since that time.

M.W. Scribe Fickardt, who had for sixteen years (having been first elected in 1846) so faithfully and honorably served the National Division, declined a re-election.

The following officers were elected :

M. W. P.—Samuel L. Carleton, Maine.

M. W. A.—J. J. Bradford, Kentucky.

M. W. Scribe—Samuel W. Hodges, Massachusetts.

M. W. Treasurer—William H. A. Keans, New Brunswick.

M. W. Chaplain—Rev. William B. Disbro, Ohio.

M. W. Conductor—Edward Carswell, Canada West.

M. W. Sentinel—Nathan T. Verry, Rhode Island.

The prospects of the Order at this time were dark. The loss of the entire South, the election of an entire new board of officers—no one of whom had ever previously served in the National Division, three of whom, the *M. W. Chaplain*, *M. W. Conductor*, and *M. W. Sentinel*, having been initiated at that session ; the *M. W. P.* and *M. W. Treasurer* two years before, in 1860 ; the *M. W. Associate* in 1858, and the *M. W. Scribe* in 1853—and the general excitement existing in the United States on account of the war, all tended to increase the doubt as to the stability of our organization.

During the whole of this year the Order labored in doubt, and anxiously looked forward to the session of 1863 for the results of the work.

The Nineteenth Annual Session was held in the city of Halifax, Nova Scotia, on Wednesday, June 11, 1863. Twenty Grand Divisions were represented by 77 delegates. *M. W. Scribe* reported 28 Grand Divisions, 1,409 Subordinate Divisions, and 55,788 members—a loss of over 7,000 members. No Grand Division, however, had surrendered its charter, and the following had resumed work in addition : Kentucky, Oregon, and Nevada Territory. On the 6th day of May the Grand Division of the District of Columbia was organized, but not included in the table of the *M. W. S.*, which is only made up to the close of the year previous. A very much better feeling animated the Order throughout the jurisdiction, and the despondency of the previous year had passed away.

A special session of the National Division was held in the city of Brooklyn, N. Y., on the 29th day of September, 1863, on which day occurred the twenty-

first anniversary of the organization of the Order. Forty-four representatives were present from 13 Grand Divisions. No business of importance was transacted, except the perfecting of arrangements for the general celebration of the Order at the Cooper Institute in New York City in the evening. The immense building was crowded to its utmost capacity; many were compelled to leave without obtaining admission. In Philadelphia a large meeting was held in the Academy of Music, which was also completely filled.

In Boston a meeting no less enthusiastic filled completely the large audience hall of Tremont Temple, while in Worcester, New Bedford, Salem, and Springfield, and other cities in Massachusetts, general meetings were held. In Chicago, Ill., and Providence, R. I., there were large gatherings, while our brethren in the British Provinces held large meetings in Halifax, N. S., St. John, N. B., and Montreal, Canada East. District of Columbia had a grand procession of the Order, which waited on the President, who received them cordially and addressed them.

The Twentieth Annual Session was held in the city of Cleveland, Ohio, on Thursday, June 16, 1864. Ninety-five representatives were present from 24 Grand Divisions. The M. W. Scribe reported the Grand Division of South Kentucky had resumed work, making 30 Grand Divisions, 1,358 Subordinate Divisions, and 55,736 members—a loss of 52 members only from the year previous.

The following were elected officers:

M. W. P.—J. J. Bradford, Kentucky.

M. W. A.—A. B. Pardee, Canada West.

M. W. Scribe—Samuel W. Hodges, Massachusetts.

M. W. Treasurer—William H. A. Keans, New Brunswick.

M. W. Chaplain—Rev. D. W. Lathrop, Connecticut.

M. W. Conductor—Roscoe G. Greene, District of Columbia.

M. W. Sentinel—A. N. McConoughey, Michigan.

The Twenty-first Annual Session was held in the city of New Haven, Connecticut, Wednesday, June 14, 1865. One

hundred and twenty-nine representatives were present from 23 Grand Divisions. The M. W. Scribe reported 31 Grand Divisions, 1,223 Subordinate Divisions, and 57,207 members.

The Twenty-second Annual Session was held in the city of Montreal, Canada East, on Thursday, June 21, 1866. One hundred and twenty-two representatives were present from 24 Grand Divisions. The M. W. Scribe reported 35 Grand Divisions, 1,096 Subordinate Divisions, and 54,762 members—a loss of 2,500 members from the previous year.

The following officers were elected :

M. W. P.—John N. Stearns, Eastern New York.

M. W. A.—Rev. John M. Cramp, Nova Scotia.

M. W. Scribe—Samuel W. Hodges, Massachusetts.

M. W. Treasurer—William H. A. Keans, New Brunswick.

M. W. Chaplain—Rev. John B. Abbett, Indiana.

M. W. Conductor—James M. Lyle, Pennsylvania.

M. W. Sentinel—James C. Pickels, Delaware.

The action of this session most affecting the general interests of the Order was the vote striking from the constitution the word “male,” thereby admitting females to membership. This was passed by a vote by Grand Division, and resulted in 29 yeas, 9 nays, and 2 divided.

The Twenty-third Annual Session was held in the city of Wilmington, Delaware, on Wednesday, June 19, 1867. One hundred and thirty-four representatives were present from 25 Grand Divisions. The M. W. Scribe reported 37 Grand Divisions, 1,467 Subordinate Divisions, and 72,375 members—a gain of 18,000 during the year.

The Twenty-fourth Annual Session was held in the city of Nashville, Tennessee, Wednesday, May 20, 1868. Eighty representatives were present from 20 Grand Divisions. The M. W. Scribe reported 35 Grand Divisions, 1,753 Subordinate Divisions, and 92,646 members—a gain of 20,000 members.

The following officers were elected :

M. W. P.—Robert M. Foust, Pennsylvania.

M. W. A.—John Henry Currey, Tennessee.

M. W. Scribe—Samuel W. Hodges, Massachusetts.

M. W. Treasurer—Oscar D. Wetmore, New Brunswick.

M. W. Chaplain—Rev. Thomas Myers, Maryland.

M. W. Conductor—Alonzo E. Bradley, Eastern New York.

M. W. Sentinel—Evan J. Morris, Ohio.

The Twenty-fifth Annual Session was held in the city of Washington, D. C., on Wednesday, June 9, 1869. One hundred and twenty-two representatives were present from 27 Grand Divisions. The M. W. Scribe reported 36 Grand Divisions, 1,968 Subordinate Divisions, and 96,673 members.

The Twenty-sixth Annual Session was held in the city of Newark, New Jersey, Wednesday, June 22, 1870. One hundred and forty-six representatives were present from 25 Grand Divisions. The M. W. Scribe reported 40 Grand Divisions, 1,970 Subordinate Divisions, and 91,814 members.

The following officers were elected :

M. W. P.—Stephen B. Ransom, New Jersey.

M. W. A.—F. Marion Bradley, District of Columbia.

M. W. Scribe—Samuel W. Hodges, Massachusetts.

M. W. Treasurer—Oscar D. Wetmore, New Brunswick.

M. W. Chaplain—Rev. J. C. Stoughton, Illinois.

M. W. Conductor—John Spencer Williams, Rhode Island.

M. W. Sentinel—William E. Dale, Florida.

The Twenty-seventh Annual Session was held in the city of Boston, Massachusetts, on Wednesday, September 6, 1871. One hundred and sixty-five representatives were present from 26 Grand Divisions. The M. W. Scribe reported 43 Grand Divisions, 1,969 Subordinates, and 96,964 members.

The Twenty-eighth Session was held in the city of Chicago, Illinois, Wednesday, June 19, 1872. Twenty-nine Grand Divisions were represented by 106 delegates. The M. W. Scribe reported 34 Grand Divisions, 1,960 Subordinates, and 93,877 members.

The following officers were elected :

M. W. P.—Oscar D. Wetmore, New Brunswick.

M. W. A.—Herbert S. Bell, Louisiana.

M. W. Scribe—Samuel W. Hodges, Massachusetts.

M. W. Treasurer—William A. Duff, Pennsylvania.

M. W. Chaplain—Rev. Amos N. Benedict, Connecticut.

M. W. Conductor—William O. Clark, California.

M. W. Sentinel—Rev. John H. Brice, Maryland.

The Twenty-ninth Annual Session was held in the city of New York, Wednesday, June 18, 1873. One hundred and fifty-six representatives were present from 28 Grand Divisions. The M.W. Scribe reported 36 Grand Divisions, 1,753 Subordinates, and 82,729 members.

The Thirtieth Annual Session was held in the city of Ottawa, Ontario, the capital city of the Dominion of Canada, Wednesday, June 17, 1874. Twenty-two representatives were present from 23 Grand Divisions. The M.W. Scribe reported 36 Grand Divisions, 1,836 Subordinates, and 82,299 members.

The following officers were elected :

M. W. P.—F. Marion Bradley, District of Columbia.

M. W. A.—Edward Carswell, Ontario.

M. W. Scribe—Samuel W. Hodges, Massachusetts.

M. W. Treasurer—William A. Duff, Pennsylvania.

M. W. Chaplain—Rev. Stephen Merritt, Jr., Eastern New York.

M. W. Conductor—Moses T. Anderson, Nebraska.

M. W. Sentinel—Mary E. Studley, Ohio.

The Thirty-first Annual Session was held in the city of Providence, R. I., on Wednesday, July 14, 1875. One hundred and thirty-two representatives were present from 28 Grand Divisions. The M.W. Scribe reported 39 Grand Divisions, 1,976 Subordinates, and 88,102 members.

The Thirty-second Annual Session was held in the city of Philadelphia, Wednesday, June 14, 1876. One hundred and ninety-one representatives were present from 33 Grand Divisions. The M.W. Scribe reported 39 Grand Divisions, 1,985 Subordinates, and 89,319 members. The following officers were elected :

M. W. P.—Louis Wagner, Pennsylvania.

M. W. A.—Philip B. Stiness, Jr., Rhode Island.

M. W. Scribe—Samuel W. Hodges, Massachusetts.

M. W. Treasurer—William A. Duff, Pennsylvania.

M. W. Chaplain—Rev. Geo. O. Heustis, Prince Edward Island.

M. W. Conductor—Charles P. McCabe, Virginia.

M. W. Sentinel—John B. Dungee, Maryland.

This session was the most largely-attended session ever held, and the proportionate representation of the Order the largest ever recorded.

The celebration of the one hundredth anniversary of American Independence, with the grand World's Exposition at that time in operation, induced many to be present.

This session was exceedingly harmonious in its action, and its business was not interrupted by the various attractions outside.

At nearly every session from 1850 large gatherings of the Order were planned at the places of holding the session. At these meetings the representatives of the Order are brought face to face with the members in these localities, and such gatherings have always proved useful to the Order.

GRAND DIVISIONS.

NEW YORK.

In the chapter covering the organization of the Order we have given the history of the organization of the Grand Division of New York, but deem it proper to insert here the first annual report of the Grand Scribe, presented October 10, 1843.

REPORT.

NEW YORK, October 10, 1843.

To the Grand Division S. of T., of the State of New York :

GRAND WORTHY PATRIARCH AND BROTHERS: In presenting the first annual report to this Grand Division, which at present also exercises the functions of the grand fountain-head of our infant Order, we may indeed be allowed heartily to congratulate each other on the truly extraordinary success which has attended our efforts. But a year has elapsed, and already the Order of the Sons of Temperance has reached

a position which entitles it to a proud stand among the many excellent institutions of the day, and which, while it secures a permanency and stability to the peace-restoring cause of temperance, disseminates those principles of wide-spread benevolence and universal charity which must secure for it the approval and co-operation of the virtuous and good of every grade in society.

It would, perhaps, not be irrelevant here to give a brief view of the origin and progress of our Order. In September, 1842, a number of persons, engaged in the temperance cause, viewing with regret that among the popular beneficial Orders there existed none where the principle of total abstinence from the use of all intoxicating drinks was inculcated, and believing that an institution based upon the strictest virtue, morality, and sobriety, affording mutual aid in seasons of sickness and distress, was loudly called for, determined, if possible, to form an Order of a character which, while there should be none so elevated as not to be honored by a connection with it, there should be none so humble, if honest and upright, as to be debarred from its privileges and its blessings. It was also hoped and expected that our Order would throw an additional barrier around the paths of the reformed, as well as enlist a class in the temperance enterprise which existing organizations had failed to effect, and unite more efficiently the temperance men of the country. How far these expectations have been realized the following synopsis will faintly exhibit.

The first meeting to organize the Order of the Sons of Temperance was held September 29, 1842, at Teetotaler's Hall, 71 Division Street, New York, and was attended by sixteen persons. At that meeting a constitution was adopted and other preliminary measures taken to commence active operation. So well pleased were the members with the plan proposed that they entered into it with an ardor seldom witnessed, and it was at once hailed as being admirably adapted to the wants and wishes of the temperance community. In fact, so favorably was it received that a bare mention of it was only necessary to secure an immediate application for membership. The constitution and principles were extensively circulated through the country by means of the *Organ*, and, ere our Order was a month old, its fame had reached the neighboring city of Newark; an application was made for a charter to open a Division there, and the subject was agitated in other places. As there were not a sufficient number of brothers legally constituted to form the Grand Division, and as the power to grant charters and perform other functions appertaining to that body was called for, New York Division, No. 1 (the original and at that time the only Division of the Order), appointed a delegation of seven to act as a Grand Division *pro tem.*, requesting a similar delegation from the Division about to be formed. Thus constituted, that body went into operation Dec. 10, 1842, on which occasion the application for a charter to open Newark Division, No. 1, of New

Jersey, was granted, and on the 15th of the same month the Division was installed by the Grand officers. Dec. 15 a charter was also granted for Union Division, No. 2, and on the 30th one for Friendship Division, No. 3, both of New York City. There now being the constitutional number of Patriarchs and Associates to form the Grand Division proper, Jan. 9, 1843, the organization existing under the resolution of New York Division, No. 1, above referred to, was dissolved, and this body legally formed by the election of the officers whose term expires this day. At that meeting a charter was granted for Washington Division, No. 4, of Brooklyn, and shortly after, in the same month, another was granted for Harmony Division, No. 5, of this city. March 23, Franklin Division, No. 6, was chartered. April 5, Concord Division, No. 1, of Raleigh, N. C. April 6, Baltimore Division, No. 1, of Maryland, and Timothy Division, No. 1, of Washington, D. C. April 7, Philadelphia Division, No. 1, of Pennsylvania. April 10, Washington Division, No. 1, of Danbury, Conn., Jefferson Division, No. 7, of this city, and Flushing Division, No. 8, of Flushing, L. I. April 24, Washington Division, No. 1, of Norfolk, Va. Early in May, Washington Division, No. 1, of Boston, Mass. May 22, Howard Division, No. 2, of Portsmouth, Va. July 31, Poughkeepsie Division, No. 9; and Sept. 30, Columbia Division, No. 10, of this city. Thus it will be seen that at present there are *nineteen* Divisions, *ten* of which are in this State.

Up to the last quarterly term, which closed with the month of June last, the whole number of members reported * were 1,226, rejected 29, expelled 5, broke the pledge 7, deaths 2, suspended 1.

I have received during the last term, for charter fees, percentage, etc., \$103 28; during the year, \$263 44, for which the receipts of the G.T. may be found on file.

A most commendable spirit has universally pervaded the Order from its commencement. Nothing has occurred to mar its beauty or its usefulness. Divisions have vied with each other in acts of true benevolence, and a fraternal hand has more than once been cheerfully extended to the widow in affliction and the orphan in need.

That we should meet with opposition is not strange; indeed, it would be strange were it otherwise; but it is gratifying to reflect that we are opposed only by those who choose rather to remain in entire ignorance of the character of our organization. Hundreds have identified themselves with us who are eminent for their piety and virtue; many of these have been inveterate in their opposition to institutions styled "secret societies," but, after being initiated, they have given their unqualified support to the Sons of Temperance, and of all who have united with us not one is known to have expressed an unfavorable opinion of the Order. It is also gratifying to know that many have united with us, and are now active and zealous members of our Order, who had long and strenuously

* Boston and Raleigh not heard from.

resisted all efforts to enlist them in other temperance organizations. Our Order is emphatically American, and its simplicity is beautifully adapted to American institutions and habits.

It is not to be expected, however, that an Order commenced under such circumstances, which has progressed so rapidly, though yet in its infancy, would be perfect in all its details; but sufficient has been accomplished to lay the foundation for an institution which only requires wise and prudent legislative direction to extend its usefulness and popularity to every part of the civilized world. And while on this part of the subject, permit me to call your attention to a few irregularities or defects with which the duties of my office have rendered me familiar.

1. As no brother can belong to two Subordinate Divisions at the same time, some law seems necessary to govern brothers of one Division applying for a charter to open another.

2. Much dissatisfaction has existed with distant Divisions, and not without cause, in consequence of there being no regular means adopted for communicating, from time to time, the doings of this body. Your attention, therefore, is most especially invited to this important matter, hoping that suitable measures will be speedily adopted for removing the cause of complaint.

3. Experience has proven that our present mode of entering Divisions is not sufficiently guarded. During the year two instances have occurred where brothers, intending to visit Divisions which have met in buildings where other institutions have assembled, have gone to the wrong door and given the password. This has caused considerable difficulty, which might be avoided, it is thought, etc.

4. In many cases persons have been proposed who have been deemed improper characters for the Order; rather than have them "black-balled," the proposers have withdrawn their names; this, it is thought, if permitted to continue, may give rise to serious difficulty.

5. The column devoted to our Order in the *Organ* has proved of great advantage. At present it is properly under the control of no one. I would, therefore, beg leave to recommend that a committee be appointed, whose names shall appear at the head of the column, and who shall be held responsible for every article published in it.

Before concluding, brothers, allow me to repeat that we have much reason to congratulate each other on our success during the past year. Here is an institution in which no excitement or extraordinary exertions are needed to keep alive those principles of total abstinence so essentially necessary to the welfare of mankind; an institution in which the honors and labors are so beautifully distributed as to create an interest which secures the greatest harmony, and cannot fail to perpetuate habits of sobriety and industry.

Satisfied of the correctness of every principle which governs us as an Order, let us court investigation. If our opponents assail us on the score

of *secrecy*, or ridicule our *forms and ceremonies*, let us remind them of the character of those who compose our union, and the brotherly feelings which distinguish their intercourse with each other; direct them to the house of sickness, where may be seen the Son of Temperance watching, with a brother's care, the prostrate form of disease; or lead them to the abode where death has clothed the inmates with the sable habiliments of woe, and again he may be seen administering consolation and relief to the widow and orphans at a period when, of all others, consolation and relief are most needed. Tell them that these are the results of those principles inculcated in the Division-room; and though it is thought best to exclude part of our doings from the public gaze, yet well do we know that nothing can escape the all-searching eye of that Great Being who, while he seeth in secret, rewardeth openly, and to him we appeal for the rectitude of our every motive and action. Then, brothers, in view of these facts, may we not reasonably anticipate that the time is hastening when the wise, the good, and all who regard the welfare of their fellow-creatures will be identified with the Sons of Temperance?

All of which is submitted in the bonds of "Love, Purity, and Fidelity."

J. W. OLIVER, G.S.

The officers elected at this session were :

G. W. Patriarch—John W. Oliver.

G. W. Associate—Aaron L. West.

G. Scribe—A. N. Sherman.

G. Treasurer—Alexander Young.

G. Chaplain—Isaac Covert.

G. Conductor—Henry Lloyd.

G. Sentinel—J. S. Pool.

We do not deem it necessary to go further into the history of the work of this Grand Division, except to say that after many years' service and an increase of its membership to tens of thousands and its number of Divisions to many hundreds, in October, 1850, the membership was about 28,000 in 650 Divisions. The interests of the Eastern and Western portions were not in all respects identical, and after deliberation the State was divided into two jurisdictions, called Eastern New York and Western New York—the Grand Division of Eastern New York, which embraced New York City, the birthplace of the Order, representing about 200 Divisions with 10,000 members, and Western New York 450 Divisions and 18,000 members. The division of the State seemed the only practical solution of the

matter, and was approved by the National Division in 1851.

EASTERN NEW YORK.

The work of the Grand Division of New York was continued in the eastern portion of the State, and the membership has been largely increased since the original division of the State into two jurisdictions, and this single jurisdiction has at one time contained nearly as many members as the whole State at the time of the division. This could not, however, be attributed to the good policy of dividing the State, as the membership in a very few years rapidly declined in both jurisdictions—January 1, 1855, there being only about 11,700 members in the State, nearly equally divided in the two jurisdictions; January 1, 1858, this number had been further reduced to about 2,600 in both jurisdictions, of which 1,139 only were in Eastern New York. Since this date the increase has been large, reaching at one time about 24,000 members and over 3,000 ladies. Many of the earliest workers in the Order are still living and doing their part to promote the interests of the organization for which they have labored more than a generation. Others have died ripe in years, with their armor on, never having faltered from the beginning.

WESTERN NEW YORK.

By mutual agreement this Grand Division dates from the organization of the original Grand Division of New York, and all that is written of that history may be appropriately claimed as joint property. For about *three* years the Order in Western New York continued its prosperity, but in 1854 it began to decline rapidly, until in 1865 it had reached its lowest point, 694 members and 24 Divisions. It has never since that time reached the membership of its sister Grand Division of Eastern New York. It has lately, however, been steadily growing in strength, and has at the present time about 100 Divisions and 3,500 members. Here, also, we have many of the early workers still in the field, and those who have gone home are remembered by the Sons who have taken their places.

It would not be possible to give in a volume of this kind a history of the Order in each State, and, after the above sketch of the State of New York, we leave the others to a simple statement of the dates of organization of the Grand Divisions now in existence. It is proper to state, however, that previous to the war there were Grand Divisions in every Southern State, and that, with the exception of Kentucky, Southern Kentucky, Tennessee, and East Tennessee, all the Grand Divisions not included within the Union lines failed to keep up their organizations. Those above named maintained simply an existence, but South Kentucky survived but a short time. Tennessee revived and prospered for a time, but bad counsels prevailed, and they surrendered their charter and turned the Order under them to another organization. The Grand Division of East Tennessee has continued since reorganization, and its territory has been extended to cover the State of Tennessee. The Grand Division of Kentucky was shorn of much of its strength during the conflict, but has always continued its work faithfully, and in its circle is active to-day.

The following table will show the standing of the Order:

Name of Grand Division.	Date of Organization.	No. of Divs.	No. of Members.
Eastern New York, . . .	December 10, 1842.	253	11,086
Western New York, . . .	December 10, 1842.	60	3,241
New Jersey,	January 25, 1844.	80	3,298
Maryland,	March 5, 1844.	33	1,330
Pennsylvania,	April 26, 1844.	93	6,231
Connecticut,	May 11, 1844.	27	1,596
Massachusetts,	June 12, 1844.	99	6,618
Maine,	April 16, 1845.	13	1,033
Ohio,	May 11, 1845.	130	5,733
Delaware,	January 29, 1846.	5	515
Indiana,	May 2, 1846.	2	26
Kentucky,	August 1, 1846.	7	218
Illinois,	January 8, 1847.	43	1,871
Rhode Island,	April 3, 1847.	19	1,121
Missouri,	May 5, 1847.	17	665
New Hampshire,	May 11, 1847.	36	1,183

Name of Grand Division.	Date of Organization.	No. of Divs.	No. of Members.
New Brunswick,	September 16, 1847.	54	2,922
Iowa,	February 1, 1848.	20	520
Wisconsin,	February 21, 1848.	108	5,500
Nova Scotia,	April 22, 1848.	171	8,060
Vermont,	June 7, 1848.	1	106
Prince Edward Island,	October 28, 1848.	7	220
Ontario,	April 12, 1849.	350	12,340
Newfoundland,	July 5, 1851.	15	787
California,	September 9, 1851.	33	1,535
Quebec,	January 7, 1852.	35	1,943
Virginia,	January 17, 1866.	29	1,005
West Virginia,	April 13, 1866.	3	52
Tennessee,	November 28, 1867.	8	200
Louisiana,	January 25, 1870.	5	144
Maryland (Jr.),	August 1, 1870.	18	678
Nebraska,	April 12, 1871.	24	899
South Carolina,	June 20, 1871.	99	2,375
Florida,	February 21, 1872.	8	428
Virginia (Jr.),	January 28, 1873.	13	300
Western Pennsylvania,	February 20, 1873.	2	65
District of Columbia,	June 16, 1873.	7	305
Dakota,	December 10, 1874.	2	131
Michigan,	January 25, 1875.	41	2,051
Minnesota,	May 25, 1876.	23	565
Kansas,	July 18, 1876.	6	137
Bahama Islands,	August 14, 1876.	7	390
Subordinate Divisions,		10	480

A total of about 2,000 Divisions and 90,000 members. In addition to these there are about 10,000 ladies connected with the Order, as lady visitors, in North America. In Great Britain and Ireland the Order has a strong hold, and numbers many thousand members. In Australia, under the two National Divisions, there are about 600 Divisions and 35,000 members.

AUSTRALIA.

During the years 1863 and 1864 Dr. William Hobbs, under a commission granted by the Grand Division of Nova Scotia, introduced the Order in the city of Sydney, New South Wales. Several Divisions were organized in that vicinity. On the 9th day of May, 1865, a charter and

books for the Grand Division of New South Wales were issued, and at the session of the National Division held in 1865 an application for a charter for a National Division was presented, and the Committee on the State of the Order, to whom the subject was referred, submitted the following report :

NEW HAVEN, June 16, 1865.

To the National Division of North America :

The Committee on the State of the Order, to whom was referred that portion of the report of the Most Worthy Patriarch relating to the application for a charter to open a National Division in New South Wales, would respectfully report : That, in view of the considerations set forth in the reports of the M.W. Patriarch and M.W. Scribe, your Committee deem it proper and expedient that a charter should be issued for a new National Division for the whole of the island continent of Australia, of which the territory of the province of New South Wales forms an important part.

It is true that the main body of our Order in that distant quarter of the world is at present in New South Wales, but there is reason to hope that in good time the beneficent working of the Divisions there will induce their wide-spread propagation throughout all of Australia. It is obvious that this desirable result will be more speedily attained by fixing the jurisdiction as we propose.

The Committee accordingly recommend the adoption of the following resolution :

Resolved, That the Most Worthy Patriarch and Most Worthy Scribe issue in due form a charter for a new National Division for Australia.

Respectfully submitted,

WILLIAM H. ARMSTRONG,
D. W. LATHROP,
S. L. CARLETON,

Committee.

This report was unanimously adopted, and a charter in accordance therewith was issued. This charter never reached its destination, and it is supposed the vessel carrying the same was lost at sea. With the knowledge of this fact comes an application for a charter for the Grand Division of Hunter River District, which was granted, and a duplicate of the charter for the National Division was forwarded.

The National Division of Australia was organized March 14, 1868—George Lucas, M.W.P. ; John Davies, M.W.

Scribe. At the National Division session held in 1869 an application was received for a second National Division, to be located in the southern part of the island continent. This application came from the Grand Division of Victoria, composed of Subordinates who received their charters from the National Division of Great Britain and Ireland. The committee reported adversely, declaring it not wise to grant charters for independent National Divisions over small jurisdictions. This report was adopted. The subject was renewed at the session of 1871 and referred to the officers of the National Division. In 1872 it again was noticed, and in 1873 and 1874 it was the subject of committee reports. In 1875 a satisfactory arrangement was made and a charter granted subject to approval by other National Divisions. This was consummated during the year, and the following charter was issued :

COPY OF CHARTER GRANTED NATIONAL DIVISION OF VICTORIA AND
SOUTH AUSTRALIA.

*Sons of Temperance—Love, Purity, and Fidelity—National Division of
North America.*

To whom these shall come, greeting :

Know ye, that we, the National Division of North America, have granted and do grant unto _____, this charter, fully constituting them a National Division of the Sons of Temperance of Victoria and South Australia, located in _____, with full powers to grant charters for Grand and Subordinate Divisions within its jurisdiction, and to perform all the duties and ceremonies appertaining to a National Division whilst they shall conform to the constitution, rules, and usages of the National Division, otherwise this charter may be declared null and void ; and in case this National Division shall at any time suspend work, forfeit or surrender its charter, all its properties, real and personal, shall revert to and vest in the National Division of North America : *provided, however,* all passwords and travelling cards shall emanate from, and be issued to, this National Division, by the National Division of North America.

In witness whereof we have caused this to be signed by our Most Worthy Patriarch and Most Worthy Scribe, and the
[SEAL.] seal of the National Division to be affixed, in the city of Boston, this first day of June, one thousand eight hundred and seventy-six.

F. MARION BRADLEY, *M. W. P.*
SAMUEL W. HODGES, *M. W. S.*

The record of the organization of this National Division has not yet been received.

CONCLUSION.

The history of the Order has been replete with evidence of the wisdom of its founders in taking the most advanced view of the needs of the temperance cause. Its laws were evidences of the most exact justice. Its secrecy was but simple protection from the unworthy. Its organization was on the basis of perfect equality. Its honors were given to those who by actual service had shown themselves worthy. Its pledge was comprehensive. It represents the acme of total abstinence from the use of liquors as a beverage, and the total prohibition of its sale as a beverage. The use of liquors for mechanical purposes *can never* be confounded with its use as a beverage. Its use for sacramental purposes is clearly distinct from its use as a beverage, and even now the possibility of danger in this form has banished the use of fermented wine from many sacramental tables, and to no one influence can more credit be given than to organization for this change.

Were all people honest, the use of liquors for medicinal purposes could never be mistaken for its use as a drink. Unfortunately, it was discovered that the prescription of a physician was not always honestly solicited or honestly given. Very early in our Order's history it was declared that "a physician's certificate or prescription shall not necessarily relieve a member from a charge for violation of the pledge, as the internal use of the liquors prohibited by the pledge is in no way provided for by our laws." Every penalty against its use as a beverage applies to its sale or manufacture; and the laws declare that "the simple fact of the manufacture, sale, or use of such drinks by a member shall be *prima facie* evidence against such member on a trial for violation of the pledge, so as to devolve on the accused the necessity of proving that they were not manufactured, sold, or used as a beverage"—very clear and too explicit to be misunderstood. Under such a system the Order has existed for a generation, and in this Centennial year of

the independence of the United States it has celebrated its birth all over North America, and starts on the new century as true to its history as ever, and, in unison with other organizations of a similar nature, is drawing the countries of the whole world into a more close union, and laying the foundation for the dawning of that millennium of peace when the wolf shall lie down with the lamb, when the lion and ox shall feed together, when the sword shall be beaten into ploughshares and the spear into pruning-hooks, when nation shall not rise up against nation, neither shall they learn war any more.

THE INDEPENDENT ORDER OF GOOD TEMPLARS.

BY S. B. CHASE, ESQ., PENNSYLVANIA.

It is because I love the Order so much that I have undertaken the task of presenting the history of the Good Templars for the Centennial volume within the space allotted me, and not that I feel adequate to the work.

To one whose recollection spans the entire time of the Order's existence, and who has been an active participant in all her activities, her career seems quite wonderful, and heartfelt thankfulness goes up to the Most High that shape and direction were ever given to Good Templary. The youngest of the principal ritualistic temperance Orders, it now outstrips them all, both in the sweep of territory occupied and the glorious mission it is performing.

In this age, when every philanthropic heart beats hopefully for humanity, and the public attention is everywhere directed towards the best means to dry up the fountains of intemperance that constantly send forth such gushing streams of death, flooding our peaceful homes and desolating all departments of society, we feel confident we may present the claims of our chosen Order so that it will receive the favor of the good and true.

No one should remain in ignorance of this organization. Its basis and the principles inculcated, as well as the great amount of good it has accomplished, should commend it to all real friends of the great temperance reform. In its objects and operations it occupies a broad platform, and no one need be shut out from the pale of its blessed influences. It opens wide its doors for the admission of the whole family, and grasps all who may be injured by the intoxicating bowl. Grand idea! What can be more noble than to gather the father and mother, brother and sister, all round

our common altar, to consecrate a life to this great work of humanity?

I am invited to give a *history* of the Order; but as this volume will be read by persons who are ignorant of its principles, basis, and workings, it is fitting that these should be mentioned before giving the history proper. In this Centennial year, when we make exposition of our various products of art and skill, and the whole world is manifesting its mental and material development thereby, we cannot afford, either as temperance men or as Templars, that the temperance element in every community, or the people at large, shall longer be in the dark as to who we are, what we are doing, or what we aim to accomplish.

BASIS—NO BENEFICIARY SYSTEM.

The basis of the Order of Good Templars is quite different in many of its prominent features from any temperance organization preceding it. There existed three different societies—the Sons of Temperance, admitting only adult males to membership; Daughters of Temperance, for females; and the Cadets of Temperance, for boys—in each of which existed different elements, at work earnestly for the cause, but separately and apart. Ours might have been, and probably was, originated from the idea of a union of all these different influences in one grand organization; but, unlike these, never connected with its operations the beneficiary system. It was found in the Sons of Temperance that, while many real wants were relieved by this system, it was frequently a source of great difficulty and danger. It necessarily made the fees so high as to place the Order beyond the reach of the poorer classes who were anxious to join in the crusade against intemperance, while many joined from purely selfish motives, with an eye—“to having something laid up for a rainy day,” rather than from love for the cause. Funds became large and must seek investment, which produced diversity of sentiment, and frequently engendered quarrels, while this accumulated fund became the strongest, and in many instances the *only*, bond that kept the members to-

gether. The experience of the world is that men united from merely sordid and selfish motives cannot be effective in great moral enterprises.

The Good Templars, ignoring this feature, place no motive before a person for joining them but to be reclaimed, if fallen, or to be saved or to save others from falling; and we try to get possession of the heart, and then, through the heart rather than the purse, carry on our operations for good.

PLATFORM.

This Order takes the broadest ground upon all questions connected with the temperance reform, and yet, as it seems to us, the only consistent position for any one to assume who wishes to save, or to be saved, or to assist in the great work of pushing to the wall the most gigantic evil that ever cursed the earth.

The following is our platform, as adopted at our annual session in 1859:

1. Total abstinence from all intoxicating liquors as a beverage.
2. No license, in any form, or under any circumstances, for the sale of such liquors to be used as a beverage.
3. The absolute prohibition of the manufacture, importation, and sale of intoxicating liquors for such purposes—prohibition by the will of the people, expressed in due form of law, with the penalties deserved for a crime of such enormity.
4. The creation of a healthy public opinion upon the subject by the active dissemination of truth in all the modes known to an enlightened philanthropy.
5. The election of good, honest men to administer the laws.
6. Persistence in efforts to save individuals and communities from so direful a scourge, against all forms of opposition and difficulty, until our success is complete and universal.

NO LICENSE—PROHIBITION.

Thus, it will be seen, we endeavor to strike at the root

of the evil by making it an *outlaw* wherever it is met. As the use of alcohol, in any form or degree, as a beverage, is dangerous and ruinous, and hence immoral, we oppose any system or scheme by which the state is to give legal sanction to the traffic; and as it has, or should have, no *status* in *morals*, so we would allow it none in *law*. Believing it a poison, slow and alluring, but sure—a foe insidious and invincible—we do not believe the sale of it can be regulated or restrained by laws, however wholesome. Require, if you please, that none but good, moral citizens should be licensed—any one *immoral* enough to apply for and accept a license would only look at the shining sixpence sliding into his well-filled till, while the poor, beggarly object of some wife's early love staggers away drunk, supposed to be under the especial protection of a *humane* liquor-law that forbids the vender to furnish to persons of intemperate habits! Believing that the appetite, once formed, is too strong to be overcome while the siren tongue beckons on the unfortunate to partake of the sparkling, bewildering draught, we would carry joy to his heart, and enable him to conquer it, by banishing the luring devil from our midst, and surrounding his unfortunate victim by attractions pure, healthy, and soul-benefiting. Believing that it is even worse to sell to persons who have not the habit formed—as, in this case, you begin to corrupt the life-blood of health and purity, while in the other you are only completing the wreck of what has already begun to totter—we defy the wisdom of any legislative body to frame a license bill that is not fraught with the most glaring inconsistencies and a disgrace to a statute-book; and, while ostensibly designed to place the traffic under wholesome restrictions, and to throw around society some measure of protection from the terrible evils consequent upon the use of intoxicating drinks, the vender under such law laughs in the face of and practically defies the judicial authorities, while he daily draws thousands into the maelstrom of destruction. For these reasons the Good Templars oppose the manufacture and sale, for use as a beverage, of all intoxicating drinks, in any form or

quantity. We believe the license system a device to quiet the moral nerves of our country while Antichrist can operate with impunity in leading his victims to ruin.

TOTAL ABSTINENCE—WHAT IT MEANS.

Total abstinence from all that intoxicates is construed, by our organization, to exclude the use of sweet cider and unfermented wine, or the juice of the apple, grape, and berry, in any state, as a beverage. To maintain so high a standard, especially so far as pertains to the use of sweet cider, has required great firmness and unswerving adherence to principle. Warm discussions have been engendered in all our lodge-rooms and temperance papers, and many have withheld from us their support, because they loved sweet cider, and blessed the arts and sciences for processes to always keep it so.

The reasons which may naturally form a basis upon which to rest the prohibition of sweet cider are :

1. In principle it ought to be excluded, because it is impossible to tell the exact point when fermentation commences ; hence, when to, or not to, abstain from it.

2. Because necessary to the correct administration of discipline ; as, if sweet cider or wine is allowed, the burden of proof would rest upon the accuser to show that the accused drank *intoxicating* cider or wine, thus causing great embarrassment, if it does not thwart all discipline.

3. The Pauline doctrine, or considerations of love to our fellow-man : “It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.” If I am not willing to give up my sweet cider, how can I ask my neighbor to give up his wine or whiskey ? Thus our Order occupies the highest possible ground, and we exclude from our sideboards and tables, and prohibit in all forms, the use of sweet cider as a beverage.

PERPETUITY OF THE PLEDGE.

Again, Good Templars are pledged to total abstinence for life—a feature not in all temperance pledges. We make the pledge of total abstinence the essence of the whole

thing, and upon this hinges our work in every department of the reform ; and hence to restrain men from breaking it when once made is our great end and aim. Around the youth especially is our Order designed to throw its protecting shield, and we desire to thoroughly imbue them with the sentiment that their pledge of temperance is a life obligation—not to be taken on and laid off at pleasure, but to run parallel with their whole being—and one that cannot be cherished too sacredly.

Once a temperance man, always a temperance man, is the only safe principle for any of us ; but especially dangerous to him who has the habit fastened upon him would be the idea that his pledge was only binding so long as he continued a member of the organization in which he assumed the obligation. That our pledge is perpetual we regard as one of our happiest and most commendatory features ; and should temperance reformers rest upon any less secure basis, the very first temptation presented to the former inebriate would carry him far beyond the reach of mortal aid, and thus thwart one of the high and noble objects for which we are banded together ; and to present to the young mind a pledge for him to take as a *duty*, which he is privileged to break whenever he chooses to withdraw from the organization, would divest our Order, in such youth's estimation, of every moral or sacred element.

Thus stands, written upon our colors in golden characters, *Lifelong is the Good Templar's Pledge* ; and we trust no hand may ever succeed in blotting it out from our standard or in tarnishing its lustre.

THE ORDER AS AN EDUCATOR.

As an educator, this society challenges competition. That there is a real vitality in it, as a forming and temperance-nurturing institution, which none other can lay claim to, is becoming generally acknowledged. Ministers of the Gospel and missionaries, in their public letters to the religious press and reports, have alluded to us and our meetings as a most efficient instrument in improving the habits and tastes, morally and socially, of whole neighborhoods ;

and hence our Order becomes the handmaid of religion in the cultivation of the heart. For many years the church of Christ has acted upon the principle that it is easier to *form* than to *reform*; to *save from falling* than to *rescue the fallen*, in establishing Sabbath-schools all over our land, where the youth and children are weekly gathered together to study the Scriptures and lay a foundation for future usefulness. The church expects to recruit its ranks from the Sabbath-school; and if we ever hope for a living, thorough temperance sentiment of sufficient power to banish alcohol from our midst, and keep the hydra-headed monster for ever in exile, we must take these young, plastic minds of our country and mould and direct them aright; we must create it from the raw material rather than hope to reform minds already misshaped and misdirected. If we would not have our young men taught in the family circle, in the parlors of friends and social reunions, that native wine, champagne, and ale are not only harmless but necessary; if we ever hope to make drinking unfashionable and exclude it from good society, with the strong ban of public opinion, we must take our youth and teach them from childhood the untold woes of intemperance, and satisfy them that there may be places of social enjoyment, high-toned and refined, where the wine-cup does not enter; show our young men that sources of genuine amusement and recreation exist outside of the bar and club room.

Our first and paramount object has ever been to bring the young of both sexes into the fold of our Order, to be trained up under the guidance of their parents and older friends in the principles of strict total abstinence, that, when the next generation comes upon the stage of action, the ruling and motive part of society will entertain healthy sentiments and practise temperance.

No parent looks upon his son with the hope or desire that he should become intemperate. Indeed, should the picture rise up before his mental vision of that ruddy face and pure, trusting eyes, bloated, disfigured, stupid, and besotted, he turns from it as impossible; and yet, what pains does he take to inculcate a strong moral sentiment

against it? If he desires him to be a lawyer, physician, merchant, or mechanic, he marks out the course, and day by day sees that he acquires knowledge useful in that direction. He would not dream of his being fitted for either without long and patient preparation. But in respect to being a temperance man, he leaves him to chance opportunities of knowledge, of occasional advice, hoping, though he knows not why, that he will be strong to stem the mighty current about him. To aid him in giving his boy a temperance education the Good Templar meetings are open, if he would but take him and *stay* with him there. To this end our Order takes in all who have arrived at the age of twelve years; we meet regularly every week, where the subject is discussed much, and magnified, or rather *dignified*, into its grand importance; read original papers, edited by members of the lodge, and transact business according to strict parliamentary rules and usages. Upon the young and sensitive such disciplinary exercises must make lasting impressions; at first they become interested in the subject, and gradually, as in all education, strengthened and confirmed in their convictions, until finally to love and practise temperance will become one of the strongest elements of character. We soon lose interest in a subject rarely brought before our minds; and hence, in this great work, we cannot meet too often or talk too much to create enthusiasm and impart our spirit to those around us.

True, the Band of Hope, Cadets, and other temperance organizations for youth, train the young mind in the same direction, and are prolific of great good; but in them they meet alone, without the restraining influence and guiding hand of older minds. This feature of our Order, as is believed by those who have long been connected with it, and been faithful to every obligation, gives it a marked advantage as an educating power, and a means of preserving the pure, over every other organization. And, friends of temperance, has not the time come when we ought to give most of our attention to saving from this fire the young and unpolluted? While the eloquent stand up to

stay the wild current of dissipation ; while the good throw themselves into the breach and cry aloud, some one must go to the fountain-head and stay the small streams that make up the swelling, raging torrent. The unconscious, insensible popular influences, in the beginning, must be turned aside to exalt total abstinence, and the young taught to shun the first alluring steps—the by-paths that lead to ruin. Let us, then, throw our whole hearts and energy in this work of teaching temperance to the youth, and our temples will become the stepping-stones to future usefulness to all who enter them. At our fountains will be taken rich draughts of wisdom, and within the pale of our Order will henceforth be found the sentiment that is to sway and control for good the social, moral, and political institutions of our country.

OUR SOCIAL ADVANTAGES.

No other feature in our Order so commends itself to favor as its social advantages. During nine years' continuous membership, and having attended lodge-meetings in nearly every State where our Order exists, and Canada, we never saw members enter a lodge-room without bearing unmistakable evidence in all their features and appearance that they enjoyed the social part of our meetings. To the anxious business man the hour of meeting is a beacon-light, welcoming him away from dull care, to feed awhile upon sympathy and all the finer feelings of our nature. To the wearied and overtasked wife and mother it ever brings sweet relaxation from the perplexing routine of domestic duties, a joyful change. The youth of both sexes can here find genial hearts with which they can mingle, safe and secure from the taint they might receive in other circles. No organization can fail to become more refined by the presence and influence of woman ; and as she fills many of the offices in our lodges, and may be admitted to all, her influence is greater than in other societies composed of both sexes. The advantage to the young in this respect is very great. Meeting from week to week the society of the refined, noble-hearted, and intelligent, listening to the conversation, and

receiving from all a kindly word and pleasant smile, cannot fail to be potent for good. Even though many uncultivated persons may be found among our membership, there are always some of intelligence and influence who take the lead and give tone and character to the rest. Again, persons meeting so often for the same purpose, and conversing on the same topics, become interested in each other, and many who would otherwise be lonely and sad are cheered and helped to bear the burdens of life. Were there no grander purpose in such meetings, it would be worth while to sustain them. If any over-burdened heart gathers strength and courage here, who would hesitate to be one of a company to dispense such kindly influences? The strict decorum preserved through all the exercises precludes the possibility of rudeness, while the gentle influences of kind words and cheerful ardor in the temperance work are the golden threads that, running through the whole, make the social atmosphere of the temperance lodge-room as pure as that of the parlor, and oftentimes higher in moral and mental tone. One guest surely never enters—the sparkling wine-cup nor the subtle demon whose serpent-like eyes gleam from the champagne bottle.

Young men may safely and pleasantly pass an evening here in the society of young ladies, while no temptation to drinking or gambling are placed in their way. If a young man just entering on active life, and away from home, is a Good Templar, he may find friends to help him in the midst of temptation, and, by these regular, frequent meetings with others to talk and labor for temperance, he is strengthened and perhaps saved. No matter how high or low may be his social standing, he may at any time find a pleasant and safe circle in which to spend a lonely evening, and enjoy the benefits of the best society, to which otherwise, perhaps, he could not gain access.

Who would not rather know that his children and young members of the family were spending their evenings in the lodge-room, than to have them in the street, eluding the vigilance of the police, or even lounging in a store or post-office, where men discuss, in every variety of

style, politics, horse-racing, fighting, and the town gossip?

It is true, the Good Templars make the improvement of our *social* qualities a part of our work, and we think it is here that much of our power and strength lies, to educate the youth in the principles of total abstinence. To this end, and that this taste in all youth for sociability and social gatherings may be legitimately gratified, we give them the lodge-room, filled with whole families and both sexes, and throw around it every attraction in our power—try to render it so *attractive* that no one will wish to spend his evenings in a bar or club room, saloon, or any place that panders to the passions of men.

OUR FINANCIAL SYSTEM.

Our financial system, as connected with our sustentation and active operations, is one of our strongest bonds to keep us alive and together, and hence effective. To keep the machinery of our organization running, to print and circulate tracts and papers, and to sustain the lecturer in the field, each member contributes alike, rich or poor, the fees and dues being placed so low as to be within the reach of all; and upon the regular and prompt payment of such dues depends our right to be present at the meetings. Thus, each member feels and knows that he contributes the same as any other to the support of the Order, and that upon him rests the same responsibility, and *to him is due equal credit*. Each one knows that the *vitality* of his membership is indissolubly connected with the prompt payment of his dues; hence, the actual supporting and advancing of the cause, and vitality of membership, depend one upon the other. And as the interest we feel in the prosperity of a cause is very apt to be measured by the amount of our investment in it, and the regularity with which we attend to it, no more zealous, active, and faithful laborers can be found in this noble reform than the Good Templars.

THE MANY OFFICERS.

The many officers we have, distributing the duties necessary to carry on our work, is a prolific source of strength.

Unlike many organizations, where most of the officers consist in vice-presidents with no duties to perform, we have no merely honorary or nominal officers, but all are posts of labor and responsibility, hence each member holding an office feels that he is a necessary spoke to the wheel, and that his absence or unfaithfulness not only mars the beauty and efficiency of its motion, but actually endangers its safety. Each officer is a distinct channel running out in a new direction in the by-ways, to scatter the blessed influences of temperance teaching, and to gather into our fold all who would escape being the prey of the ravenous wolves that lurk in secret to tear in pieces.

The system of various committees, too, as separate from the officers proper, and especially the sick or visiting committee—though objected to by some—because we should visit and care for the sick from higher motives than official duty, and because these delicate offices are confined to our own membership, is really a very noble feature. We are to cherish kindly feelings towards all; but as we could not have committees visit all, it is better to have our own sick visited by system, leaving our membership to visit voluntarily all others they can. In this way more are visited, as many of our members perform such duties because perchance officially required to, and thus fill a place of some warm-hearted sister, or brother, who can go elsewhere to bestow attention and administer relief.

WOMAN AN EQUAL.

If no other organization, civil or religious, has ever extended to woman rights and privileges equal in all respects to man, she has found them in Good Templary, and our experience has demonstrated that in her sympathies and voice is the key of our wonderful success.

Woman is the mainspring of all our action for good. Not by speeches on any public demonstration of herself does she wield her influence, but by quietly moving among us, speaking out from a joyous heart, sympathizing, restraining our male members, making our lodge-room more attractive than a drawing-room by her graceful presence;

going out into the by-ways, seeking the poor and broken-hearted, and administering relief and consolation. Many a once poor, miserable drunkard has to thank some pure female voice that soothed his sorrow, and invited him to come among us, for the manhood he now possesses; and many a one now among us would have sought his old companions and fallen but for these same holy influences of woman that have kept his feet from slipping. Then how much stronger the obligation, solemnly taken while surrounded by our wives and children, and how much more likely to be kept when those we love and respect are watching and praying with and for us!

Some have charged us in the early days of our existence, in a spirit of cavilling, with being a "Free-love society." That this, the noblest feature of our Order, should be assailed, is not surprising; for where did virtue and purity ever exist and not be subjected to the gross insults of whiskey influence! But if the hearts of such objectors could be probed, it would be found that they have no love for the cause, and probably desert their own firesides, leaving their wives and children alone, to spend the evenings in the bar or club room, where converse is less restrained than in the society of the other sex, and where the ribald laugh and coarse, heartless joke play on every tongue, and vulgar speech is an index to a rotten heart. No wonder such dislike this feature, for they would certainly soon famish in the pure society of Good Templars; and our object is to create in our young men a love for the society of the good and pure of both sexes, that they may never deprave themselves by seeking that which has no such high and safe standard.

HISTORY.

Originating in Central New York, in the summer of 1851, it rapidly spread, throwing out and planting its roots here and there deep in the soil, and sending its life-blood from town to town, crossing over into the Keystone State on one side, and the Queen's dominions on the other; and, soon finding its way across the broad prai-

- ries of the West, it reached the great Father of Waters. Taking no time for repose, it was borne swiftly down the broad waters to the sunny clime of the South, thence, across the trackless desert and snow-capped Rocky Mountains, to the shores of the Pacific, where it has taken deep root in the sands of the Golden State; and it has lately crossed the Atlantic and spread rapidly in England, Scotland, and Ireland, the homes of our fathers, and great source of literature, art, and science. Following in the wake of Great Britain's commercial activities, it soon reached Australia, New Zealand, Tasmania, Madagascar, and the other islands of the sea, and, at this writing, in its influence sweeps nearly every nation and tongue on the face of the globe.

Nathaniel Curtis, Esq., one of the earliest trophies of Washingtonianism, Garey Chambers, Esq., Rev. H. P. Barnes, Dr. C. S. Miles, and Rev. D. W. Bristol, were among the first active movers and officers during the first four years of its existence—the last named being the author of our Ritual for the initiatory and higher degrees. In May, 1855, representatives from ten Grand Lodges, which at this time had been organized (namely: New York, Pennsylvania, Canada, Iowa, Indiana, Kentucky, Michigan, Missouri, Illinois, and Ohio), met at Cleveland, Ohio, and organized the Right Worthy Grand Lodge, which was to be the supreme head of the Order—authority up to this time exercised by the Grand Lodge of New York. At this time were adopted a constitution and by-laws for its government, annual sessions appointed, and other business transacted necessary to set in motion a great and wide-spread body which has already done a world of good, and is destined to achieve signal triumphs for truth and temperance. Annual sessions were held each succeeding year, at such places as were selected, each Grand Lodge sending representatives in proportion to its membership.

The following are the names and term of service of the several presiding officers of the R. W. G. Lodge or supreme body :

The Independent Order of Good Templars. '613

Rev. James M. Moore, Ky.,	. . .	1855-6.
S. Merwin Smith, Pa.,	. . .	1856-7.
—— Strong, Ill.,	. . .	1857-8.
Hon. S. B. Chase, Pa.,	. . .	1858-63.
Hon. S. D. Hastings, Wis.,	. . .	1863-8.
Jonathan H. Orne, Esq., Mass.,	. . .	1868-71.
Rev. John Russell, Mich.,	. . .	1871-3.
Hon. S. D. Hastings, Wis.,	. . .	1873-4.
Col. J. J. Hickman, Ky.,	. . .	1874-6.

There have been twenty-two annual sessions of the supreme or international body, bringing into convention the choice spirits of the temperance reform from every section in America up to 1871, and since from nearly every portion of the civilized globe. In addition to this, each of the Grand Lodges (now sixty) has held its annual session, gathering together its hundreds of tried and true workers for counsel and action. There have been about six hundred of such annual sessions of Grand Lodges, and about the same number of semi-annual, quarterly, and special sessions. Those of our readers who have attended such meetings, and measured mental swords with the representatives thereof, can form some true conception of the wondrous influence our Order has exerted upon public sentiment through this channel alone.

The following is a list of the annual sessions of the international body of Good Templars :

1st Session,	1855,	. . .	Cleveland, O. (organization).
2d	"	1856,	. . . Louisville, Ky.
3d	"	1857,	. . . Chicago, Ill.
4th	"	1858,	. . . Hamilton, Canada.
5th	"	1859,	. . . Indianapolis, Ind.
6th	"	1860,	. . . Nashville, Tenn.
7th	"	1861,	. . . St. Louis, Mo.
8th	"	1862,	. . . Detroit, Mich.
9th	"	1863,	. . . Chicago, Ill.
10th	"	1864,	. . . London, Canada.
11th	"	1865,	. . . London, Canada.
12th	"	1866,	. . . Boston, Mass.
13th	"	1867,	. . . Detroit, Mich.

614 *The Independent Order of Good Templars.*

14th	Session,	1868,	. .	Richmond, Ind.
15th	"	1869,	. .	Oswego, N. Y.
16th	"	1870,	. .	St. Louis, Mo.
17th	"	1871,	. .	Baltimore, Md.
18th	"	1872,	. .	Madison, Wis.
19th	"	1873,	. .	London, England.
20th	"	1874,	. .	Boston, Mass.
21st	"	1875,	. .	Bloomington, Ill.
22d	"	1876,	. .	Louisville, Ky.

Those who early in our history gave their time and talents in making our rituals, constitutions, and digests of rules and usages, little dreamed that in less than a score of years all these would be used by so many different nations and in as many different tongues. In our case the Scripture truth, "Cast thy bread upon the waters," etc., has received a marked verification. Twenty-five years ago, when our Order was organized, to be a total abstainer even was social ostracism; and yet so advanced was the sentiment of our leading membership that, but seven years after this, our Order promulgated its platform of principles, which have since remained our text of doctrines, and which embrace in their scope all the principles which are now enunciated in any meeting of the most radical temperance reformers, whether viewed in a scientific, moral, or political aspect.

Inspired by the fourth article of this platform, viz., "The creation of a healthy public opinion upon the subject, by the active dissemination of truth, in all modes known to an enlightened philanthropy," our Order has developed almost a marvellous vitality. Through the weekly teachings of our ritual, the press, and living lecturer, we have stirred the sympathies of the people in our behalf, until we are recognized as the great missionary Temperance organization of the world. To those who have watched the advance of sentiment step by step, as they can whose recollection and active participation in the movement spans this quarter of a century, our Order's agency is most apparent. Our fathers enlisted under the banner of Good Templary, and strove to give vitality to our

machinery, not for the sake of building up and perfecting an Order as such *per se*, but to create and perfect an effective instrument, to be wielded in the destruction of the one great curse of the age.

The first two or three years of our existence were just prior to the vote on the question of prohibition, in 1854, in Pennsylvania, which was lost; and also the brief operation of the so-called "Jug Law," in 1855, which was so obnoxious even to the temperance sentiment (prohibiting hotels from selling, but allowing groceries and saloons to sell by the quart) that it proved most *disastrous* to the reform. During the same year, also (1855), the prohibitory law, passed by the Legislature of New York, and signed by Myron H. Clark, Governor, was declared unconstitutional by the Supreme Court. All these reverses produced a severe reaction, which induced the rapid decline of our Order in Pennsylvania, and well-nigh its annihilation in New York. The most trying time was between 1858 and 1865, embracing the period of the late war in the United States, during which our membership was reduced to less than fifty thousand members, and at most of our annual sessions the entire representation could be accommodated in our smallest lodge-rooms, and were easily entertained at the firesides of the friends.

It was out of our Order's sore adversity, particularly in the State of Pennsylvania, when the question was not one of progress, but of *life* and *death*, that sprang one of the grandest and most effective features of our Order, which has been engrafted on the working machinery of every Grand Lodge in the world—namely, the LECTURE SYSTEM; I mean a regularly and efficiently supported system for advocating the principles of the temperance reform on the public platform.

The lecturers are supported from the treasury of the Grand Lodge usually, which is maintained by reserving a certain portion of the *per capita* tax paid by the Subordinate Lodge. The results of this system of labor are not measured by the Order's membership, nor subject to the fluctuation of the same, but are only calculated from the

rapidly-growing temperance sentiment in all the relations of life, and the thousands, whether members of the Order or not, who bless the teachings of Good Templar lecturers.

Closely allied to the system as adopted by most of the Grand Lodges was the plan of missionary work inaugurated in 1867 by the R.W.G. Lodge or supreme body, upon report of Brother James Black, Chairman of the Committee on the State of the Order, and which planted the Order so strongly South and in the Old World.

Under this system, and supported by its funds so far as warranted, the Order first found its way to England in 1868, through the indefatigable labors of Brother Joseph Malins, now at the head of that Grand Lodge, the largest in the world, and whose influence and exertions have given such a wide extension to our Order on the Eastern continent.

Stimulated by a desire to visit his native land, and supported by an appropriation from the same mission treasury, Brother Thomas Roberts, from Philadelphia, first preached Good Templary in the city of Glasgow, Scotland, in July, 1869, and planted Thomas Roberts Lodge, No. 1.

The real results are well known to all. The rapidity with which Good Templary spread over Scotland, and the influential circles which it reached in the principality, exerted a magical influence in giving the Order a status in other parts of Great Britain as well as the Eastern continent. And to-day Scotland's first deputy, R.W.G.T., and G.W. C.' Brother Walker, and the first man of capacity and standing to give Brother Roberts sympathy in his mission, is traversing the Golden State in America, using his powerful logic and eloquence on the platform in behalf of our Order and cause.

When we sow seed, truly we never know *when* or *where* the harvest will appear. Some young brother in the island of New Zealand to-day may be assuming the responsibilities of a Good Templar, who, ten years hence, will preside over our world-wide organization, developing and executing plans which shall culminate in the entire destruction of the cursed drink.

In our outset no other temperance organization extended its pledge so as to forbid the use of unfermented wine and cider. During the writer's first year's administration as presiding officer of the R.W.G. Lodge, it was decided that the Good Templar's pledge be so construed; and, notwithstanding this position was attacked violently in every quarter as fanatical and visionary, and against the repeated protests of large and influential Grand Lodges, this decision was maintained rigidly and intact. I well recollect a letter received from the G.W.C.T. of California in 1859. After recounting the difficulties encountered by the Order in that grape-growing State, in view of this construction, he said: "Now, Brother Chase, if you will only change the construction so that our members can use unfermented wine and cider, *everybody* will join us in California"!

In the spring of 1860, *en route* for Nashville, Tenn., to attend the sixth annual session of the R.W. Grand Lodge, while stopping over Sabbath at the Galt House, in Louisville, Ky., I was introduced to a large, noble-looking brother, who was also on his way to attend the same session as one of the representatives from the Keystone Grand Lodge. We very soon entered into a discussion upon this construction of our pledge, and he stoutly denied the correctness or reasonableness of my decision, maintaining that *alcohol must exist in the drink* before we had any right to prohibit its use. The same brother also controverted the position in open session at Nashville, though the decision was largely sustained. Not very long after this, the same brother, in the person of *G. W. C. T. Black*, of Pennsylvania, issued the celebrated opinion upon the cider question, in harmony with the construction of the R.W. Grand Lodge, and giving the ablest, most convincing, and quite unanswerable arguments in support of the position, which was afterwards given a place in our Digest, and put in tract form by the R.W. Grand Lodge, and is now the standard work upon that subject throughout all jurisdictions.

The perpetuity of the pledge was much agitated in

our early history, and I believe this feature has given us great solidity and much of our commanding influence while thousands of the brightest ornaments of society owe their salvation to this rigid construction which has been given to the Good Templar's pledge.

Many years ago a gentleman was answering the questions of the P.W.C.T. in the ante-room of one of our Lodges, and when he was asked "if he would take upon himself a life-long obligation of total abstinence," he replied that "that was a good while," and retired. Some time after he was proposed again, and, having been fully persuaded that total abstinence should be a matter for life, he became a member, and proved a most valuable and stable one.

The writer first started in the temperance work as a Son of Temperance, who then only construed their pledge as binding while a member. Soon after I became a member, a young brother was nominated for a legislative position in our State, and not wishing to be circumscribed by the rules of the Order while conducting his election campaign, he took a card of withdrawal, and dissolved his connection with the Order. Amid the excitements of the canvass and the session following he became addicted to drink, and after a few years a most gifted intellect was blighted and went out in hopeless inebriety.

This feature of Good Templary was earnestly attacked and stoutly resisted in our infancy, but all agitation in our higher councils ceased long ago, and now every one wonders that its wisdom was ever questioned.

For the first three years of our history we operated our Grand Lodge sessions under the system of proxy representation—that is, one member could represent as many different Subordinate Lodges as chose to elect him, and cast a vote for each. At the first annual session after the organization of Pennsylvania Grand Lodge, a member from a Western county had forty-eight proxy votes, electing himself G.W.V.T., and, of course, controlling to some extent the whole election. Acting also as district deputy (Lodge deputy system not then adopted), during the year he

gathered up quite an amount of Grand Lodge money, for which he never accounted, violated his pledge, and in general proved a fraud. At the next session so many evils were also experienced from members carrying proxy votes, enabling a combination of half a dozen to control the Grand Lodge, that when the new constitution was adopted at the session in 1856, this proxy feature was stricken out, and no member permitted to represent more than one Lodge, to which he must belong. Other Grand Lodges copied Pennsylvania, until in 1867, when the uniform constitution was adopted by the R.W.G. Lodge, it became its feature of representation, and is now the settled policy of the entire Order. At several sessions of our R.W. Grand Lodge attempts have been made to engraft the proxy system, and once many of our leading members supported it. The votes have always shown, however, that our Order was determined to adhere to the true Republican principles of representation—namely, that the representative must be *one of the constituency* he represents, and hence amenable directly to that constituency. And this is believed a cardinal feature of our Order, that unites the Grand and Subordinate Lodges in sympathetic pulsations which give great vitality and vigor to our work.

In the early history of our Order, both the R.W.G. Lodge and the several Grand Lodges were embarrassed by poverty. Where we can now pay a liberal salary to both our R.W.G. Templar and R.W.G. Secretary, between 1858 and 1867 we could only pay the Secretary from \$100 to \$300 salary, and with difficulty the *postage* of the chief officer. In 1867 we found it necessary to retrench, and Brother D. R. Pershing, of Indiana, discharged the duties of R.W.G. Secretary for *one hundred dollars*.

When our first Grand Lodge Ritual was adopted, in 1858, we were too poor to *print* it.

During the first years of our existence as a R.W. Grand Lodge, a debt was contracted to Wm. J. Moses, for printing Subordinate Rituals, of about five hundred dollars, which we could not liquidate, only as we solicited donations from each Subordinate Lodge in the several jurisdictions, at the

rate of *one cent per member*, which was called the "*Moses fund*." To the credit of the Subordinate Lodges be it said, the debt was discharged in about two years.

Generally, however, our financial basis has proved adequate not only to meet our current expenses and prosecute missionary work liberally, but we have also been able to stimulate the exercise of literary talent and taste in our Order by the payment of prizes for different productions.

In 1868 the sum of \$300 was paid for premium tracts as follows:

\$100 to Dr. S. Stebbins, of Pa. ; subject, "The Fruits of the Liquor-Traffic."

\$75, Rev. Geo. Trask, Mass. ; subject, "The Temperance Movement—What it has Accomplished."

\$75, Dr. Wm. Hargreaves, in reply to the allegation that "Beer is a Preventive of Cholera."

\$25 each to Rev. E. W. Kirby, Pa., John C. Bell, and Rev. Geo. Trask, on different subjects underlying the temperance reform.

In 1864, \$100 was paid for the best Subordinate Ritual, which, with some slight changes, is now in use.

In 1866, \$200 was paid for the best Degree Ritual, which is now in use.

In 1874, \$100 was paid for the best Grand Lodge Ritual, which is now in use.

The authors of the above-named prize Rituals are as follows:

Subordinate Ritual—Hon. L. L. Bond, Ill. ; S. B. Chase, Pa. ; Miss Ellen Du Bois, Pa.

Degree Ritual—Mrs. L. S. Cowdery, P.R.W.V.T., of Ill. (now deceased) ; Mrs. F. D. B. Chase, Pa. ; and Rev. D. W. Bristol, N. Y.

Grand Lodge Ritual—Mrs. F. D. B. Chase, of Pa.

The Good Templars have always occupied the highest humanitarian ground, and ever welcomed all classes to its fold. The social status of the colored race, as related to the Order, has always been more or less discussed in the R.W.G. Lodge. The members of the Southern Grand Lodges have generally maintained that the doors of the



The Independent Order of Good Templars. 621

Order should not be opened to the blacks, except in some modified form, so they could not claim admission to our Lodges or representation in our Grand Lodges; while the official deliverances of the R.W.G. Lodge have always placed the colored man on an equality with the white, and given him all the rights and privileges of a Good Templar. Under the administration of R.W.G.T. Hastings, in 1866, in the District of Columbia, a charter taken away from a colored Lodge by the Grand Lodge was restored by him, and his decision, placing the formation of colored Lodges and the admission of colored members on an equality with whites, was approved by the R.W.G. Lodge, and has been and must ever continue to be the established law of the Order. As it takes a long time for the prejudices which years and education had so firmly established to be overcome, of course violence has sometimes been done to this law which has never found its way to the R.W.G. Lodge for redress. No legislation can entirely regulate social caste any more than it can crime, but our Southern brethren assured us they were handling the question so as to tend in good time to overcome all prejudices, and also redound in the meanwhile to the highest benefit of the colored race or freedmen.

For two or three years past the representatives of Great Britain have maintained that the law was not adequate to secure equal rights to the blacks of the South, because the Grand Lodges could refuse to grant charters to colored Lodges or recognize those already existing, and the colored people, not having representatives in the R.W.G. Lodge, would not get redress for the want of any one to press their claims on appeal. Thus, while the law was all right, the practice would be all wrong. At the Louisville session in 1876 these brethren demanded the following constitutional provision in the premises: "That in any case where a Grand Lodge excludes persons from membership owing to language or race, its jurisdiction shall, so far as the excluded community is concerned, be considered unoccupied territory, and the R.W.G. Lodge or any Grand Lodge may mission such persons till they have sufficient Subor-

dinate Lodges to receive a duplicate Grand Lodge charter, with co-equal powers with the senior Grand Lodge in that territory," which was not adopted. The question then culminated in the withdrawal of these representatives, a small minority of the R.W.G. Lodge, and the organization of another body, called the R.W.G. Lodge of the World, and using the same rituals, work, etc., and, in fact, claiming to be the only legitimate head of the Order. This movement is quite too recent to predict the consequences to the Order and cause, and we are too anxious to have all breaches healed and the Order united again to give our views upon the division. The cosmopolitan feature of Good Templary has greatly commended it, and made the members love it very much, and our prayer is that this feature may always be preserved.

In November, 1874, Hon. S. D. Hastings was appointed a missionary to visit the Order in Australia, New Zealand, and Tasmania, in which countries he remained until May, 1876, and rendered efficient service in strengthening the Order and extending our principles in that section of the world.

The juvenile work in our Order was first established as a separate branch by the R.W.G. Lodge at the London session in 1873, and the R.W.G. Templar made the chief superintendent. In 1874 Mrs. M. B. O'Donnell was elected to this position, which she has held since with marked success and satisfaction. This department has a constitution and ritual of its own, and includes tobacco and profanity in its pledge, and numbers about one hundred thousand children.

Since the origin of the Good Templars, 2,900,804 persons have been initiated into the Order and listened weekly to its total abstinence teachings. Of this number 290,000 were hard drinkers, and 145,000 of these have kept their pledge and become valuable laborers in the reform.

Who can compute the wonderful influence of such a band of reformers, and what an impress must be made by this Order, within the next decade even, upon the moral and political institutions of the world?

The Independent Order of Good Templars. 623

The following is a list of the Grand Lodges of the Order, with the present membership in each, the presiding officer, and secretary :

Grand Lodges.	No. of Members in Good Standing.	Name of G.W.C.T.	Name of G.W.S.
Alabama,	10,977,	J. M. Falkiner,	Alonzo S. Elliott.
Arkansas,	975,	W. D. Jacoway,	T. M. Gibson.
Bermuda,	1,334,	James A. Smith,	R. J. Daeres.
California,	10,132,	Jabez Walker,	Geo. B. Katzenstein.
Canada,	41,029,	Rev. M. L. Pearson,	T. W. Casey.
Colorado,	1,079,	" I. H. Beardsley,	Geo. E. Marsh.
Connecticut,	4,656,	" Otis J. Range,	L. N. Olmsted.
Delaware,	715,	A. D. Davis,	C. M. Carey.
Dist. of Columbia,	295,	James F. Bolton,	Theo. P. Reid.
England,	126,317,	Joseph Malins,	J. W. Kirton.
Florida,	—,	B. H. Webster,	Thomas Scales.
Georgia,	10,305,	J. G. Thrower,	S. C. Robinson.
Idaho,	2,000,	Rev. D. G. Strong,	Hon. J. Brumback.
Illinois,	13,146,	Uriah Copp,	C. G. Hayman.
India,	1,329,	Rev. S. Knowles,	Rev. H. Jackson.
Indiana,	11,462,	Hon. J. J. Talbot,	Harry Cassil.
Iowa,	6,234,	" Elias Jessup,	David Brant.
Ireland,	9,500,	Andrew Pyper,	Andrew Ledlie.
Kansas,	5,531,	John B. Campbell,	David C. Beach.
Kentucky,	23,279,	George W. Bain,	Tim. Needham.
Louisiana,	1,000,	T. H. Jones,	Henry Martin.
Maine,	15,631,	H. A. Shorey,	George E. Brackett.
Maryland,	3,900,	A. W. Monroe,	Thomas G. De Ford.
Massachusetts,	13,129,	Rev. R. Eddy,	Miss Mary E. Elliott.
Mediterranean,	639,	T. G. Moray,	Edward T. Ould.
Michigan,	10,000,	Rev. John Russell,	John Evans.
Minnesota,	9,356,	A. M. Hutchinson,	J. C. Ervin.
Missouri,	14,324,	P. P. Ellis,	R. R. Scott.
Mississippi,	1,500,	A. Armisted,	John L. Collins.
Montana,	707,	Massena Bullard,	Richard Lockey.
Nebraska,	2,320,	Rev. D. B. Lake,	F. G. Keens.
New Brunswick,	1,500,	John Mehan,	John Thompson.
Newfoundland,	1,000,	J. H. Somerville,	Adam Scott.
New Hampshire,	1,573,	Horace G. Whittier,	Willis P. Odell.
New Jersey,	5,133,	Rev. J. B. Graw,	Rev. John Simpson.
New South Wales,	5,525,	Percy Gibson,	James Baker.
New York,	23,036,	Dr. R. E. Sutton,	D. W. Hooker.
New Zealand, North,	4,305,	William Speight,	S. Brooking.
" " South,	6,500,	S. P. Andrews,	D. C. Cameron.

624 *The Independent Order of Good Templars.*

Grand Lodges.	No. of Members in Good Standing.	Name of G.W.C.T.	Name of G.W.S.
North Carolina,	7,395,	N. B. Broughton,	Samuel J. Fall.
Nova Scotia,	6,006,	E. T. McRoberts,	William Dennis.
Ohio,	3,661,	P. M. Waddell,	E. J. Pinney.
Oregon,	4,000,	W. R. Dunbar,	T. H. Crawford.
Pennsylvania,	9,326,	Hon. B. S. Dartt,	Miss Abbie A. Hinkle.
Prince Edward Island,	360,	R. M. Barrett,	J. A. Lawson.
Quebec,	6,115,	John K. MacDonald,	Daniel G. Rose.
Queensland,	3,000,	Rev. E. Griffith,	P. McLean.
Rhode Island,	1,381,	Henry A. Wood,	O. C. Barrows.
Scotland,	60,448,	Rev. Geo. Gladstone,	Wm. M. Turnbull.
South Africa,	3,500,	Hon. J. Geard, M.L.C.,	John F. Smith.
" Australia,	5,500,	Rev. J. Nicholson,	Rev. E. F. Kingdon.
South Carolina,	3,561,	W. H. Cuttino,	Thomas N. Berry.
Tasmania,	4,029,	Capt. William Fisher,	Thomas A. Dosseter.
Tennessee,	10,619,	J. L. Bullock,	N. J. Gibson.
Texas,	3,173,	Rev. A. B. Johnson,	Lewis Starr.
Vermont,	5,393,	Col. J. B. Mead,	Frank Plumley.
Victoria,	15,000,	S. C. Kent.	F. G. Dunn.
Virginia,	4,282,	Dr. W. J. Points,	Geo. W. Hawxhurst.
Wales—Welsh,	23,657,	Rev. Morris Morgan,	E. D. Williams.
Wales—English,	11,162,	W. L. Daniel,	William H. Tilston.
W.T. and B. Columbia,	1,063,	J. V. Crawford,	Nathan S. Porter.
West Virginia,	1,020,	David McGregor,	Will. A. Strickler.
Wisconsin,	17,351,	Theo. D. Kanouse,	B. F. Parker.
West Australia,	1,200,	Thomas Farmer,	C. G. H. Cooker.
Total,	617,733.		

THE TEMPLE OF HONOR.

BY REV. GEORGE B. JOCELYN, D.D., OF MICHIGAN, P.M.W.
TEMPLAR.

THE history of any moral reform is the history of a series of struggles. Long, weary years of defeats and successes mark its early stages. Misinterpretation of motives, as well as misapprehension of principles, added to the indifference of the careless and the opposition of the wicked and the ambition of the self-seeking, causes slow progress.

Societies connected with these reforms partake, to a greater or less extent, of these reverses and successes, these misinterpretations and misapprehensions, this indifference and this wickedness. In addition to all these there are many friends of the reform who do not see any necessity for organized efforts of any kind; many who feel their own freedom from the vice the reform is designed to destroy; many who are strong in the power of a vigorous will; and all these pay no attention to the reform nor to the associations started to aid it. All these forget that, in many instances, they are cited by the weak and the hesitating, and even the openly guilty, as proof that no especial effort or combination is needed to regain or to retain purity of personal character or to advance the interests of social life.

The temperance reform is in no sense an exception to this rule, nor is the Temple of Honor an anomalous association. The reform is a needed one, and is embraced in the successes promised in the Bible, and must ultimately succeed; and may we not safely conclude that all associations connected with the reform, based upon the teachings of that Bible, and trusting in God for direction and assistance, will share permanently in the advancement of the reform, and win success in proportion to the faithful labor spent in the cause?

The Order of the Templars of Honor and Temperance was originated by prominent Sons of Temperance, and designed by them as a branch of that organization. Many of its members felt that it lacked some of the elements of stability and perpetuity that had enabled older benevolent associations to bear up against the assaults of enemies, and they determined to see if these elements, added to a total abstinent benevolent organization, would not give similar permanence and success.

Such a course would strengthen the fraternal relations of the brotherhood, afford additional benefits, render it unnecessary to unite with other than total abstinent organizations, and make the beneficial system progressive in moral and intellectual requirement.

After many unsuccessful efforts to induce the National Division of the Sons of Temperance to adopt degrees and signs, by which the members could recognize one another wherever they should chance to meet, some of the Sons resolved to test the feasibility of the measures they had proposed. Among them were some of the oldest members of the Order, one an original member of the first Division ever organized. The organization was called the "Marshall Temperance Fraternity." November 21, 1845, the name was changed to "Marshall Temple, No. 1, Sons of Honor." To join this Order the applicant must be a Son of Temperance. The work was begun June 2, 1845, and on the 5th of December, 1845, the association was fully organized under the name of "Marshall Temple, No. 1, Sons of Temperance," and John Murphy was installed W.C. Templar. About this time it was also decided that Dr. A. D. Wilson and Dr. R. T. Trall, who had each held the office of president of the association, should be entitled to the honors of the office of W.C. Templar.

The following is a list of the members of Marshall Temple of Honor, No. 1, Sons of Temperance, on the 5th of December, 1845:

A. D. Wilson, R. T. Trall, John Murphy, James Dixon, Wm. J. Huxl  y, John Burrell, Peter McMilan, Jr., Samuel Williams, Joseph Manning, Joseph Barton, J. T.

Perry, George S. Partridge, Elisha Snethen, Wm. A. Combie, A. G. Powell, Wm. Burrell, Daniel Barnes, John Littledale, Daniel P. Smith, Robert Earle, Van Rensselaer Terry, J. B. Spencer, Silas Harris, Charles Montague, John A. May, Henry L. Hoffman, James McQueen, Samuel Piggott, David Ferguson, Jacob C. Irwin, Samuel A. Smith, John B. Nelson, John Clauderheave, C. B. Ring, Alsop Purdy, Peter L. P. Durando, J. Groleclop, Joseph Lockwood, Wm. Acteson, D. L. Beatty, Francis Iles, Lloyd Gough, Jno. W. Oliver, Luke Hassert, Andrew Roberts.

Marshall Temple of Honor, while acting as fountain-head of the Order, granted the following charters and instituted the Temples :

January 9, 1846, New York Temple, No. 2, Good Samaritan Temple, No. 3, Mt. Vernon Temple, No. 4. January 26, 1846, Washington Temple, No. 5, Solomon's Temple, No. 6, Jefferson Temple, No. 7. February 13, 1846, Mount Olivet Temple (New Jersey), No. 1, Siloam Temple, No. 8, Ashland Temple, No. 9, Union Temple, No. 10, Mariner's Temple, No. 11, Excelsior Temple, No. 12. February 20, 1846, Tremont Temple (Boston, Mass.), No. 1. Baltimore Temple, No. 1 (Baltimore, Md.) These two Temples sent delegates to New York, who were initiated and empowered to institute the Temples.

GRAND TEMPLE OF NEW YORK.

In accordance with a resolution passed by Marshall Temple of Honor, No. 1, January, 1846, representatives from the twelve Temples in New York City met, February 21, in American Hall, corner of Broadway and Grand Street, to organize a Grand Temple. John Murphy was called to the chair, and R. T. Trall chosen secretary.

The call of the meeting and the credentials of representatives were read and approved, and the Grand Temple organized by the election of A. D. Wilson, P.G.W. Templar; R. T. Trall, G.W. Templar; E. Winchester, G.W.V. Templar; and Luke Hassert, G.W. Recorder—and thus was organized the first Grand Temple of Honor.

R. T. Trall, Luke Hassert, J. W. Oliver, A. D. Wilson,

and E. Winchester were appointed a committee to report a constitution for the Grand Temple and a revised one for Subordinates.

A Committee on Ritual was also appointed to secure a revision of the initiatory ritual used in the Subordinate Temples, said revision to be based upon the one in use prepared by R. T. Trall, and a premium of two hundred dollars was offered to secure such a revision. Luke Hassert, J. W. Oliver, Daniel Cady, A. D. Wilson, and E. Winchester were elected a committee to decide on the merits of the forms presented.

The following resolution, on the evening of March 7, 1846, was adopted, to be incorporated with the by-laws:

“Resolved, That the Grand Temple of Honor of the State of New York shall be the supreme power of the Order till the National Division shall take upon themselves that power; and that all charters for Grand Temples shall be granted by it, and all charters for Subordinate Temples for States where no Grand Temple is formed shall emanate from the Grand Temple of New York.”

The Grand Temple met weekly during the month of March, 1846. Regalia and jewels and a seal were adopted. Charters were granted for seven Subordinate Temples and for the Grand Temple of Pennsylvania. The initiation fee was fixed at five dollars, although at the first meeting, on the 10th of April, it was “so altered as to establish the minimum rate of initiation fee of Subordinate Temples at three dollars.” At the meeting in April, 1846, a charter was granted for a Temple in Washington City and one in Hudson, N. Y.

The Grand Temple held two sessions in May, 1846. A. D. Wilson, R. T. Trall, and J. W. Oliver were appointed a committee “to prepare a memorial to the National Division of the United States for the adoption of this branch of our Order.”

Three sessions of the Grand Temple were held in June, 1846. The Grand Temple of Maryland was chartered, and P.G.W. Templar Simons authorized to institute it. Minerva Temple of Honor, No. 28, was chartered. Thirty-one new representatives were admitted. The following

officers were elected and installed: Luke Hassert, G.W. Templar; Alexander McCotter, G.W.V. Templar; John Murphy, G.W. Recorder; A. Stivers, G.W. Treasurer; H. R. Oxwith, G.W. Chaplain; — Radley, G.W. Usher; — Cook, G.W. Guardian.

At the session of June 18 the following communication was received from the National Division:

OFFICE OF M.W.S. OF N.D., U.S.A.

To the Grand Temple of Honor of the State of New York:

OFFICERS AND REPRESENTATIVES: I am instructed to transmit to you the report of the special committee to which your communication was referred, which is herewith enclosed, with the action of the National Division on said Report.

Yours in Love, Purity, and Fidelity,

F. A. FICKHARDT, *M. W. Scribe.*

"To the National Division of Sons of Temperance:

"NEW YORK, June 16, 1846.

"M.W. PATRIARCH, OFFICERS, AND BROTHERS: The committee to whom was referred the communication from the Grand Temple of Honor of the State of New York respectfully report that, after a careful deliberation, they have concluded to recommend the adoption of the following preamble and resolutions:

"Whereas, It appears that a number of the Sons of Temperance, with a view of securing the permanency and increasing the advantages of the Order, have organized under the name of 'Temples of Honor' of the Sons of Temperance; and

"Whereas, Though the utility of the movement is fully acknowledged, from the variety of opinions existing on the subject of a connection with this National Division, it is doubtful whether such union would promote the general welfare; therefore, for the sake of harmony, so essential to the success of the Sons of Temperance, be it

"Resolved, That it is inexpedient to form a connection between the National Division and the Temples of Honor.

"Resolved, That the National Division entertain the kindest feelings toward the Temple branch of the Order.

"J. W. OLIVER,

"F. A. FICKHARDT,

"J. A. THOMPSON,

"A. F. CUNNINGHAM,

"SAMUEL ELLIS,

"GEORGE CROSBY,

"PHILIP S. WHITE,

"Committee."

Which on motion was adopted by yeas and nays. This communication and the accompanying report were referred to a committee consisting of J. W. Oliver, A. McCotter, and R. T. Trall.

At the meeting held on June 25, 1846, the committee made the following report :

" To the Grand Temple of Honor of the State of New York :

" G.W. TEMPLARS, OFFICERS, AND BROTHERS : The committee to whom was referred the communication from the National Division in reference to connecting this branch of the Order with that body, respectfully submit the following resolutions :

" Resolved, That this Grand Temple fully appreciate the good feeling expressed by the National Division of the United States for the Temple branch of the Order, and, though denying our petition, we believe that the best interests of the Order at large were designed.

" Resolved, That as soon as there shall be five Grand Temples instituted, the Past and Acting G.W. Templars shall be called together by this body to organize a National Temple of the United States.

" J. W. OLIVER,

" R. T. TRALL,

" A. MCCOTTER,

" Committee."

The report and resolutions were adopted, and it was decided to revise the constitution, and that "all parts of the constitution relative to the National Division were null and void."

During this month Minerva Temple of Honor, No. 28, was instituted, and eight new representatives admitted to the Grand Temple. It was also decided that for six months no new Temple should be instituted in New York City.

In July, 1846, two sessions of the Grand Temple of New York were held. A charter was granted for the Grand Temple of Massachusetts, and a charter for Cincinnati Temple of Honor, No. 1, to be located in Cincinnati, Ohio. The revised constitution was reported, approved, and published.

In August, 1846, three sessions of the Grand Temple of New York were held. A charter was granted for Washington Temple, No. 2, at Cincinnati, Ohio.

In September, 1846, three sessions of the Grand Temple of

New York were held. The following new Temples were reported organized: Cincinnati Temple, No. 1, Cincinnati, Ohio; Washington Temple, No. 2, Cincinnati, Ohio; Cheviot Temple, No. 3, Cheviot, Ohio; Circleville Temple, No. 4, Circleville, Ohio; Chillicothe Temple, No. 5, Chillicothe, Ohio, and Temples Nos. 6 and 7 at Cincinnati, Ohio; Patalaska Temple, No. 8, Newark, Ohio; Union Temple, No. 9, Cincinnati, Ohio, and also the Grand Temple of Ohio. This made five Grand Temples—New York, Pennsylvania, Maryland, Massachusetts, and Ohio—and a call was issued for representatives to meet and organize a National Temple, and the call was issued for November 5, 1846, to meet in Columbian Hall, No. 263 Grand Street, New York.

In October, 1846, two sessions of the Grand Temple of New York were held, but purely local legislation was had.

It will be seen that the founders of the Order were anxious to have the Order recognized as a branch of the Sons of Temperance, and all their legislation looked in that direction; but so soon as the action of the National Division, recorded above, satisfied them that no immediate union could be looked for, steps were taken immediately to have all the jurisdictions share in the responsibility of any action taken.

THE NATIONAL TEMPLE OF HONOR.

On November 5, 1846, pursuant to the call of the Grand Temple of New York, at that time acting as the supreme authority of the Temples of Honor, representatives from the several Grand Temples in the United States convened in Columbian Hall, 263 Grand Street, New York. The following representatives were present: From the Grand Temple of New York, A. D. Wilson, R. T. Trall, A. McCotter; from the Grand Temple of Pennsylvania, John C. Sims and J. R. Wheeler; from the Grand Temple of Maryland, Thomas L. Murphy and Jacob M. Jennings; from the Grand Temple of Massachusetts, A. T. Wilkinson; from the Grand Temple of Ohio, John J. Wozencroft.

A. McCotter, of New York, was chosen chairman, and R. T. Trall secretary. A circular setting forth "the principles of the Temples of Honor" was issued, as follows :

NATIONAL TEMPLE OF HONOR.—The supreme body shall be called the National Temple of Honor of the United States. It shall be composed of such Acting and Past G.W. Templars and Acting G.W. Vice-Templars as shall be elected by a majority of the members present at the annual meetings of the several Grand Temples in May. *A general supervision of the interests of the Order shall embrace the extent of its powers.* It shall, nevertheless, have authority to maintain inviolate, and as essential to the existence of any chartered association under it, the following principles :

1. To abstain from making, buying, selling, using as a beverage, or in any way, as principals or agents, being engaged in the traffic of spirituous or malt liquors, wine, or cider.

2. To adopt a system of dues, which shall constitute all and every legal tax that can be imposed for the current operations of the Order.

3. To work under three degrees, with a descending scale of charges for said degrees. For example: The first degree, that of Love, shall be three dollars; the second, that of Purity, shall be two dollars; the third, that of Fidelity, shall be one dollar, payment for which shall be made by every recipient without exception. A sign of recognition has been adopted, and will be immediately communicated.

4. The dues not to be less than twenty-five cents per month.

5. The fee for initiation shall not be less than three dollars.

6. To regulate all forms of general proceedings, initiating, and other ceremonies, as set forth in the Ritual, and adopt regalia, together with such enactments as may be found necessary for the general protection and advancement of the great interests of the Order.

7. In all our proceedings, begun and ended, the great principles of Love, Purity, and Fidelity shall be our motto, guard, and guide.

The officers of the National Temple shall be a M.W. Templar, M.W. Vice-Templar, M.W. Recorder, M.W. Treasurer, M.W. Chaplain, M.W. Usher, and M.W. Guardian.

Officers of the Grand Temples shall be a G.W. Templar, G.W. Vice-Templar, G.W. Recorder, G.W. Treasurer, G.W. Chaplain, G.W. Usher, and G.W. Guardian.

Officers of Subordinate Temples shall be W.C. Templar, W. Vice-Templar, W. Recorder, W.A. Recorder, W. Financial Recorder, W. Treasurer, W. Usher, W. Deputy Usher, W. Guardian, and W. Sentinel.

The first annual meeting of this National Temple will be held in the city of Baltimore on Monday, the 21st day of June, 1847.

The officers elected for the present term are : A. D. Wilson, of New York, M.W. Templar; T. L. Murphy, of Baltimore, M.W. Vice-Templar;

R. T. Trall, of New York, M.W. Recorder; J. R. Wheeler, of Philadelphia, M.W. Treasurer; J. M. Jennings, of Baltimore, M.W. Chaplain; J. J. Wozencroft, of Cincinnati, M.W. Usher; A. T. Wilkinson, of Boston, M.W. Guardian.

The following special committees have been appointed to prepare the portions of the work respectively assigned to them, to meet at Baltimore at the annual session in June next, bring together the several parts, and perfect the whole system of the Temples of Honor:

On Ritual and Degrees.—A. D. Wilson, R. T. Trall, Alexander McCotter, J. G. Candee, E. Winchester.

On Constitutions.—Thomas L. Murphy, J. M. Jennings, Nicholas Robinson.

On Regalia.—John C. Sims, John R. Wheeler, Stevens Gray, C. T. Sheetz.

On Key.—John J. Wozencroft.

The representatives of the Grand Temple of Pennsylvania, in obedience to instructions of their Grand Temple, presented the following resolution, which, however, was unfortunately lost:

“*Resolved*, That our delegates in the National Temple be instructed to bring forward a resolution to examine into the practicability of an entire separation of the Order of the Temple of Honor from the Order of the Sons of Temperance, thereby giving it the same field of labor in which to pursue its glorious work with its sister Order, the Sons of Temperance.”

SECOND SESSION, BALTIMORE, MD., 1847.

At this session the report of the M. W. Recorder showed that charters had been granted for the Grand Temples of Kentucky and Tennessee, thus making seven Grand Temples and twenty-one Subordinate Temples now under the immediate jurisdiction of the National Temple—four in Maine, two in Louisiana, three in Missouri, two in Virginia, one in Indiana, three in Connecticut, four in New Jersey, one in Delaware, two in District of Columbia. All the Grand Temples were represented at this session. A motion was made to strike out of the constitution of Subordinate Temples that provision which required applicants for membership to be Sons of Temperance, which was lost. Pennsylvania was solid for it, Ohio divided, and all the other States opposed to it. The initiatory and degree rituals were pre-

sented, some alterations made, and were referred to the New York representatives with power to amend and publish.

THIRD SESSION, PHILADELPHIA, 1848.

The Grand Temples of Indiana, Alabama, and Louisiana had been organized, making ten in all—of these eight were represented. The Order had extended into New Hampshire, Michigan, Illinois, Mississippi, Georgia, Florida, Arkansas, and Nova Scotia. The M.W. Templar's report stated that there were ten Grand Temples, over three hundred Subordinate Temples, and over twelve thousand members.

At this session the following officers were elected: M.W. Templar, A. Van Hamm; M.W. Vice-Templar, A. McCotter; M.W. Recorder, F. A. Fickhardt. The pledge of a Templar was made "binding for life."

The question of a separation from the Sons of Temperance still agitated the Order, and some of the representatives were under instructions to secure, if possible, an entire separation of the two Orders, for such they virtually were. It is thought that a large majority of the members desired, were anxious for, the separation. The following communication was received from the National Division:

"OFFICE OF NATIONAL DIVISION, }
" June 28, 1848.

"To the officers and members of the National Temple of Honor of the United States:

"BROTHERS: At a meeting of the National Division of the Sons of Temperance, held June 24, 1848, in the city of Baltimore, the following resolution was adopted:

"*Resolved*, That Brothers P. S. White, J. S. Graham, J. M. Jennings, J. W. Oliver, and George G. Crosby be a committee with full powers to confer with such committee as may be appointed by the National Temple of Honor, to consider the propriety of uniting the two branches of the temperance enterprise upon such basis as may conduce to the interest of both, and report at the next session of this body.' [Extract from the minutes.]

"FRED. A. FICKHARDT, M.W. Scribe."

The National Temple appointed on the committee of conference asked for by the above resolution, A. D.

Wilson, A. Van Hamm, John P. Simons, T. L. Murphy, and R. T. Trall.

On the afternoon of the same day when the vote was taken on the clause of the constitution fixing qualification for membership in the Temple of Honor, it was declared that "none but Sons of Temperance who have been connected with a Division, in good standing, thirty days or more, shall be eligible to membership." This clause was retained by the following vote :

Yeas : A. D. Wilson, R. T. Trall, A. McCotter, John W. Oliver, of New York ; W. R. Stacy, J. H. Osborne, of Massachusetts ; S. Gray, John P. Simons, O. I. Search, F. A. Fickhardt, of Pennsylvania ; M. P. Blue, A. Pollock, Jr., of Alabama ; J. M. Jennings, H. M. Scarff, N. Robinson, W. G. Gorsuch, of Maryland ; J. Finn, I. Litton, of Tennessee ; Wm. Hannaman of Indiana—19.

Nays : A. Van Hamm of Ohio, and C. T. Sheetz of Pennsylvania.

The Order at large were much disappointed in this action.

FOURTH ANNUAL SESSION, CINCINNATI, OHIO, 1849.

A few weeks before the time fixed for this session the cholera broke out in the city, and spread alarm and consternation among the citizens. The National Division of the Sons of Temperance met on the third Tuesday, and many of its members were also members of the National Temple. In consequence of the general alarm on account of the cholera, the meeting of the National Division was small, and those who ventured to attend and were members of both bodies were anxious to leave as soon as possible. Accordingly, the M. W. T., A. Van Hamm, called a session of the National Temple on Friday, May 19.

The failure of the National Temple at its session in Philadelphia to separate from the Sons of Temperance had worked disastrously. Only two new Grand Temples—Michigan and Connecticut—had been instituted. Very few Subordinate Temples had been chartered, and about one-half of those under the immediate jurisdiction

of the National Temple had forfeited their charters during the year. The Order seemed to be disheartened. This state of things, and the alarm on account of the cholera, made this meeting very small. Only two officers were present--M.W.T. A. Van Hamm of Ohio, and M.W.U. J. Finn of Tennessee. Only seven Grand Temples were represented.

Notwithstanding the action of the National Division of 1848, it was known to all of the members of the National Temple that the National Division of 1849 had not taken any action with reference to a union with the Temple Order.

As soon as the National Temple was opened and the new representatives initiated, the following preamble and resolution were offered :

"Whereas, the object of our organization is the promotion of the great temperance reform ; and

"Whereas, it is the opinion of this National Temple that the connection now existing between the Sons and Templars is not promotive of this vastly important object ; be it therefore

"Resolved, That the connection heretofore existing between the Sons and Templars be and the same is hereby dissolved ; and that a committee be appointed to alter and amend the forms, laws, ceremonies, and all other matter, so as to conform to this act of separation and make the Temples of Honor an entirely independent organization."

A long and interesting discussion followed the introduction of this resolution, participated in by all who were present. During the discussion it also became known that the committee of conference, appointed at the request of the National Division, "had never been called on for a conference by the committee of the National Division." The vote on the preamble and resolution was had, and they were adopted without a dissenting voice.

The delay had been injurious to the Order, and now it was feared many of those who preferred the connection with the Sons would permit their membership to die, or else withdraw from the Order.

M.W. Templar A. Van Hamm of Ohio, and A. M. Baker of Michigan, were appointed a committee to prepare new rituals of the Order. The old rituals were prepared

for the Order as connected with the Sons, and they were too verbose, too long, and too monotonous in style. Their great beauties were marred by these defects.

The Committee on Rituals was "instructed to prepare a degree to be called the 'Social Degree,' to which the wives, sisters, and daughters of Templars and brethren in possession of the Degrees of Love, Purity, and Fidelity should be eligible."

FIFTH ANNUAL SESSION, BOSTON, 1850.

During the year M.W. Recorder Fickhardt had resigned, and M.W. Templar Van Hamm had appointed Joshua Wadsworth of Ohio to fill the vacancy. There were now Grand Temples in fifteen of the States—New York, Pennsylvania, Maryland, Massachusetts, Ohio, Tennessee, Kentucky, Indiana, Alabama, Louisiana, Michigan, Connecticut, Mississippi, Virginia, Maine—and Subordinate Temples in Wisconsin, Iowa, Illinois, Missouri, Texas, Florida, and Georgia, under the immediate jurisdiction of the National Temple.

The new Subordinate ritual and degree work of Love, Purity, and Fidelity had been completed and distributed throughout the Order, which was just recovering from the late depression.

The Social Degree work was completed, but it had not been generally introduced. A change had been made in its rules so that all ladies of good standing could be admitted to membership, as also all Templars, whether they had the degrees or not. This step—the admission of women into full membership in any department of any secret organization—was a new feature, and enabled her to give the weight of her whole influence to the cause of temperance. Her privileges now became commensurate with her responsibilities.

The constitutions were amended. A. M. Baker, of Michigan, with the consent of the author, submitted the ritual of three new degrees—Tried Templar, Approved Templar, and Select Templar. The ritual was adopted, and referred to a committee for revision.

W. R. Stacy, of Mass., was elected M.W. Templar; William Hannaman, of Indiana, M.W. Vice-Templar; and J. Wadsworth, of Ohio, M.W. Recorder.

SIXTH ANNUAL SESSION, NASHVILLE, 1851.

During the year two Subordinate Temples had been organized in Iowa, four in Illinois, one in Arkansas, two in Texas, and one in Canada West. The attendance of the session was not large. A request was made at this session that the moral demands of the Order might be lessened. The refusal to comply with this request, or in any way lessen the moral teachings or practices of the Order, was by a unanimous vote. To prevent too frequent a change in the ritual of the Order, it was adopted that hereafter no change should be made except by the joint action of the National and Grand Temples.

Alfred Thomson, George B. Jocelyn, and Isaac Litton were appointed a committee to prepare a tract setting forth the objects and claims of the Temple of Honor.

SEVENTH ANNUAL SESSION, INDIANAPOLIS, 1852.

Seven Grand Temples were represented. Charters had been granted for Grand Temples in Illinois and Texas, making seventeen in all; and for Subordinates, one in Wisconsin, two in Georgia, two in Vermont, one in Iowa, one in England, and one in Canada West.

The Council degrees were reported in a revised form, and recommitted for further revision.

The name of the supreme head of the Order was at this session changed from "National Temple of Honor of the United States" to "Supreme Council of Templars of Honor and Temperance"—as the Order had spread beyond the limits of the nation, its title had ceased to be appropriate.

John P. Simons, of Pa., was re-elected M.W. Templar; Isaac Paul, of Tenn., M.W. Vice-Templar; and J. Wadsworth, of Ohio, M.W. Recorder.

EIGHTH SESSION, NEW YORK, 1853.

Eleven Grand Temples were represented. During the year the Grand Temple of New Jersey had been instituted,

and three Subordinates in Missouri, one in Georgia, one in Vermont, one in Virginia, one in California, and one in Canada West, and the Grand Temple of Virginia had surrendered its charter.

The constitution was so amended that forfeiture of all honors gained in consequence of holding office was to be added to the penalty of expulsion for violating the pledge.

The Committee on the Council Degrees reported the work as it now stands (1876) in the published ritual, although a complete and thorough revision has been made of it during the past year, which revised ritual has been adopted, but not published.

The Order resolved to add at least one stone to the Washington Monument in Washington City, and that the Most Worthy Templar, Most Worthy Recorder, and Past Most Worthy Templar be a committee to procure said block.

Much was done at this session to unify the constitutions and the work of the Order.

NINTH ANNUAL SESSION, PITTSBURGH, 1854.

Eight Grand Temples were represented. Charters had been granted for the Grand Temples of Missouri and California, and for one Subordinate in Virginia, one in Vermont, one in Iowa, one in Canada West, and two in Arkansas. The M.W. Recorder reported that \$371 37 had been received towards the block of marble for Washington Monument. Geo. B. Jocelyn, of Indiana, was elected Most Worthy Templar; J. Boynton, of Michigan, Most Worthy Vice-Templar; and J. Wadsworth, of Ohio, Most Worthy Recorder.

It was resolved to have three new degrees for the Social Degree, and Geo. B. Jocelyn, Reuben C. Bull, and Cooper K. Watson were appointed a committee to prepare the ritual for the degrees of Love, Equality, and Fidelity.

TENTH ANNUAL SESSION, DAYTON, 1855.

Eleven Grand Temples were represented, and all the officers were present. During the year the Grand Temple of Iowa had been instituted, and one Subordinate in England and one in Oregon Territory.

The Washington Monument Fund had amounted to \$449 89.

At this session a public celebration was held by the Grand Temple of Ohio, in which the members of the Supreme Council participated. An oration was delivered by Most Worthy Templar Geo. B. Jocelyn, and ten thousand copies were printed for distribution in the Order.

A charter was granted for the Grand Temple of Western Texas.

The name of the Social Degree was changed to Social Temple. The ritual and unwritten work of the new Social Temple degrees of Love, Equality, and Fidelity were reported adopted and ordered published.

The first decade of the Order closed with Grand Temples in the States of New York, Pennsylvania, Maryland, Massachusetts, Ohio, Tennessee, Kentucky, Indiana, Alabama, Louisiana, Michigan, Connecticut, Mississippi, Maine, Texas, Illinois, New Jersey, Missouri, California, Iowa—20; with Subordinate Temples under the immediate jurisdiction of the Supreme Council as follows: Two in Liverpool, England; one in St. John, N. B.; three in Canada West, two in Georgia, six in Arkansas, two in Wisconsin, three in Virginia, one in Oregon Territory, and three in Vermont—23. The total membership as reported was 12,980.

The Order closed its first decade with rituals and appropriate and beautiful ceremonies for the following degrees:

In the Subordinate Temple, initiatory degree, fundamental idea Truth; Degree Temple, with the three degrees of Love, Purity, and Fidelity.

Council Department, with the three degrees of Tried, Approved, and Select Templars.

Social Temple, initiatory degree, and the three degrees of Love, Equality, and Fidelity.

All the various departments of the Order were in operation, endeavoring to inculcate the ideas of the degrees and create temperance, total-abstinent sentiments to be adopted and practised by each individual, and to awaken in all societies and communities such a public sentiment as

should purify the social circle and demand the destruction of all traffic in and use of intoxicating drinks.

THE SECOND DECADE—1856-1866.

The history of the next ten years is a varied one, in which, so far as the sessions of the Supreme Council are concerned, comparatively little outside of the usual routine work was done. Matters of intense interest to the existence of the nation were being discussed in various parts of the land. Political campaigns, such as never before since the organization of the government, were occupying the attention of the people, and all other matters were soon made of secondary importance. The Order for the first four years of this second decade moved manfully forward in the maintenance of its principles and in the organization of new Temples. At its eleventh session in Washington, D. C., thirteen Grand Temples were represented. A Grand Temple had been instituted in Arkansas, and two Subordinates in Wisconsin and two in England. The block for the Washington Monument was about completed. T. H. McMahan, of Texas, was elected M.W. Templar; Socrates Robinson, of California, was elected M.W.V. Templar and J. Wadsworth was elected M.W. Recorder.

At this session President Pierce sent an invitation through W. R. Stacy to visit him at the White House. Accordingly, at the time the Supreme Council in a body, under the charge of the Most Worthy Usher, proceeded to the White House, when Geo. B. Jocelyn introduced the members to the President, with a few remarks stating the nature and objects of the Order. President Pierce, in his brief reply to those remarks, among other things said: "You have remarked that you recognize no sect or party, nothing but a 'common brotherhood.' It would be well if, in addition to spreading the principles of temperance and virtue, you could go still further and persuade your fellow-citizens of all sections of our country that, like you, they are one 'common brotherhood.'"

These remarks indicate very plainly the existence of

those absorbing sectional topics, then being discussed, that gave alarm to the most thoughtful and patriotic.

At the twelfth session, in Bloomington, Illinois, in 1857, ten Grand Temples were represented, and but three Subordinates had been chartered—one in the Choctaw nation, Indian Territory, one in Vermont, and one in Wisconsin. Much business of importance was done. An effort was made to bring before the body and the Order more fully the *Templar's Magazine*, a periodical devoted to the interests of the Order, that the cause of temperance and the Temple might be advanced. The business of importance was confined almost entirely to the constitutions, rules, and regulations of the Order.

At the thirteenth session, in Lexington, Kentucky, 1858, ten Grand Temples were represented, and three Subordinates had been instituted during the year—one in St. John, N. B., and two in Wisconsin. In looking over the year, the Committee on the State of the Order say: "That an apathy in the temperance reform has prevailed to such an extent as to produce a retrogression in the temperance sentiment of the community is patent to all; that this apathy has militated against the apathy of our Order we need not argue."

Several important amendments were made to the constitutions. J. Boynton, of Michigan, was elected M.W. Templar; B. C. Hyatt, of Arkansas, M.W. Vice-Templar; and J. Wadsworth, of Ohio, M.W. Recorder.

The fourteenth annual session was held in Philadelphia, 1859. But eight Grand Temples were represented. One Grand Temple—Wisconsin—and one Subordinate in Rhode Island and one in New Brunswick, represented the aggressive work for the year.

The fifteenth annual session convened at Niagara Falls, 1860. Eight Grand Temples were represented. No charters for Grand or Subordinate Temples had been issued during the year, and reports were received from only sixteen Grand Temples and nine Subordinate Temples. Yet in most of the jurisdictions reporting there was a slight increase over the last year.

Reuben C. Bull, of New York, was elected M.W. Templar; George Rogers, of Indiana, M.W. Vice-Templar; and J. Wadsworth, of Ohio, M.W. Recorder.

The sixteenth session met in Cincinnati, Ohio. In 1849, when the Order held its fourth session in this city, the cholera was raging; now civil war was raging throughout our land. There were no delegates south of Kentucky, and only six Grand Temples were represented. Charters had been granted for three Subordinates and a Grand Temple in Rhode Island. Only eleven Grand Temples made report to the Supreme Council—viz.: New York, Pennsylvania, Massachusetts, Ohio, Indiana, Michigan, New Jersey, California, Wisconsin, Rhode Island, and Kentucky; and only five Subordinates—viz.: one in England, three in New Brunswick, and one in Iowa. Considerable business for the benefit of the Order was done, and a spirit of harmony and of determination to do all that was possible for the Order was manifested.

The seventeenth session was held in Detroit, Michigan, in 1862. The civil war was still raging and absorbing all minds and hearts. Only five Grand Temples—Michigan, Ohio, Pennsylvania, New Jersey, and California—were represented. The returns from the various jurisdictions in almost every instance show a decrease, and the prospect of the Order is gloomy. Alexander Van Hamm, of Ohio (for the second time), is chosen M.W. Templar; Jesse Williams, of New Jersey, M.W. Vice-Templar; J. Wadsworth, of Ohio, M.W. Recorder.

It was resolved to hold the next session in Pittsburgh, in 1863, but as the time approached the condition of the country was more critical than ever. A portion of the State of Pennsylvania was held by the Southern forces, and it was deemed advisable not to attempt to hold a session that year. Consequently, M.W. Templar Van Hamm issued a circular postponing the session until 1864.

In 1864, July '20 and 21, in Pittsburgh, Pa., the eighteenth session was held. Seven Grand Temples were represented. Two Subordinate Temples had been chartered

during the year—one in England and one in Illinois, the Grand Temple in that State having died.

Notwithstanding the apparent and real darkness of the hour, the Order during 1863-64 had seen more activity than at any time since the outbreak of the civil war, and, though the number of the Order was not large, some of the Grand Temples reported considerable increase. Many of the Templars were in the army, and they were true to their principles, in some instances securing hundreds to enlist for life in a crusade against vice and intemperance.

Much to the injury of the Order, the *Templar's Magazine*, which had been published for twelve years, was discontinued, probably on account of the war. This session saw but little done outside of the usual routine business. George F. Turner, of Pennsylvania, was elected M.W. Templar; D. J. Williams, of Ohio, M.W.V. Templar; C. Letts, of Massachusetts, M.W. Recorder—J. Wadsworth, of Ohio, who had been elected for seven successive terms, making a continuous service of fourteen years, declining a re-election.

The nineteenth session was held in Orange, N. J., 1865. Nine Grand Temples were represented, and the prospects of the Order were brightening. Two Subordinates, one in Illinois and one in Washington City, had been chartered. The Order increased during the year about twenty-five per cent. in numbers and financial strength.

The twentieth session met in Boston, Mass., in 1866. Ten Grand Temples were represented; four Subordinate Temples and a Grand Temple in Maine; one Subordinate in Wisconsin, three in Illinois, one in Florida, one in Connecticut, and one in Texas, the Grand Temples of Wisconsin and Texas having died.

The second decade closed with Grand Temples in the States of New York, Pennsylvania, Massachusetts, Ohio, Kentucky, Michigan, Missouri, Louisiana, California, New Jersey, Rhode Island, Maine, Indiana—13; with Subordinate Temples, under the immediate jurisdiction of the Supreme Council, as follows: Six in Illinois, one in Wisconsin, one in Florida, one in Texas, one in Connecticut,

four in New Brunswick, one in England—15; with a membership of 5,373 brothers and 5,157 sisters—a total of 10,530.

Long, weary, toilsome, tiresome years had this decade been, but the Order had lived, most of its members kept the pledge, and many found faithful in all the duties of a Templar. No vital or radical changes had been made in constitution or ritual. But then twenty years in the life of an Order intended and destined, as its friends believe, to live as long as the world stands, is comparatively a short time, and yet long enough to test its vitality. That which has lived twenty years, under the most trying of circumstances, and lived to good purpose and been tried and approved, may live for ever.

The third decade began with bright hopes for the future—not bright as some understand bright; for those Templars who had seen the corner-stone of the Order laid and the superstructure begun had learned in those twenty years of toil and varied fortune not to measure brightness by glare, but by steadiness of flame and intensity of heat.

The struggles of the Order had only intensified the ardor and zeal of its faithful members—the devoted Templars; and everywhere throughout the Order was felt the power and influence of our principles.

The twenty-first session of the Supreme Council was held August 14-17, 1867, in New York City. Ten Grand Temples were represented by thirty-nine representatives. During the year the Grand Temple of New Brunswick was instituted, and the Grand Temple of Illinois was reorganized. Subordinate Temples were organized as follows: Two in Kansas, one in Iowa, one in Connecticut, one in Wisconsin, one in Vermont, and one in Washington City.

The twenty-second annual session was held in Philadelphia, Pa., August 12-14, 1868. Eleven Grand Temples were represented by forty-seven representatives. During the year the Grand Temples of Wisconsin and Vermont were reorganized; two Subordinates in New Hampshire, one in Iowa, two in Wisconsin, and one in Virginia.

In December, 1862, the *Templar's Magazine* was discontinued. Its loss had been seriously felt by the Order, and several unsuccessful efforts had been made to publish some other periodical that should affect the Order in all of the jurisdictions. The magazine had been revived, and was doing much towards advancing the interests of the Order. Its influence was felt in many parts of the land; and, aided by the personal toil of the members, the Order was increasing. The increase of 1867-8 was greater than any other year since the commencement of the war, the net gain in Subordinate Temples being fifty per cent.; in Social Temples twenty-five per cent.

Joshua Wadsworth, of Ohio, was elected Most Worthy Templar; W. H. Cluley, of Pa., Most Worthy Vice-Templar; Reuben C. Bull, Most Worthy Recorder.

The twenty-third annual session commenced in the city of Cincinnati; August 11-13, 1869. Ten Grand Temples were represented by forty-three representatives. The Grand Temple of Connecticut was organized; also four Subordinates in Connecticut, one in West Virginia, one in Virginia, one in Nebraska, one in Tennessee, one in Iowa, one in Wyoming Territory.

The Manual of the Order, prepared by P.M.W. Templar George B. Jocelyn for the seventh volume of the *Templar's Magazine* (1857), had been issued in book form by P.G.W. Templar John N. Stearns, of New York.

The Most Worthy Templar, in his report, said:

"On the 25th day of June, 1870, it will be twenty-five years since the work of organizing our Order was begun, and on the 5th day of December, 1870, twenty-five years since it was completed. After a lapse of a quarter of a century, would it not be well to have a general celebration of our twenty-fifth anniversary?"

The Committee on the State of the Order said:

"The Order should celebrate its silver anniversary. Twenty-five years of its separate existence, waging war against intemperance and inhumanity, seeking to inculcate the doctrines of temperance and fraternity, and the beautiful principles of love, purity, fidelity, equality, justice, truth, and mercy, with at least fair success, would justify us in holding celebrations in every jurisdiction. We have watched with much

anxiety the growth of the Order. Some of us were with it when it was born, stood by its cradle when it was baptized, and wondered what its fate would be. Since then it has passed through seasons of gloom and doubt and persecution. Many of its early friends have fallen by the hand of death, some have proved lukewarm, a few have violated their vows, but still the Temple stands. Political and social revolutions have disturbed the atmosphere of our nation, civil war has rocked it as though one of God's earthquakes were heaving beneath us, but still the old Temple stands. Its broad dome is as beautiful as ever. Some of its pillars are old and scarred and gray, but firm as granite pillars on solid rock, and clustering about them, and everywhere beneath the dome, firm new pillars are constantly being added. Our eyes are still cheered with its undimmed beauty, and our hearts are gladdened by the happy voices of those who gather within its sacred enclosure. Upon that day, December 5, 1870, let all the members of the Order, old and young, fathers and mothers, brothers and sisters, gather for a memorial service of thanksgiving and joy, and make it such a day that its memory and influence shall grow brighter and stronger as the years roll on."

The Supreme Council said :

"*Resolved*, That Monday, December 5, 1870, the twenty-fifth anniversary of our existence, be observed as a memorial day by the Order."

The twenty-fourth annual session was held August 10-12, 1870, in New Albany, Indiana. Eight Grand Temples were represented by thirty-nine representatives. The Order during the year had steadily advanced in numbers and influence. Temples had been instituted—two in Maryland, two in Iowa, one in Texas, one in Arkansas, two in Montana Territory, one in Virginia, one in the District of Columbia, one in Alabama, one in Georgia. At this session much routine business important to the Order was transacted. A. H. Freeman, of New Jersey, was chosen M. W. Templar ; C. A. Everett, of New Brunswick, M. W. Vice-Templar ; Reuben C. Bull, M. W. Recorder.

The twenty fifth session of the Supreme Council was held August 9-11, 1871, in the city of St. Louis, Mo. Eleven Grand Temples were represented by thirty-seven representatives.

The Grand Temples of Texas and Iowa had been organized, as also the following Subordinates: Three in Texas, two in Oregon, two in Arkansas, one in Montana Territory, one in New Hampshire, four in Iowa, one in

Tennessee, one in Virginia, one in North Carolina. The Temple at Omaha, Nebraska, had surrendered its charter.

The most important action of this session was the vote by which the ritual of the degrees of Love, Purity, and Fidelity was revised, simplified, and unified.

The twenty-sixth session was held August 20-23, 1872, in the city of Erie, Ohio. Eleven Grand Temples were represented by forty representatives. The Grand Temple of Maryland and District of Columbia had been organized, also the following Subordinates: One in Montana Territory, two in Maryland, one in Tennessee, one in Ontario, one in Virginia. A healthy increase was also exhibited in those jurisdictions under Grand Temples.

The most important actions of this session were the revision of the constitutions of the Order and of the ritual of the Subordinate and Social Temples, including the degrees of Love, Equality, and Fraternity.

Rev. A. W. Tibbits, of Ohio, was elected M.W. Templar; J. M. Gilson, of Massachusetts, M.W. Vice-Templar; Reuben C. Bull, M.W. Recorder.

The twenty-seventh annual session of the Supreme Council was held August 12-16, 1873, in Providence, R. I. Thirteen Grand Temples were represented by sixty-six representatives. In addition to the work done under the jurisdiction of the Grand Temples, the following charters were granted by the Supreme Council during the year: A Subordinate at Toronto, Ontario, one at Pueblo, in Colorado Territory, and a Council at Nashville, Tennessee.

In twenty States of the Union, and in the Province of New Brunswick, Grand Temples exist. In five other States, and in the Province of Ontario, Subordinate Temples exist, under the immediate jurisdiction of this body.

A parade uniform for Select Templars was adopted. The session was occupied mainly in the discussion of constitutional questions and questions concerning the rituals and ceremonies of the Order. Steps were also taken to have a celebration at Philadelphia in 1876.

The twenty-eighth session of the Supreme Council was held in Albany, N. Y., August 18-20, 1874. Eleven

Grand Temples were represented by forty-nine representatives. Cold-Water Temple was reorganized in Arkansas ; Carolina Temple was instituted in South Carolina, and two Social Temples, one in Tennessee and one in Montana Territory. The jurisdiction of the Grand Temple of New Brunswick was extended to include Nova Scotia and Prince Edward Island.

Notwithstanding the amount of good done by the *Templar's Magazine*, it became necessary to suspend it for want of funds, and the result was seen during the year in the decreased number of initiations and the increased number of suspensions for non-payment of dues. *The Press is necessary to the success of the cause and of the Order* ; and the time will come when temperance men will perceive this fact and act upon it. Intelligence and virtue must go together.

The Committee on Ritual were directed to prepare a ritual, forms, ceremonies, books of constitutions, etc., for a Juvenile Temple, to embrace children and youths.

The Council endorsed most cordially the new movement in temperance known as the Woman's Crusade, as a departure giving large hope in its results, and bringing the temperance reform nearer the heart of the Church—the religious sentiment of the nation.

Radical changes were proposed in the constitutions. Samuel H. Wallace, of Pennsylvania, was elected M.W. Templar ; J. C. Lester, of Rhode Island, M.W. Vice-Templar ; Reuben C. Bull, of New York, M.W. Recorder.

The twenty-ninth annual session of the Supreme Council was held August 11-13, 1875, in Chicago, Illinois. Twelve Grand Temples were represented by twenty-nine representatives. The following Temples were instituted during the year : Chelsea, No. 2, in Tennessee ; Morning Star, No. 1, and Apostoles de la Verda, No. 2, in Florida ; Red Wing, No. 1, and Winona, No. 2, in Minnesota.

The Order of Cadets of Honor and Temperance, now under the control of the Grand Temple of Pennsylvania, was taken under the control of the Supreme Council. Most of the work of the session was routine work.

The thirtieth annual session of the Supreme Council was held in Philadelphia, Pa., August 8-11, 1876. Fifteen Grand Temples were represented by sixty-four representatives. The following had been instituted during the year: The Grand Temples of Minnesota and Tennessee; Washington, No. 1, of Wyoming Territory; Samaritan, No. 3, Coral, No. 4, Southern Star Council, No. 1, Council of Templars, No. 2, of Florida; St. Paul, No. 3, Red Wing Social, No. 1, Excelsior, No. 4, Dakota, No. 5, Winona Social, No. 2, Friendship, No. 6, Northfield, No. 7, Harmony, No. 8, of Minnesota; and Excelsior, No. 1, of New Hampshire.

The session was a very important one. The report of the Committee on Ritual, thoroughly revising the degrees of Tried Templar, Approved Templar, and Select Templar, was adopted.

A radical change was made in the Council department by the adoption of a constitution for Grand Councils.

It was decided to publish the ritual of the Subordinate Temple in the German language.

A thorough sifting of the methods of work in the various departments of the Order, and a demanding of personal work from each Templar, was a marked feature of the session.

The celebration proposed at the twenty-seventh session occurred on the evening of Aug. 8, in the Academy of Music.

The officers chosen were John N. Stearns, of New York, Most Worthy Templar; Garden Hepburn, of Missouri, M.W. Vice-Templar; Reuben C. Bull, of New York, M.W. Recorder; Charles Kelly, of Pennsylvania, M.W. Treasurer; Rev. N. A. Reed, D.D., of Iowa, M.W. Chaplain; J. A. Watrous, of Wisconsin, M.W. Usher; W. C. Peckham, of Rhode Island, M.W. Guardian.

The Order has made fair progress in the last thirty years. Its demands are very large upon its members. Total and perpetual abstinence from all intoxicating drinks and from all impurities are demands made at the very threshold. Success is to be measured by character rather than by numbers. Great numbers will not flock to the Order until men and women are so educated that they can assume

a vow of fraternity and sympathy and mutual aid, and hold themselves ready at all times to sacrifice themselves for the good of others. Then the tens shall become hundreds, and the hundreds become thousands.

The statistics of the Order, April 30, 1876, were as follows: Twenty-one Grand Temples and three hundred and fifty-seven Subordinate Temples; ten Inner Grand Temples and eighty-three Social Temples—namely, New York, with 29 Subordinate Temples; Pennsylvania, 48; Massachusetts, 47; Ohio, 19; Kentucky, 18; Louisiana, 3; New Jersey, 16; Missouri, 5; Rhode Island, 32; Indiana, 3; Maine, 10; Illinois, 2; New Brunswick, 8; Wisconsin, 50; Vermont, 3; Connecticut, 18; Texas, 13; Iowa, 3; Maryland and District of Columbia, 4; Minnesota, 8; Tennessee, 4—343. Under the immediate supervision of the Supreme Council: In Michigan, 5; Florida, 2; California, 1; Wyoming Territory, 1; Virginia, 1; Montana Territory, 1; Alabama, 1; Arkansas, 1; South Carolina, 1—14. Total, 357. Inner Grand Temples, 10. New York, with 8 Social Temples; Pennsylvania, with 20; Massachusetts, 7; Ohio, 12; Kentucky, 3; Rhode Island, 9; New Jersey, 8; Connecticut, 7; Indiana, 2; Missouri, 1—77. Under Supreme Council: In Minnesota, 2; Tennessee, 1; Montana, 1; Virginia City, 1; Arkansas, 1—6. Total, 83.

In these there are 14,348 brethren and 1,881 sisters in good standing, making a total of 16,229 members.

The receipts for fees and dues for the year, \$48,297 67; entire receipts, \$74,262 59; amount paid for benefits, \$7,856 17; cash on hand in Subordinate Temples, \$101,746 16.

The following persons were entitled to seats in the Supreme Council in 1876:

•
NEW YORK.

Past Grand Worthy Templars—Reuben C. Bull, Timothy Parson, Julius P. Morgan, William E. Brown, John N. Stearns, Calvin E. Keach, William T. Parson, Charles Graham, George H. Hick, George K. Carroll.

Grand Worthy Templar—Joseph N. Joy.

Past Grand Worthy Vice-Templars—Ozias Camp, A.

S. Moss, D. L. Weaver, W. B. Wadsworth, Elisha Mack, John Marsellus, J. H. Lindsay, Robert Hannah.

PENNSYLVANIA.

Past Grand Worthy Templars—William S. Stiles, John S. Pringle, George F. Turner, A. H. Sembower, Charles Kelly, J. E. M. Harron, George Gabel, John Shedden, H. B. Potter, J. W. Myers, Richard Maris, John A. Garey.

Grand Worthy Templar—Robert E. Lynch.

Past Grand Worthy Vice-Templars—J. M. Hutchinson, Samuel H. Wallace, Andrew Dalzell, Samuel Ellison, J. R. McFarlane, F. M. Highley, Alex. Clements, George Irwin, G. H. Murcatt, W. C. Claghorn.

MASSACHUSETTS.

Past Grand Worthy Templars—Joseph M. Gilson, A. P. Wilkinson, J. Kenneally, Eugene H. Clapp, Joseph Austin, C. Q. Tirrell, Walter Babb, H. W. Willson, Erskine Warden, J. B. Blanchard, Samuel W. Hodges, Fred. Goodfellow, Edwin Patch, A. W. Hadley, Charles Letts, John S. Davis, Isaac F. Chase, J. C. Risteen, J. F. Balch, Henry A. Cann, J. W. Bailey, Charles Freeman, Isaac B. Chase, A. J. Neily.

OHIO.

Past Grand Worthy Templars—J. H. Kauke, A. W. Tibbits, B. D. Worthington, J. T. Spencer, J. C. Richardson, E. B. Kauke, James Draa, D. B. Babb, D. M. Lazarus, H. B. White.

Grand Worthy Templar—George Plummer.

Past Grand Worthy Vice-Templars—Charles Gasche, J. H. Lindsay, S. W. Brock, J. N. Ryan, T. J. McLain, S. S. Peck, Addison Randall.

KENTUCKY.

Past Grand Worthy Templars—L. D. Pearson, F. C. Pearson, O. N. Bradburn, J. M. Bowers, D. K. Weis.

Grand Worthy Templar—W. J. Robinson.

Past Grand Worthy Vice-Templars—George W. Totten, W. W. Patterson.

LOUISIANA.

Past Grand Worthy Templars—J. McWhirter, A. M.

Moulin, Thomas Hall, James Mitchel, Thomas H. Jones, W. T. Price, F. Von Behren.

Grand Worthy Templar—W. Wardrop.

Past Grand Worthy Vice-Templars—A. J. Overhort, John Forrest, G. M. Wadsworth, O. F. Peterson, S. R. Bennett.

NEW JERSEY.

Past Grand Worthy Templars—Charles J. Hedden, A. H. Freeman, W. L. Williams, John M. Milnor, Jesse Williams, A. W. Cutler, B. H. Vogt, J. P. Williams, I. H. Gerry, C. S. Woodruff, W. L. Condit.

Grand Worthy Templar—C. B. Crane.

Past Grand Worthy Vice-Templars—F. E. Gerbert, A. M. Condit, H. D. Williams, W. H. Meeker, George M. Stiles, L. G. Lockwood, Wm. Robbins, Wm. Green, A. H. Smith.

MISSOURI.

Past Grand Worthy Templars—James A. Browne, Thomas L. Coppedge, Garden Hepburn.

Grand Worthy Templar—Joseph W. Dayball.

Past Grand Worthy Vice-Templars—Joseph J. Garver, H. D. Moone, Robert Morris, Joseph M. Stewart.

RHODE ISLAND.

Past Grand Worthy Templars—George C. Gates, Henry A. Freeman, Henry C. Lazell, James C. Lester, Charles T. Cole, James H. Barney, H. S. Woodworth, George Edwards.

Grand Worthy Templar—Henry L. Holmes.

Past Grand Worthy Vice-Templars—F. A. Fairbrother, William C. Peckham, John A. Nesbit, William E. Thornton, Henry M. Potter, Reuben H. Gladding.

• INDIANA.

Past Grand Worthy Templars—George Clowes, John H. Ohr, Wm. Jones, H. J. Needham, George B. Jocelyn, William Shaw, W. Hannaman, R. T. Brown, James H. Smith, John Gormley.

Grand Worthy Templar—E. R. Johnson.

Past Grand Worthy Vice-Templars—J. A. Brown, John J. Richards, George Rogers.

MAINE.

Past Grand Worthy Templars—Francis Loring, F. Whittier, S. R. Small, M. L. Stevens, George S. Watson, W. T. Small, E. H. Cass, J. E. Nye, E. S. Gorham, J. W. Fuller, J. S. Crosby, C. H. Varney, J. J. Jones, James Mulligan, N. B. Nutt, Jr.

ILLINOIS.

Past Grand Worthy Templars—W. S. Depew and J. Z. Colburn.

NEW BRUNSWICK.

Past Grand Worthy Templars—Charles A. Everett, R. J. Lamont, G. T. Knollin, John March, J. H. McRobbie, W. C. Whittaker, S. A. McKenzie, J. B. Eagles.

Grand Worthy Templar—H. M. Patterson.

Past Grand Worthy Vice-Templars—Samuel Tufts, J. Y. McDermott, E. H. Jones, C. E. Fairweather.

WISCONSIN.

Past Grand Worthy Templars—J. A. Watrous, A. A. Thompson, C. W. Smith, H. D. L. Webster, J. S. Crane.

Past Grand Worthy Vice-Templars—W. A. Gordon, E. D. Henry, William Alexander, William Dobbs.

VERMONT.

Past Grand Worthy Templars—P. H. Hinkley, P. G. L. Cushing, C. W. Guernsey, S. F. Nye, A. J. Bean, A. N. Pearson, Elisha Brown.

CONNECTICUT.

Past Grand Worthy Templars—Franklin H. Sage, William O. Buckley, T. G. W. Jefferson, David R. Selleck.

Past Grand Worthy Vice-Templars—Joseph W. Robinson, J. R. Raymond, Giles H. Wadsworth, H. J. Fletcher, H. C. Cheesman, Louis J. Ives.

TEXAS.

Past Grand Worthy Templars—B. L. Richey, G. P. Miller, James Hiner.

Grand Worthy Templar—W. S. Pickard.

Past Grand Worthy Vice-Templar—Shelby Stephens.

IOWA.

Past Grand Worthy Templars—N. A. Reed, James Pugh.

Grand Worthy Templar—D. G. Anderson.

Past Grand Worthy Vice-Templars—George R. Nunn, William Nole.

MARYLAND AND DISTRICT OF COLUMBIA.

Past Grand Worthy Templars—B. F. Hawkes, F. T. Leilich, D. P. Holloway, Thomas P. Reid, Aquila R. Yeakle.

Grand Worthy Templar—W. Silverwood.

Past Grand Worthy Vice-Templars—C. H. Harris, J. W. Van Vleck, L. B. Dickinson.

MINNESOTA.

Past Grand Worthy Templar—B. F. Kelsey.

Grand Worthy Templar—F. A. Williamson.

TENNESSEE.

Grand Worthy Templar—John W. Graham.

Of the above-named persons the following were in attendance :

NEW YORK.

Reuben C. Bull, New York City ; Timothy Parson, New York City ; John N. Stearns, New York City ; John Marsellus, Mount Vernon ; Joseph N. Joy, Mount Vernon ; George H. Hick, Monsey.

MASSACHUSETTS.

Joseph M. Gilson, Quincy ; Walter Babb, Melrose ; E. H. Clapp, Boston ; Samuel W. Hodges, Boston ; John Kenneally, Boston ; Charles Freeman, Boston ; James F. Balch, Boston ; Isaac F. Chase, East Cambridge ; Horace W. Willson, Worcester ; Erskine Warden, Waltham ; J. W. Bailey, Somerville ; Charles Q. Terrill, Natick ; Henry A. Cann, Somerville.

PENNSYLVANIA.

William S. Stiles, Philadelphia ; Samuel H. Wallace, Philadelphia ; Richard Maris, Philadelphia ; Frank M.

Highley, Philadelphia ; Heman B. Potter, Philadelphia ; Charles Kelly, Philadelphia ; William C. Claghorn, Philadelphia ; George Gabel, Philadelphia ; Alexander Clements, Philadelphia ; Robert E. Lynch, Philadelphia ; George F. Turner, Allegheny City ; Andrew Dalzell, Allegheny City ; A. H. Sembower, Reading ; George Irwin, Pittsburg.

OHIO.

B. D. Worthington, Steubenville ; D. M. Lazarus, Warren.

INDIANA.

George B. Jocelyn, Albion, Mich. ; E. R. Johnson, Lafayette.

NEW JERSEY.

Jesse Williams, Orange ; Horton D. Williams, Orange ; F. E. Gerbert, Orange ; John M. Milnor, Trenton ; C. S. Woodruff, Dunnellen ; Wm. L. Condit, Hoboken ; George M. Stiles, Elizabeth ; C. B. Crane, Caldwell.

KENTUCKY.

E. C. Pearson, Louisville ; J. M. Bowers, Louisville.

MISSOURI.

J. J. Garver, St. Louis ; Garden Hepburn, St. Louis.

RHODE ISLAND.

William C. Peckham, New York City.

NEW BRUNSWICK.

Charles A. Everett, St. John.

WISCONSIN.

J. A. Watrous, Fond du Lac ; W. A. Gordon, Oshkosh.

CONNECTICUT.

Franklin H. Sage, Hartford ; William O. Buckley, Hartford ; G. H. Wadsworth, Glastonbury.

IOWA.

Rev. N. A. Reed, D.D., Muscatine.

MARYLAND AND DISTRICT OF COLUMBIA.

L. B. Dickinson, Washington ; B. F. Hawkes, Washington ; J. W. Van Vleck, Washington ; Aquila R. Yeakle, Frederick ; Frank T. Leilich, Baltimore ; Wm. Silverwood, Baltimore.

MINNESOTA.

F. A. Williamson, Red Wing.

The future of the Order is assured. The days of its infancy are passed. Its field is the world. Already its influence is felt in almost every part of our land and in the British provinces—that influence is always for good.

The ritual and ceremonies of the Order are beautiful, impressive, and instructive.

The principles of the Order must command the approval of all good men. The candidate for admission must profess his accountability to Almighty God, and his willingness to assume a vow that binds him to total and perpetual abstinence from all intoxicating beverages, and pledges him to all honorable means for the suppression of the use and the traffic thereof. He must love God, his country, and his fellow.

The Order is not a religious or a political one, but it is a Christian, civil association ; but when the non-religion or religion, or non-politics or politics, of individual men or of organizations is brought to bear against temperance, or purity, or virtue, the Order cannot ignore its principles and permit the non-religious religion of men and the anarchical and debasing license of politicians to triumph in the name of civil and religious freedom.

The attempt to protect wrong by law through the agency of political parties, or to debase a community by corrupting its youths and debauching its moral sentiment through wicked organizations under the name of religion, is such an outrage upon humanity that the Order cannot sympathize with any such perversion, but must oppose it wherever and whenever found—organization against organization, open society against open society, social power against social power, individual effort against individual

effort, money against money, vote against vote. It is not "constraining a man's religious opinions" when he is asked to maintain virtue instead of vice; it is not "interfering with a man's political opinions" when the Order asks him to vote for the suppression of the manufacture, sale, and use of alcoholic beverages. He who maintains that it is does not understand the nature of his obligation or the meaning of "religious and political opinions."

The Bible is the great storehouse whence all the principles of the Order are derived, and no Temple can transact its ordinary business unless, as symbolizing that fact, the Bible lies open upon the altar. Its morality is the morality the Order teaches, its duties the code its members practise, its examples furnish the most striking illustrations in the ritual and ceremonies. The Order inculcates truth—truth in all things—the truth that elevates, that is revealed, that is of God through Jesus Christ; an honor that binds stronger than self-interest, or custom, or appetite, or habit; an equality of toil, and sacrifice according to ability; a fraternity that is illustrated by Damon and Pythias, and David and Jonathan; a love that, like God's love, stimulates to deeds that bless; a purity that reverences God and is chaste in heart as well as in deed, that is pure always and everywhere; an honesty that is free from fraud; a fidelity that never wavers or swerves from the right or the true, that is learned of Him whose word is truth and whose promises never fail; a union that is a unit for each and for all in the right, and a unit against all intemperance and wrong; a justice that is an embodiment of the royal laws of liberty and charity; a mercy that sacrifices self for the good of others; a faith that appropriates the help of God in the conflict of virtue against vice; a hope that dwells in the heart of man even when it anchors itself in God; a salvation that can touch the fallen and the impure and the sinful and the ignorant and the besotted, and redeem them to virtue and purity and intelligence and sobriety and honor; an incorruptness that is the immortality promised to the saved. All this and these are taught in well-written lectures, in chaste and impressive

ceremonies, with beautiful and appropriate symbols, with sign and word and grip—so taught that they cannot be forgotten.

Such an Order cannot fail. Its progress may be slow, but its triumph is sure ; it is on God's side. It aims at the extirpation of intemperance, blasphemy, fraud, impurity, and all wrong. It seeks a fraternity of the abstinent, the true, the pure, and the good, and it will continue to labor for the elevation of the race until all become abstinent and true and pure and good ; and it will labor by law and by love, by word and by deed, by pen and by tongue, by personal effort and by organized action, by all the influences and agencies that God may give or man afford, knowing that the time will come when sin in all its forms shall be overcome and banished, and in its stead knowledge and love, purity and charity, faith and good deeds, sobriety and peace, shall fill all hearts and all lives. Then, and not till then, will the mission of the Templars of Honor and Temperance be fulfilled ; then, and not till then, can its history be written.

THE NATIONAL TEMPERANCE SOCIETY AND PUBLICATION HOUSE.

BY J. N. STEARNS, CORRESPONDING SECRETARY.

IN the year 1865 a few friends of temperance met in the city of New York, and, feeling the necessity for a stronger national bond of union than had hitherto existed, and for a society with an organization so comprehensive and practical that all the friends of temperance in religious denominations and temperance organizations could unite, called a National Convention to meet the 1st day of August at Saratoga Springs. The Convention was largely attended by representative men and women from all parts of the land, when the matter was thoroughly discussed, and resolutions were adopted appointing a "Provisional Committee" to mature a plan and perfect an organization for a "National Temperance Association." During the discussion of this question, Rev. T. L. Cuyler, D.D., of Brooklyn, said :

"I have a word or two to say on that point. I have come to this Convention with the most earnest desire to see a grand, practical, broad, and full platform laid down on which all lovers of virtue, humanity, and religion might stand together. The question is, How shall we unite all the friends of temperance to stay the overwhelming tide of intemperance? We need a national organization for educational work. This national organization must have a settled pecuniary basis. I don't want a thousand dollars from Delavan now and another thousand again from W. E. Dodge; that is not a pecuniary basis. We cannot depend upon two or three princely givers. We want to build temperance as Rome builds cathedrals—by a great number of small sums flowing in through rivulets. We want local organizations having a centre, with regular gifts, steady and constant; not an intermittent spring gushing out in ten thousand dollars to-day, followed by a drought of five years. We want, I repeat, steady gifts, systematically raised and carefully expended in such an effective manner as to tell all through the nation. If you go away after laying the foundation for a good national organization, you will send our friends home rejoicing."

The following committee was appointed : Hon. Wm. E.

Dodge, of N. Y.; Hon. W. A. Buckingham, of Conn.; J. N. Stearns, of N. Y.; S. B. Ransom, of N. J.; J. S. Smith, of N. Y.; W. A. Booth, of N. Y.; W. B. Spooner, of Mass.; A. B. Palmer, of Mich.; Rev. T. L. Cuyler, of N. Y.; Rev. W. W. Newell, of N. Y.; J. A. Briggs, of N. Y.; Rev. N. E. Cobleigh, of Mass.

At the same Convention, James Black, Esq., of Pennsylvania, presented an able and valuable paper entitled "National Temperance and Tract Publication House and Depository," in which he said :

"The originating and establishing of a general agency for the publishing of temperance literature in all the forms known to the publishing trade is esteemed by the writer to be of the first practical importance to the cause for the promotion of which this Convention has assembled.

"In the early history of the reform the press was used to a greater extent than in later years. Most of the earlier publications are now, however, out of print and inaccessible. The books, pamphlets, or tracts heretofore published were published by individuals located in different parts of the country for the sake of profit; the editions were small and prices high; these in course of time became widely scattered, worn out, or destroyed, and, not proving so profitable as other works, subsequent editions have not been published. In the temperance cause there has been *no continuous, systematic effort* employed with the silent type and living voice, as in the Bible, missionary, or tract work. If the same system of publication and colportage had been employed in the temperance field that has been found necessary and so successful in the tract work, can there be a doubt that the cause would not be further advanced than now? Who will affirm that the temperance work is of so little value to the cause of religion and humanity that it ought to be left to *unaided* zeal and erratic labor? Would any one now propose that the missionary and tract work should be so treated? If publishing houses, with depositories located over the country, are essential to the prosperity and success of these, are they not equally the requisites of the temperance reform? When Bibles and religious books are no longer needed, the temperance work will also have been accomplished. The work of the temperance reform is not the work of a day or generation; so long as a 'man is prone to error,' so long as passion, appetite, and love of gain, regardless of 'wreck and ruin,' influence men, so long will continued labor for moral elevation be required. When men realize the seductions and inherent evils of the drink, and society regards the traffic in and use of intoxicants as sinful and criminal, and the state no longer countenances or upholds the traffic, but by adequate laws shall forbid and punish the vender as it now does murder, theft, gambling, etc., etc., and thus bring

the offender within range of moral agencies, special agencies for temperance work may no longer be required.

"It is hoped that in view of the important results to flow from the organization herein contemplated, no further delay will be permitted, but that this Convention may be distinguished for the successful inauguration of this practical measure for the advancement of the cause by providing, by contribution or pledge, the sum of \$10,000 before its adjournment.

"A publication office, such as is herein contemplated, should have a capital of \$100,000, and the plan of operation should be similar to that of the American Tract Society."

The committee to whom this paper was referred made a report in which they say :

"Believing that such an agency can only be successfully established by the united efforts of the several branches of the temperance body, we would urge the members of this Convention, immediately on their return to their homes, to bring this matter before the different churches, societies, divisions, lodges, etc., which they may severally represent, and that they cease not their efforts until the subject receive that attention its importance demands.

"And believing further that such a publishing house, with an adequate capital wisely managed, would not only become a mighty power in carrying forward the temperance reform, but prove financially successful, and if such an agency is to be established, it must be commenced now, your committee beg to offer the following resolutions :

"*Resolved*, That a special committee of twelve be appointed with powers to take immediate steps to organize a Publication House and Depository, and to raise the sum of \$100,000 as a publication fund, and that when \$10,000 is raised the publishing house shall be put into operation—said committee to report to next National Convention.

"*Resolved*, That the committee shall have the power to make the Publishing House Depository an adjunct of the national organization provided by this Convention, should the committee herein raised deem the same advisable, to meet the wishes of temperance men, and best calculated to advance the cause of temperance, and that the said committee shall have power to fill all vacancies occurring therein, and add to their number."

The report and resolutions were adopted, and the following committee was appointed : James Black, of Pa. ; Hon. Wm. A. Buckingham, of Conn. ; William B. Spooner, Mass. ; General Neal Dow, Me. ; Hon. William J. King, R. I. ; Rev. James B. Dunn, N. Y. ; Rev. Dr. John Marsh,

N. Y.; E. S. Wells, Ill.; Hon. S. D. Hastings, Wis.; George H. Stuart, Pa.; Rev. Dr. T. L. Cuyler, N. Y.; E. Remington, N. Y.

The "Provisional Committee" held its first meeting at the office of Phelps, Dodge & Co., 19 and 21 Cliff Street, New York City, the 26th of September, 1865. Hon. Wm. E. Dodge, Chairman of the Committee, presided; J. N. Stearns was elected secretary. The following members of the committee were present: Hon. Wm. E. Dodge, Rev. T. L. Cuyler, D.D., Rev. W. W. Newell, D.D., Gen. J. S. Smith, Hon. S. B. Ransom, Rev. N. E. Cobleigh, D.D., and J. N. Stearns. After a long discussion upon the best plan for the formation of the new organization, a committee was appointed to draft a constitution and plan of work, and also to confer with the Committee on National Publication House, with the view to consolidate both committees upon one plan of operations. The following were appointed such committee: Rev. T. L. Cuyler, D.D., J. S. Smith, and J. N. Stearns. This committee met at the house of Rev. Dr. Cuyler, and, after a long and careful deliberation, prepared a constitution, which was subsequently presented to the joint committees. The next meeting of the "Provisional Committee" was held October 26, and the following resolutions adopted:

"Resolved, That in the opinion of this Committee it is inexpedient to form more than one new national temperance organization.

"Resolved, That the Committee on Publishing House, now in session in another room, be invited to a conference with this committee for the interchange of views on the organization of a new National Temperance Organization and Publishing House."

Acting under the resolutions, the two committees held a joint session, with the following members present: Hon. Wm. E. Dodge, Rev. T. L. Cuyler, Rev. W. W. Newell, Rev. J. B. Dunn, Rev. N. E. Cobleigh, Hon. Wm. B. Spooner, Rev. John Marsh, J. S. Smith, S. D. Hastings, James Black, S. B. Ransom, Wm. A. Booth, and J. N. Stearns.

After full consultation, the following resolution was adopted:

'Resolved, That the two committees be merged into one, and that they act together in the formation of the new organization.'

A constitution was adopted and officers elected October 27, 1865. The following is the object and pledge of the Society :

ARTICLE II.—OBJECT.

The object shall be to promote the cause of total abstinence from the use, manufacture, and sale of all intoxicating drinks as a beverage. This shall be done by the publication and circulation of temperance literature, by the use of the pledge, and by all other methods calculated to remove the evil from the community.

ARTICLE III.—PLEDGE.

No person shall be a member of this Society who does not subscribe to the following pledge—namely :

We, the undersigned, do agree that we will not use intoxicating liquors as a beverage, nor traffic in them ; that we will not provide them as an article of entertainment or for persons in our employment ; and that in all suitable ways we will discountenance their use throughout the country.

Any person subscribing to the above pledge and paying three dollars becomes an annual member, twenty dollars a life member, one hundred dollars a life director, and five hundred dollars a life patron. Any church, Sunday-school, temperance organization, or society may constitute their pastor, superintendent, or presiding officer an ex-officio life member, life director, or life patron by the payment of the requisite amount of money as aforesaid.

Several meetings of the committee were held, and, after much discussion, it was resolved to organize under the following name : "The National Temperance Society and Publication House." The following is the list of officers first elected :

President : Hon. William E. Dodge.

Vice-Presidents : Chan. R. H. Walworth, N. Y. ; Gov. Wm. A. Buckingham, Conn. ; Hon. Horace Greeley, N. Y. ; Rev. Dr. Hewett, Conn. ; Rev. Dr. Wyckoff, N. Y. ; Major-General Howard, D. C. ; Geo. H. Stuart, Pa. ; Rev. H. W. Beecher, N. Y. ; Jno. Tappan, Mass. ; Bishop E. S. Janes, N. Y. ; Hon. Gerrit Smith, N. Y. ; Rev. Dr. N. S. S. Beman, Ill. ; Prof. A. B.

Palmer, Mich.; Matthew W. Baldwin, Pa.; Rev. Dr. J. W. Dowling, N. Y.; General Neal Dow, Me.; Benj. Joy, N. Y.; General S. F. Cary, Ohio; Rev. Dr. Asa D. Smith, N. H.; Dr. J. J. Bradford, Ky.; Prof. Lee, N. Y.; Prof. Youmans, N. Y.; Rev. J. W. Chickering, D.D., Mass.; Charles Hathaway, N. Y.; E. Remington, N. Y.; Hon. A. C. Barstow, R. I.; Rev. S. H. Tyng, D.D., N. Y.; Hon. J. Warren Merrill, Mass.; Rev. John Marsh, D.D., N. Y.; Hon. Samuel Williston, Mass.; B. H. Mills, Ill.; Rev. Dr. Nelson, Mo.; E. S. Wells, Ill.; Mr. Williamson, Del.; David Ripley, N. J.; S. D. Hastings, Wis.; Rev. H. C. Fish, D.D., N. J.; Rev. J. B. Wakeley, N. Y.; William H. Burleigh, N. Y.; John Sherry, N. Y.; Theodorus Gregory, N. Y.; Chas. Hopkins, N. Y.; Simeon Morrill, Canada; John Dougall, Canada; Hon. S. L. Tilley, New Brunswick; Rev. J. M. Cramp, Nova Scotia—(seventeen of these are now dead)

Treasurer: William A. Booth, N. Y. City.

Assistant Treasurer: T. T. Sheffield.

Board of Managers: E. C. Delavan, N. Y.; Rev. T. L. Culyer, N. Y.; General Joseph S. Smith, N. Y.; Rev. Dr. W. W. Newell, N. Y.; Rev. Peter Stryker, N. Y.; Rev. Kendall Brooks, N. Y.; T. M. Spellman, N. Y.; John Davies, N. Y.; Rev. N. E. Cobleigh, Mass.; J. B. Merwin, N. Y.; Reuben W. Ropes, N. Y.; Rev. Edwin Thompson, Mass.; Peter Carter, N. Y.; Alvan B. Preston, N. Y.; James Black, Pa.; Rev. J. B. Dunn, N. Y.; Wm. B. Spooner, Mass.; J. N. Stearns, N. Y.; Rev. Cyrus D. Foss, N. Y.; A. S. Hunter, M.D., N. Y.; E. A. Lambert, N. Y.; S. B. Ransom, N. J.; T. T. Sheffield, N. Y.; R. S. Doty, N. Y.; Rev. R. R. Meredith, N. Y.; A. P. Norton, N. Y.; R. G. Pardee, N. Y.; J. W. Lester, N. Y.; A. A. Robbins, N. Y.

Temporary Corresponding Secretary: Rev. J. B. Dunn.

Publishing Agent: J. N. Stearns.

Financial Agent: Geo. E. Sickels.

It was resolved to publish two new monthly papers commencing the new year, to be called *THE NATIONAL TEMPERANCE ADVOCATE*, for adults, and *THE YOUTH'S TEMPERANCE BANNER*, for children and youth. The *Journal* of the American Temperance Union was merged with *THE ADVOCATE*, although its paying list was less than 500 subscribers. These papers have since attained more than a national reputation and circulation.

Thus was the new organization fairly launched, although without a pecuniary basis, and surrounded with much financial embarrassment. A considerable effort was made to secure the ten thousand dollars before starting, as recommended by the Saratoga Convention, but it failed,

and it was resolved to commence operations, and trust to the friends of the cause to give it the support needed for such an institution when they saw it fairly under way, with what success we shall see hereafter.

Temporary headquarters were established at 111 Fulton Street for a few months, and then at 172 William Street, and it was resolved that the Publishing Agent should keep all the "temperance literature of the day." This was found to consist of less than a dozen different publications in print, and these of no special value. All the plates of valuable works before in existence were either shipped across the water or melted up and destroyed. The Society commenced at once to create a literature of its own, but found it was not the work of a moment. The first publication of the Society, outside of its monthly paper, was a four-page tract by Rev. T. L. Cuyler, D.D., in February, 1866, entitled "A Shot at the Decanter," of which about two hundred thousand copies have been published.

The first book was published in May of the same year, entitled "Scripture Testimony against Intoxicating Wine." Prizes were offered for the best tracts and books, and the best talent in the land sought and solicited to aid in giving light upon every phase of the question. The result has been that an immense mass of manuscripts have been received, examined, assorted, some approved and many rejected, and the list of publications has gone on steadily increasing, until in the eleven years it amounts to four hundred and fifty varieties upon every branch of the temperance question. There were over twenty separate so-called secret temperance societies, each with a different ritual and constitution, with subordinate organizations scattered all over the land. These contained probably about one million of members. Then there were churches, open societies, State Temperance Unions, etc., each operating independently and with no common bond of union. Some were for moral suasion alone, others for political action, while others were for both united. The great need for some national organization which should be a common centre and ground of union, a medium of communication between

all, and to aid, strengthen, and benefit every organization and denomination, was felt all over the land.

This Society was organized to supply such a need. It is both a society and a publication house. The need and demand came from every quarter for facts, statistics, arguments, and appeals upon every phase of the question, in neat, cheap, and compact form, which could be sent everywhere and used by everybody. Public opinion had settled down against us, and light was needed to arouse it to right action. The pulpit and the platform were to be supplemented by the press, which henceforth was to be used in this cause, as in every other, to reach the individuals and the homes of every portion of the land.

Eleven years have passed—years of anxious preparation and toil, of seed planting and sowing, and they have been improved. This Society now publishes books and tracts upon the moral, economical, physiological, political, financial, religious, medical, and social phases of the reform. We have the writings of over two hundred different persons in almost every walk and station in life. We already have a literature of no mean character. Its influence is not only felt in every State and Territory in the land, but in every country on the globe. Although still in its infancy, it is a healthy infant, perhaps all the stronger and heartier, and better able to battle with the powers of darkness, because of its desperate struggle for existence. It has received the hearty endorsement of all the great National Temperance organizations in the country, including the Sons of Temperance, Good Templars, Templars of Honor, Good Samaritans, etc., also a large number of State Temperance Societies, religious bodies, Sunday-school Conventions, etc. Its Sunday-school books, seventy in number, have been carefully examined and almost unanimously approved as worthy of circulation by National Baptist, Methodist, Presbyterian, and other boards of publication, and the books, being undenominational and attractive, find their way into tens of thousands of schools all over the land.

EARLY ENDORSEMENTS OF THE SOCIETY.

The following unsolicited endorsements by the three great national temperance organizations were given about the first year of the Society's existence :

SONS OF TEMPERANCE.

The following is an extract from the report of the Committee on the Most Worthy Patriarch's report :

The establishment of the National Temperance Society and Publication House, the especial object of which will be to furnish all temperance organizations with the current temperance literature of the day, in the opinion of your Committee obviates the necessity of raising a fund to be expended by this body in the distribution of printed matter.

The Grand and Subordinate Divisions, by paying twenty dollars to the National Society, will be entitled to all the publications of the Society at cost.

The Grand Division can raise the necessary funds to buy and distribute this matter, and to employ lecturers to labor within their jurisdictions.

In this way, if the Grand and Subordinate Divisions will take hold of the matter in the true spirit of disinterested philanthropy, your Committee believe as much, if not more, good can be accomplished than by raising a fund to be expended by a board to be elected by this body.

INDEPENDENT ORDER OF GOOD TEMPLARS.

Resolved, That we heartily approve the recommendation of the R.W.G. Templar in his annual report in relation to the Temperance Publication House in New York, and recommend to all the Grand and Subordinate Lodges under our jurisdiction to secure to themselves the privilege of purchasing the books of the Society at the cost of publication by the payment of twenty dollars.

TEMPLARS OF HONOR AND TEMPERANCE

Having learned with a great degree of pleasure of the formation of the National Temperance Society and Publication House, an efficient organization for promoting the cause of temperance, we heartily recommend all branches of our order to assist in spreading its publications—more particularly THE NATIONAL TEMPERANCE ADVOCATE, published monthly, at the very low price of one dollar per annum—as a means of checking the alarming increase of intemperance, by educating the people and supplying them with a healthy temperance literature.

Resolved, That every Temple in this jurisdiction is recommended to subscribe the sum of twenty dollars (\$20) to make one of their number

a life-member, which also entitles every member to ten per cent. in books or tracts on the amount contributed.

A circular letter was issued in 1869 commending the publications of the Society, and signed by Rev. Messrs. John Hall, T. L. Cuyler, Stephen H. Tyng, E. S. Janes, H. C. Fish, Gilbert Haven, J. D. Fulton, Joseph Cummings, J. B. Dunn, C. D. Foss, and others. The following is an extract:

"This work of enlightening and instructing the children on this great question of health, happiness, and vital religion devolves largely upon the Sabbath-school.

"And it is exceedingly important that the teachers should add to their own personal instructions the circulation of excellent books among their classes. Every Sabbath-school library should contain a well-selected collection of books, to set forth the dangers of the intoxicating cup and the duty and safety of early abstinence.

"The National Temperance Society and Publication House, under the presidency of Hon. Wm. Dodge and the management of leading men of all denominations, has issued a series of volumes for the young which we cordially commend to you

"Will you not endeavor to introduce these excellent volumes at once into your Sabbath-school?"

FINANCES.

The early financial struggles of the Society are known only to a very few persons. It was deemed best by the majority of the Board not to let the public know our poverty. Looking back over the eleven years of severe struggles, pecuniary embarrassments, unexpected difficulties, anxious days, toiling, wearisome nights, with hopes of relief dashed at almost every turn, surrounded by the indifference of friends, and with the violent opposition of enemies, we can only wonder that the Society has breasted the storm and is saved from a complete and total wreck. Surely, this is to show us the feebleness of man, for the success is the Lord's favor and doing, and all the glory shall be to his name. He chooses the weak things to confound the mighty, and our faith sees in this Society the elements of light and truth, of ability and permanence, necessary to final success, with the blessing of God upon our

efforts. Cheered by a faith in the righteousness of the cause and the correctness of our principles, upheld by the hope of the joys and victories yet to come, inspired by the importance of the work committed to our hands, the immensity of the evil with which we have to contend, and the grandeur and certainty of its ultimate success and crowning glory sure to come in the near future, we have labored and prayed until we begin to see the rays of golden sunlight giving sure and unmistakable signs of the coming day. To God be all the glory! Man has not much wherewith to boast. This Society never was endowed, never had a working capital, never has been the recipient of contributions from churches or of systematic donations from individuals. It never has had a day of relief from financial embarrassment since its organization; and yet there has never been a day but that the sum of ten thousand dollars would have lifted it out of its embarrassment and started it with a buoyant heart on towards the accomplishment of its mission.

When the Society was first organized, and even before it was fairly in operation, Rev. Dr. John Marsh, Secretary of the American Temperance Union, desired it to take the "property" of the Union, together with the list of subscribers to its monthly paper.

Committees were appointed, negotiations were entered into, and it was found there was no property of value to the Society; but in consideration of the life-long services of the venerable Secretary, Dr. Marsh, and at the urgent solicitations of two or three of his friends, the arrangement was consummated.

In answer to newspaper criticism, THE NATIONAL TEMPERANCE ADVOCATE of October, 1868, in an editorial, said:

"At the solicitation of Dr. Marsh and his friends, we agreed to take the property of the old Union, and pay \$1,500, which was more than he claimed the debts were. In addition to this, he desired the influence of the members of the new Board to raise another \$1,500, *not to pay debts*, but as a testimonial to himself. The first \$1,500 was paid, and the other \$1,500 was raised, as credited in the first edition of the Doctor's 'Autobiography,' Mr. Dodge contributing toward the latter sum, as he had to the

former. This certainly balanced both every moral and legal obligation of the Society, and Dr. Marsh received \$3,000 for 'property' *which to the new Society was worse than worthless*. No stereotype plates of volumes or books of value were received. The bound file of the *Journal* was sold to other parties, and the subscription-list of less than 500 paying subscribers was in such a condition as to be more of a drawback and expense than a benefit."

The eminent services of Dr. Marsh were fully appreciated and recognized by the Board, many of whom were his warm personal friends, and he was subsequently paid \$750 more and appointed District Secretary of the Society for Connecticut, Rhode Island, and Long Island.

The constitution of the Society called for the establishment of a permanent fund of one hundred thousand dollars, the income only of which should be used for the business purposes of the Society. James Black, Esq., was appointed special agent to raise the fund, with power to appoint sub-agents in the several States. Subscriptions were received upon the condition that the total amount should be subscribed before any money should be paid in. Hon. Wm. E. Dodge headed the subscription-list with the liberal sum of \$10,000. Hon. Wm. B. Spooner, of Boston, subscribed \$5,000. In May, 1867, the sum of \$18,000 was reported as subscribed. In May, 1868, \$20,000. In July, 1868, E. C. Delavan, Esq., sent the following letter to Mr. Dodge :

SOUTH BALLSTON, July 22, 1868.

HON. W. E. DODGE, PRESIDENT OF THE NATIONAL TEMPERANCE SOCIETY :

DEAR SIR: I find by a circular sent me that you, with George H. Stuart and William B. Spooner, have been appointed a committee to aid in procuring a subscription of one hundred thousand dollars, or more, to be invested and used as stated in the above-named circular. I look upon the organization of which you are the honored head as a beloved child, and I wish you to subscribe in my name ten thousand dollars to it. I may wish to make conditions as to the use of a small part of the subscription, and which I feel assured you will consider reasonable.

Yours faithfully,

E. C. DELAVAN.

In 1869, the total amount subscribed amounted to

\$42,000, and a committee was appointed "to select an eligible site or suitable building for the constantly and rapidly increasing business of the Society." Our hearts were greatly encouraged, and we thought our bright anticipations were about to be realized and the Society placed upon a firm foundation for aggressive work; but in this "was disappointment and vexation of spirit." Owing greatly to the severe financial depression in commercial and mercantile circles, together with the indifference and lukewarmness of the community toward our cause, the effort to increase the subscription failed, and finally, after many months of unsuccessful effort to increase the subscription, was abandoned, not one single dollar having been received through this undertaking.

Mr. Delavan died, and, in a codicil to his will, stated that he had given during his life all he could afford to the cause, and nothing was realized from that direction. Feeling that something must be done, the Finance Committee, under the lead of J. W. Lester, since deceased, one of the most efficient and devoted members the Board ever had, recommended "that the sum of \$20,000 be raised to meet the immediate and pressing needs of the Society." Mr. Dodge renewed his subscription of \$10,000 upon the condition that the Board should raise the other \$10,000, and efforts were at once made to secure the amount. The Annual Report of 1873 gives the result of this effort. It says:

"The financial department of our work is the only one which has not proved a success. The original attempt to raise a \$100,000 fund, the interest of which was to be used for the purposes of the Society, was abandoned after four years of effort without success. The effort to raise a \$20,000 fund, three years ago, was partially successful, but the subscriptions which we supposed were secured have not been realized, and only \$13,450 has yet reached the treasury. While endeavoring to raise this amount, the regular donations have fallen off more than the amount of this fund received, so that we are no better off—if as well—by this experiment. There has been no year of our existence that we have had adequate donations for our work. The lowest estimate of the amount necessary to carry on the operations of this Society, maintaining its agencies, stereotyping new books, tracts, and pamphlets, making up defi-

ciencies for *ADVOCATE* and *BANNER* publications, providing for what gratuitous distribution is necessarily incidental to our work, is \$15,000 a year. This amount has never been realized a single year of our work, while some years not amounting to half that sum."

In August, 1873, the Seventh National Temperance Convention met at Saratoga Springs. The debt of the Society was still accumulating. The Publishing Agent had resigned under the physical impossibility of standing up under the financial burden. The Convention generously and liberally made pledges of \$10,000 from individuals and organizations to meet the indebtedness, and to give the Society new life and courage. Had the amount been promptly paid, it would have greatly relieved the embarrassed treasury, but only \$4,680 was received within the year, and up to May, 1876, only \$7,000 of it had been received.

The Annual Report of 1875 says :

"The Society never has been endowed, never had a working capital, but has always expected it would have in the near future. In this faith it has struggled on from year to year, practising the strictest economy in every department, overworking in some, neglecting many destitute fields from which came loud calls for help, trusting and hoping that the Lord would turn the hearts of some of his children to do great things in this branch of his vineyard.

"It was never intended or expected that the publications of the Society would pay for themselves and pay a profit to the Society—the large majority being sold at cost, or, as in some instances, at less than cost, while some of the solid text-books, arguments, etc., do not attain to a circulation which even pays the first cost of stereotyping. Then the large and increasing calls for documents, tracts, papers, etc., for gratuitous circulation, or for speakers, writers, etc., to use in preparing essays, arguments, etc., make the necessity for a special fund apparent to all."

The two monthly papers, published at such a low rate of subscription as to entail an annual loss to the Society, together with the great number of tracts and pamphlets published at cost, and less than cost, demand and deserve the contributions of the friends of the cause everywhere.

We dwell thus at length upon this portion of its history, because we feel it no more than just and right

that the facts of the early struggles and pecuniary trials of the Society should be known. That it has accomplished as much as it has under these peculiarly adverse circumstances only demonstrates more and more that "the Lord can save by few as by many."

The indebtedness on the 1st of April, 1876, was \$14,000, and Mr. Dodge liberally agreed to provide for one-half if the friends could do the rest. There ought not to be a moment's doubt as to the result.

Notwithstanding all these constant and ever-pressing financial embarrassments, the Society has never faltered for one moment, but has gone steadily on doing its appointed work, exploring new fields, and developing both old and new truths and documents and principles, and it stands to-day the strongest and most solid and substantial bulwark against intemperance in the land.

MORAL AND RELIGIOUS.

The great mission of this Society is to induce and aid men, women, and children to become total abstainers. Our chief reliance for this is upon moral and religious measures. The Society at its very inception recognized this fact, and acted accordingly. Founded on faith in God, nurtured and strengthened with prayer and by divine grace, it sought to interest and awaken the Christian Church to its great responsibility towards the entire drink-system. The great majority of our publications are from this standpoint, appealing to the heart and conscience, pleading with the tempted and the fallen, interpreting and enforcing the truths of the Bible, to every person and upon every phase of the question. The clergy of America were appealed to to preach upon this question, and circulars were addressed by thousands to all denominations. A large number of these sermons have been published both in pamphlet and book-form, and make part of the permanent literature of the period. Repeated efforts, calls, and circulars to churches for collections for the benevolent work of the Society have almost uniformly failed to accomplish their object; but a new sentiment has been

quickened in many places, and much good has been done by the agitation.

SUNDAY-SCHOOL WORK.

In prosecuting the religious work, it was early determined to endeavor to reach and influence the children and youth of the land. This was felt to be as important a work as the Society could undertake. Instead of attempting to organize separate agencies, it was resolved to work through those already in existence.

THE YOUTH'S TEMPERANCE BANNER

was established, a monthly four-page illustrated paper, and the best writers for children solicited to contribute to its pages. The result is that, mainly through the Sunday-schools of the land, *THE BANNER* has attained a circulation of nearly 150,000 monthly, and a total of 13,200,000 copies have been circulated since it was established.

SUNDAY-SCHOOL BOOKS.

Early attention was given to the preparation of books for Sunday-school libraries. The best talent in the land was sought, prizes offered, and liberal sums paid for first-class manuscripts. The Publication Committee found their hands full of work, but have faithfully and diligently examined every manuscript submitted, adopting only such as received their unanimous approval. Their meetings have always been opened with prayer, and the divine blessing invoked upon their labors. They have met regularly and frequently, have never lacked for a quorum, and have given their services freely and gratuitously for the sake of the cause. To Mr. Peter Carter, the efficient chairman of the Publication Committee, the Society and community are greatly indebted for his wise counsel, sound judgment, and constant watchfulness in all the departments. This has been the working committee of the Society; to their patience, fidelity, and wisdom are the Society and public greatly indebted. Seventy bound volumes, adapted to Sunday-school libraries, aggregating 19,591 pages, have already been issued. Of these 183,576 volumes have been printed, making 51,136,322 pages.

These books go into thousands of schools, and reach tens of thousands of scholars, are changing hands almost weekly, and reach a multitude of homes never before blessed with a scrap of temperance literature. We have abundant evidence that these books have been the instruments in God's hand of changing the lives and habits of many souls, and bringing blessings to many households.

CHILDREN'S TRACTS, CONCERT-EXERCISES, ETC.

In addition to the papers and books we have seventy-two illustrated tracts for children, of which 8,774,000 pages have been published. The "Band of Hope Manual" and "Catechisms" have circulated 87,000 copies. Song-books, concert-exercises, lesson leaves, pictorial cards, etc., have been printed and scattered in great abundance.

POLITICAL, ECONOMIC, AND SCIENTIFIC.

The Society has not confined itself merely to the moral and religious work. Our object is to suppress not only the use but the manufacture and sale of intoxicating liquors. We advocate total abstinence for the individual and prohibition by the state. Before much headway can be made in lessening the number of individuals who use such beverages, the sanction given to the manufacture, importation, and sale by the State and National Governments must be withdrawn. At the organization of this Society the following was laid down as among its platform of principles:

"In warring upon drunkenness and the drinking usages of society, we lay down certain fundamental principles as the basis of our action. First, we base our opposition to the use of alcoholic beverages on the clear, solid fact that alcoholic drinks, whether fermented or distilled, are slow but certain poison."

If the citizens of this nation once understand this scientific fact, they will not long continue to sanction the sale of the poison. Among the early publications of the Society were those printed upon "The Adulteration of Liquors," "The Physiological Action of Alcohol," "Alcohol: its Nature

and Effects," "Alcohol: its Place and Power," "Is Alcohol Food?" "Text-Book of Temperance," etc., followed later by "Bacchus Dethroned," "The Medical Use of Alcohol," "Is Alcohol a Necessary of Life?" "Our Wasted Resources," "On Alcohol," "Prohibition does Prohibit," "Fruits of the Liquor-Traffic," "The Throne of Iniquity," "Suppression of the Liquor-Traffic," etc.

The truths of these books and pamphlets, which have been reproduced in a thousand ways in sermons, addresses, newspapers, etc., have already permeated the community to such an extent as to bear much fruit by the closing of many dram shops and the diminished sale of the liquid poison.

THE SCRIPTURAL PHASE.

Among the earliest questions investigated was, "What say the Scriptures?" They had been so often and so persistently quoted in support of the theory of taking a little "for the stomach's sake" that it met us at the very threshold of our existence. We were told that Christ made intoxicating wine, drank it, and sanctioned its use, that it was necessary for the Lord's table, and hence it was un-Scriptural to advocate total abstinence, and unconstitutional and wrong to object to its sale. Light was sought upon this question, and some of the ablest divines in the world have contributed to its discussion. Eleven years of investigation and discussion have given us able and unanswerable arguments in favor of the doctrine of entire total abstinence from the Bible standpoint, and hundreds of authorities against alcoholic and in favor of unfermented wine at the celebration of the Lord's Supper. Hence there is no need of a licensed liquor-traffic to supply the Lord's table with the "cup of devils." We have Ritchie's "Scripture Testimony against Intoxicating Wine," Duffield's "Bible Rule of Temperance," Thayer's "Communion Wine," Patton's "Bible Wines, or the Laws of Fermentation and Wines of the Ancients," Johnson's "Wine and the Word, and the Word concerning the Wine," besides many tracts showing two kinds of wine mentioned in the Bible and in

use among the ancients, and that the Bible nowhere sanctions the use of intoxicating wines, either as a beverage or as an element representing the blood of Christ. The testimonies are so clear and emphatic on this point that thousands of churches have already abandoned the use of alcoholic wines, and are using the pure juice of the grape.

THE WORK NOT YET COMPLETED.

Notwithstanding all that has been done in the direction of creating a sound literature, we feel that we have but just commenced the work which shall yet result in the final overthrow of the drink demon. Publications, tracts, and papers must be multiplied like leaves of the forest. We are but just upon the threshold of the discussion. We must present the truth to a variety of minds in a variety of forms.

Besides this, the literature already in existence should be circulated broadcast over the land. The great work of a general and systematic circulation has not received the attention which the importance of the subject demands, for the one reason—the lack of funds.

The large majority of the publications of the Society are such as have no popular demand, and are sold at cost, or less than cost, but which even then have a limited circulation.

Here is a large missionary field, worthy of all financial support, and vastly important for the right advancement of the cause.

Although without a fund for this purpose, the Society has sent out more than \$25,000 worth of literature for free circulation since its organization. The pressing, urgent, and almost daily call for tracts and papers for gratuitous distribution cannot much longer be passed over unheeded or so scantily answered. Funds should be supplied for the purpose by those who would see the monster evil destroyed from the earth.

A system of colportage, district agencies, and depositories in different parts of the country, together with other missionary efforts, are among the things in contemplation,

and are only delayed by the indifference of the community, and the lack of necessary funds.

PROPAGANDA WORK.

In addition to the immediate and special work of preparing and circulating temperance literature, the Society has been constantly active in the advancement of the cause throughout the nation, awakening public opinion and enlisting public sentiment in the right direction. It inaugurated a series of sermons under its auspices in different cities the first year of its existence, and sent its secretaries and agents into a majority of the States, preaching, organizing, and presenting the claims of the Society and the cause in general. It sent delegations of ministers from its Board of Managers to religious bodies, urging action to be taken by the various denominations in their meetings assembled. It also sent deputations to the various National and State Temperance Societies and Conventions.

It has inaugurated and called five National Temperance Conventions, conducting all correspondence, and in a great measure bearing the burdens of the arrangements for the same. It has addressed appeals, circulars, tracts, etc., to tens of thousands of clergymen, physicians, etc., in behalf of the cause, and furnished material for multitudes of sermons, addresses, lectures, and speeches in all parts of the land.

It has specially prepared a great number of articles for publication which have appeared in thousands of papers in this and other lands; and more than a dozen of its ablest copyrighted books have been republished in Great Britain, and are having an extensive circulation there and in other countries.

It has held, at considerable expense, a large number of public meetings and receptions in New York and other cities, together with a large number of parlor conferences, where important original essays and papers have been read by able and distinguished ministers, physicians, and others, whose influence has been widely extended. It has secured a Medical Declaration against Alcohol, and also a Clergy-

- men's Declaration to the same effect, with a large subscription to each.

NATIONAL WORK AND OPERATIONS.

This Society early inaugurated a series of movements in Congress in order to secure the attention of our National Legislature and the general public to the responsible relations of the General Government to the drink-traffic. Every citizen of the United States is directly responsible for the legalized liquor-traffic in the Territories and the District of Columbia, for the inter-State liquor-traffic, the importation of alcoholic liquors from foreign countries, as also for its use in the civil, military, and national service. Petitions by the tens of thousands have been widely circulated the last four or five years, and have been returned, extensively signed, and presented to Congress, asking for restrictive and prohibitory legislation within the immediate and acknowledged jurisdiction of the National Government. Bills in accordance with the prayers of these petitioners have been presented to both Houses and referred to appropriate committees.

COMMISSION OF ENQUIRY.

Efforts have largely been concentrated upon an initial measure for a National Commission of Enquiry concerning the alcoholic liquor-traffic, asking for a commission of five or more competent persons, whose duty it shall be to take testimony as to the results of the traffic in alcoholic liquors in connection with crime, pauperism, the public health, the general welfare of the people, together with the results of license and prohibitory legislation in the several States, etc., etc. This request is so fair, and the subject of so much importance to the welfare of the nation, that the representatives of the people cannot long afford to ignore or put it aside. An official investigation and an official report upon this whole question would greatly aid in the future discussion and needed legislation upon this important question. The bill passed the United States Senate in March, 1874, but could not command the necessary two-

thirds in the House to suspend the rules for its passage. The bill was introduced into the Forty-fourth Congress, and again passed the Senate, but has thus far slumbered in the House of Representatives.

It is proposed to continue the efforts in Congress until our prayers are answered.

The Society, feeling the vast importance of this branch of the work, and its influence upon every other phase of the question, employed Mr. A. M. Powell as one of its secretaries with special reference to this work, and who still stands specially charged with its responsibility. This work is one of the most important now before the temperance public, and the efforts of the Society should be warmly seconded and aided by every church and temperance organization and all friends of the cause throughout the land.

OTHER GRATUITOUS WORK.

In addition to the foregoing propaganda work, the Society has almost daily urgent and pressing calls for tracts, papers, and documents for gratuitous circulation from all parts of the country and from foreign lands.

These earnest appeals are of such a nature and from such a source that a gratuitous fund should at once be raised, to be judicially expended in meeting the demands. A few thousand dollars a year would be of immense benefit to the cause in general.

The Society publishes its papers at less than cost, and the majority of its other publications at cost, or even less, so that, as a matter of fact, nearly the entire work of the Society is missionary in its character, and should receive not only the warm endorsement and approval of all good men and women everywhere, but liberal contributions and legacies.

Peter Carter, Esq., in an admirable essay upon the subject of Temperance Literature to the Eighth National Temperance Convention, held in Chicago, June, 1875, speaking of the Society, said :

“Appeals are constantly made to us as a society, from needy and destitute regions, for donations of books, tracts, and papers, to be gratui-

tously distributed where they are greatly needed, where they are too poor to buy, and where much might be accomplished in behalf of the great cause by these printed messengers of temperance and purity. As many such grants are made as our means will permit, but large and needy districts on every side are necessarily left unsupplied. The importance of this part of our work can scarcely be overestimated.

"We ought to have church collections as well as the generous contributions of temperance organizations. How many wealthy men might—to the great advantage not only of the temperance cause, but perhaps even of their natural heirs—remember us in their wills; or, what would be better still, be their own executors, by giving generously of their abundance while they live, thus enabling them to see something of the good accomplished by their own liberality. Twenty thousand dollars put at the disposal of this committee would marvellously improve and extend their work. Good writers are not infrequently poor and need generous remuneration. How a sum like this would tell on the literary and artistic departments, how it would send the printed pages of temperance truth not only through all the States and Territories of our own land, but overflow even into adjacent countries!"

STATISTICS TO MAY 1, 1876.

Total number of different publications of the Society.....	454
Total number of Sunday-school volumes published.....	182,576
Total pages of <i>The Youth's Temperance Banner</i>	52,800,000
Total pages of <i>The National Temperance Advocate</i>	18,890,368
Total pages of tracts.....	38,171,800
Total number of pages of books and pamphlets.....	129,249,092
Total pages printed since the commencement of the Society...	239,294,290
Total receipts from publications.....	\$378,840 84
Total receipts from members, donations, etc.....	117,075 26
Total receipts to May 1, 1876.....	\$495,916 10
Total amount spent for stereotyping, copyrights, and engravings.	57,478 48
Amount of literature gratuitously distributed, over.....	25,000 00

THE FUTURE.

Standing upon the threshold of a new century, the outlook is hopeful and encouraging. The Society's responsibility as the nucleus and centre of an important national reform is great; but greater also than ever before are its opportunities for national usefulness. It is fully armed and equipped for the "irrepressible" conflict which is right upon us. The enemies of Christ's kingdom, alarmed

for their safety, are vigilant and well-nigh desperate. They are thoroughly organized, with millions of money at their command, and are open and defiant in their operations. Their wrath shall be made to work only their ultimate destruction. The National Temperance Society and Publication House heartily welcomes the tasks imposed by the new century, and cordially and confidently invites the generous and hearty co-operation of all Christian men and women, to the end that the year of jubilee may be speedily proclaimed.

“Never shall the promise fail,
God is with us for the right:
Truth is mighty to prevail,
Faith shall end in joyous sight.”

The following are the present officers of the society:

President.

Hon. WILLIAM E. DODGE, New York City.

Vice-Presidents.

Rev. Mark Hopkins, D.D.	Rev. A. A. Miner, D.D., Mass.
Rev. John Hall, D.D., N. Y.	Hon. Wm. B. Washburn, Mass.
John B. Gough, Mass.	Hon. Schuyler Colfax, Ind.
Rev Wm. Ormiston, D.D., N. Y.	Bishop Simpson, Pa.
Rev. Wm. Patton, D.D., Conn.	Rev. Geo. B. Jocelyn, D.D., Mich.
Bishop James, N. Y. City.	Willard Parker, M.D.
Rev. T. De Witt Talmage, N. Y.	E. A. Lambert, N. Y.
Charles Jewett, M.D., Conn.	Hon. Hiram Price, Iowa.
Maj.-Gen. O. O. Howard, Oregon.	Hon. D. D. Pratt, Ind.
Geo. H. Stuart, Pa.	Col. John W. Ray, Ind.
Hon. S. L. Tilley, Canada.	John Wanamaker, Pa.
Hon. R. M. Foust, Pa.	James A. Briggs, N. Y.
Rev. Herrick Johnson, D.D., N. Y.	Rev. Wm. E. Knox, D.D., N. Y.
Lorenzo Sheldon, M.D., Vt.	Rev. W. M. Thayer, Mass.
E. J. Morris, Ohio.	Rev. Mason Gallagher, N. Y.
William Ballantyne, D. C.	Rev. E. H. Pratt, Conn.
Hon. A. C. Barstow, R. I.	J. W. Flanagan, Texas.
Gen. Neal Dow, Me.	Hon. James Monroe, Ohio.
Rev. Dr. Asa D. Smith, N. H.	R. H. McCurdy, N. Y.
Dr. J. J. Bradford, Ky.	Rev. W. W. Atwater, Vt.
Rev. J. W. Chickering, D.D., Mass.	Rev. Peter Stryker, D.D., N. Y.
Joshua Nye, Me.	Rev. H. M. Scudder, D.D., N. Y.
Bishop Kavanaugh, Ky.	Prof. Lemuel Moss, D.D., Ill.
Rev. G. H. Hepworth, N. Y.	Rev. Cyrus D. Foss, D.D., Conn.

Hon. Nelson Dingley, Jr., Me.	Rev. S. K. Leavitt, D.D., Ohio.
A. G. P. Dodge, Canada.	Rev. J. T. Crane, D.D., N. J.
Gen. Clinton B. Fisk, Mo.	Hon. A. W. Cutler, N. J.
Rev. C. H. Fowler, D.D., Ill.	Th. H. Rabe, Pa.
Hon. R. B. Vance, N. C.	Wm. Daniel, Md.
B. D. Townsend, S. C.	Rev. H. W. Conant, R. I.
Rev. J. C. Holbrook, D.D., N. Y.	Rev. J. D. Fulton, D.D., N. Y.
Rev. R. L. Stanton, Ohio.	Edward Carswell, Canada.
M. H. Sargent, Mass.	Rev. D. C. Babcock, Pa.
Hon. Joseph Weed, Cal.	E. R. Kennedy, N. Y.
Bishop Ames, Md.	Hon. R. C. Pitman, Mass.
Rev. H. A. Nelson, D.D., N. Y.	J. B. Merwin, Mo.
E. S. Wells, Ill.	Rev. Kendall Brooks, D.D., Mich.
David Ripley, N. J.	Geo. W. Bungay, N. Y. City.
Rev. J. M. Walden, D.D., Ohio.	Thomas H. Jones, La.
J. P. Magee, Mass.	Col. J. J. Hickman, Ky.
S. D. Hastings, Wis.	R. S. Doty, N. Y.
Rev. H. C. Fish, D.D., N. J.	Wm. T. Wilkins, Pa.
William A. Booth, N. Y. City.	H. H. Faxon, Mass.
John Sherry, N. Y.	Hon. Joseph Allison, Pa.
John Dougall, N. Y.	Daniel Mapes, N. Y.
Hon. Th. Hornbrook, W. Va.	Bishop Haven, Ga.

Corresponding and Recording Secretary.

J. N. STEARNS.

Treasurer.

T. T. SHEFFIELD.

Board of Managers.

Hon. WM. E. DODGE, President.

Rev. T. L. Culyer,	Rev. Wm. Howell Taylor,
Rev. Wm. M. Taylor,	John Falconer,
Rev. J. B. Dunn,	J. R. Sypher,
John O'Donnell,	Geo. S. Page,
Rev. Alfred Taylor,	Gen. Joseph S. Smith,
Rev. A. G. Lawson,	E. Remington,
R. M. Vermilye,	Hon. William B. Spooner,
Rev. Geo. L. Taylor,	Rev. R. S. MacArthur,
A. A. Robbins,	J. Finley Smith,
Rev. W. C. Steel,	Joshua L. Baily,
Rev. Dr. W. W. Newell.	S. B. Ransom,
Peter Carter,	R. R. Sinclair,
J. N. Stearns,	T. A. Brouwer,
James Black,	Rev. Halsey Moore,
T. T. Sheffield,	B. E. Hale.

Executive Committee.

Rev. T. L. Cuyler,	J. Finley Smith,
Rev. J. B. Dunn,	Rev. G. L. Taylor,
Rev. W. W. Newell,	B. E. Hale,
J. N. Stearns,	Peter Carter,
Wm. B. Spooner,	R. R. Sinclair

Publication Committee.

Peter Carter,	James Black,
T. A. Brouwer,	Rev. Alfred Taylor,
Rev. A. G. Lawson,	Rev. Wm. H. Taylor,
R. R. Sinclair,	Rev. J. B. Dunn,
Rev. R. S. MacArthur,	A. A. Robbins,
Rev. Halsey Moore,	J. N. Stearns.

Finance Committee.

Rev. A. G. Lawson,	A. A. Robbins,
T. A. Brouwer,	John O'Donnell,
S. B. Ransom,	Hon. Wm. E. Dodge,
B. E. Hale,	Rev. W. C. Steel,
R. M. Vermilye,	Joseph S. Smith,
E. Remington,	T. T. Sheffield,
J. L. Bailey,	George S. Page.

HISTORY OF THE WOMAN'S NATIONAL CHRISTIAN TEMPERANCE UNION.

BY FRANCES E. WILLARD, CORRESPONDING SECRETARY.

EVERYBODY has heard of the Woman's Temperance Crusade which began in December, 1873, continued about six months, extended over half a dozen of our most populous States, and enlisted hundreds of thousands of Christian women.

A phenomenon no less remarkable, though certainly much less remarked, succeeded the crusade—indeed, is aptly termed its “sober second thought.” This was the phenomenon of *organization*. The women who went forth by an impulse, sudden, irresistible, divine, to pray in the saloons, became convinced, as weeks and months passed by, that theirs was to be no easily-won victory. The enemy was rich beyond their power to comprehend. He had upon his side the majesty of law, the trickery of politics, and the leagued strength of that almost invincible pair—appetite, avarice. He was persistent, too, as fate; determined to fight it out on that line to the last dollar of his enormous treasure-house and the last ounce of his power. But these women of the crusade believed in God, and in themselves as among his appointed instruments to destroy the rum-power in America. They loved Christ's cause; they loved the native land that had been so mindful of them; they loved their sweet and sacred homes; and so it came about that, though they had gone forth only as skirmishers, they soon fell into line of battle; though they had ignorantly hoped to take the enemy by a sudden assault, they buckled on the armor for the long campaign. The Woman's Praying-Bands, earnest, impetuous, inspired, became the Woman's Temperance Unions, firm, patient, persevering. The Praying-Bands were without leadership, save that which inevitably results from

"the survival of the fittest"; the Woman's Unions are regularly officered in the usual way. The first wrought, their grand pioneer work in sublime indifference to prescribed forms of procedure—"so say we all of us" being the spirit of "motions" often made, seconded, and carried by the chair, while the assembled women nodded their earnest acquiescence; the second are possessed of good strong Constitutions (with By-laws annexed), and follow the Order of Business with a dutiful regard to parliamentary usage. In the first, women who had never lifted up their voices in their own church prayer-meetings stood before thousands and "spoke as they were moved"; in the second, these same women with added experience, and a host of others who have since enlisted, impress the public thought and conscience by utterances carefully considered. The Praying-Bands, hoping for immediate victory, pressed their members into incessant service; the Woman's Unions, aware that the battle is to be a long one, ask only for such help as can be given consistently with other duties.

Enthusiasm—"a God in us"—enabled the Praying-Bands to accomplish prodigies; steady purpose, and the same faith which inspired the crusade, is conducting the Unions to victory, distant, but sure.

In the spring of 1874, the women who had been engaged all winter in crusading, called conventions for consultation in their respective States. These were attended by delegates chosen by the local praying-bands, and from them resulted several State organizations, called at first "*State Temperance Leagues*." This name was, however, soon changed to "*Unions*," the latter word better emphasizing the non-sectarian spirit of the crusade.

Having organized by States, it was natural to confederate these societies in a national temperance union of Christian women, through which all parts of the great Republic might be enlisted against its most insidious foe. In August, 1874, the first National Sunday-School Assembly was held at Chautauqua Lake, near Buffalo, New York. The following circular was prepared at that Assembly and sent to

women in all parts of the country, and was also extensively circulated through the press. It is a document of more significance than many a political platform conspicuous for its missing plank, or State paper celebrated in later annals for "making a promise to the ear that it might break it to the hope."

"WOMAN'S NATIONAL TEMPERANCE LEAGUE.

"During the session of the National Sunday-School Assembly at Chautauqua Lake, several large and enthusiastic temperance meetings were held. Many of the most earnest workers in the woman's temperance movement from different parts of the Union and different denominations of Christians were present, and the conviction was general that a more favorable opportunity would not soon be presented for taking the preliminary steps towards organizing a National League, to make permanent the grand work of the last few months.

"After much deliberation and prayer, a Committee of Organization was appointed, consisting of one lady from each State, to interest temperance workers in this effort. A National Convention was appointed to be held in Cleveland, Ohio, during the month of November, the exact date to be fixed by the Committee of Organization. The chairman and secretary of the Chautauqua meeting were authorized to issue a circular letter, asking the Woman's Temperance Leagues to hold conventions for the purpose of electing one woman from each Congressional district as a delegate to the Cleveland Convention.

"It is hardly necessary to remind those who have worked so nobly in the grand temperance uprising that in union and organization are its success and permanence, and the consequent redemption of this land from the curse of intemperance. In the name of our Master—in behalf of the thousands of women who suffer from this terrible evil—we call upon all to unite in an earnest, continued effort to hold the ground already won, and move onward together to a complete victory over the foes we fight.

"The ladies already elected members of the Committee of Organization are: Mrs. Dr. Ganse, Philadelphia; Mrs. E. J. Knowles, Newark, N. J.; Mrs. Mattie McClellan Brown, Alliance, O.; Mrs. Dr. Steele, Appleton, Wis.; Mrs. W. D. Barnett, Hiawatha, Kansas; Miss Auretta Hoyt, Indianapolis, Indiana; Mrs. Jennie F. Willing, Bloomington, Illinois; Mrs. Ingham Stanton, Le Roy, N. Y.; Mrs. Frances Crooks, Baltimore, Md.; Miss Emma Janes, Oakland, Cal.

"JENNIE F. WILLING, *Chairman.*

"EMILY HUNTINGTON MILLER,

"Secretary of the Chautauqua Meeting."

This Convention was held in Cleveland Nov. 18, 19, 20, 1874, and was attended by delegates representing sixteen States. The leaders of the crusade were prominent in its deliberations, but besides these there were present many thoughtful and gifted women, whose hearts had been stirred by the great movement, though until now they had lacked the opportunity to identify themselves with it. Mrs. Jennie F. Willing presided over the Convention, which was one of the most earnest and enthusiastic ever held. A constitution was adopted, also a plan of organization intended to reach every hamlet, town, and city in the land. There was a declaration of principles, of which Christianity alone could have furnished the animus. An appeal to the women of our country was provided for; another to the girls of America; a third to lands beyond the sea; a memorial to Congress was ordered, and a deputation to carry it appointed; a national temperance paper, to be edited and published by women, was agreed upon, also a financial plan asking for a cent a week from members; and last, not least, was appointed a special committee on temperance work among the children. Four large mass meetings were held during the Convention, all of them addressed by women, though the chief meetings were held in a Presbyterian church, as was the Convention itself. Mrs. Annie Wittenmyer, of Philadelphia, was elected President; Miss Frances E. Willard, of Chicago, Corresponding Secretary; Mrs. Mary C. Johnson, of Brooklyn, Recording Secretary; Mrs. Mary A. Ingham, of Cleveland, Treasurer, with one Vice-President from each State represented in the Convention.

The spirit of this assembly of workers is shown in the closing resolution, which it adopted unanimously:

“*Resolved*, That, recognizing the fact that our cause is and is to be combated by mighty, determined, and relentless forces, we will, trusting in Him who is the Prince of Peace, meet argument with argument, misjudgment with patience, denunciation with kindness, and all our difficulties and dangers with prayer.”

A prominent member of the Convention, in her address, thus expressed the deep conviction which prevailed there:

"Woman is ordained to lead the vanguard of this great movement until the American public is borne across the abysmal transition from the superstitious notion that 'alcohol is food' to the scientific fact that alcohol is poison ; from the pusillanimous concession that 'intemperance is a great evil' to the responsible conviction that the liquor-traffic is a crime."

In the first year of its history the Woman's National Christian Temperance Union added six State organizations to its numbers, including scores of local Unions ; sent out copies of its plan of work to all parts of the country ; established as its organ a monthly paper called the *Woman's Temperance Union*, published by Mrs. Wittenmyer and edited by Mrs. Willing, with Mrs. Johnson and Miss Willard as corresponding editors ; sent a memorial and deputation of women to Congress, asking for enquiry and legislation in regard to the liquor-traffic, having gathered up hundreds of thousands of signatures to this memorial through the efforts of its local Unions ; issued a pamphlet of "Hints and Helps" concerning methods of work ; and by these and many other means established itself upon a firm footing among the active and efficient agencies for the extermination of the liquor-traffic. Its first annual meeting was held in St. Paul's M. E. Church, Cincinnati, November 17, 18, 19, 1875. Delegates from twenty-two States furnished their credentials. The following extracts from the report of the Corresponding Secretary give further details of the work accomplished during the first year :

FIRST ANNUAL REPORT OF THE CORRESPONDING SECRETARY OF THE W. N. C. T. UNION.

To-day we reach a milestone in our slow but steadfast march towards victory. On this sacred battle-ground of the crusade, the procession of States pauses for roll-call. In stately Senate chamber and on heroic field their dear familiar names, "from Maine to California," have thrilled the ears of patriots in the glorious days of old. The hurrying crowd would smile to hear it said—if, indeed, the utterance should gain its ear at all—that never did the sisterhood of States pass in review on an occasion more full of inspiration and hope than at this quiet hour and in this solemn place, where for the sake of cross and flag we meet to

pray. But history shall yet bear witness that the enthusiasm of the prediction has crystallized into the blessed fact of its fulfilment. We first call

MAINE,

which long ago achieved for its time-honored motto, "I direct," the proud significance of leading, where the Union yet shall follow, into the safe harbor of prohibitory law. On the 21st of August, at the second National Temperance camp-meeting held at Orchard Beach, the women of Maine organized a State Union, auxiliary to our own. Much substantial work had already been done by local Unions in Bangor, Portland, Saco, Biddeford, and elsewhere. In a State where the General Government supplies all the liquors for medical and mechanical purposes, where no distilleries are tolerated, and where a prohibitory law is as thoroughly enforced as are the laws against stealing and murder, the work of our Unions is to train the embryo voters (and companions of voters) in the way they should go, and to leaven more and more the lump of public sentiment. The State Secretary, Miss Gaines, of Saco, writes: "I regret exceedingly that we must report at this early stage of our existence, when we do not know precisely how we stand, as many of our societies are just reorganizing; there are, however, woman's temperance societies in nearly every town all through the State of Maine."

NEW HAMPSHIRE

organized at Concord one year ago, and held its first annual meeting at the same place October 28. Four auxiliaries were reported—at Concord, Manchester, Portsmouth, and Dover. "Each of them," writes the Corresponding Secretary, Mrs. O. W. Scott, "was formed through the persistence of a faithful few; but with the Reform Clubs as allies, and public sentiment gradually increasing in their favor, there seems to be some encouragement for the future. Still, it must be confessed there appears to be but one subject that can thoroughly arouse New Hampshire, and that is politics. During a political campaign," continues the Secretary, "that State can dispose of as much rum, create as large a cloud of smoke, and expectorate as much tobacco-juice as any other in the Union; and for years the temperance cause has been mixed with politics, kicked back and forth like a foot-ball between the two great parties, bought and sold and cheated, until it has become in some circles a by-word and reproach. In Portsmouth, our principal seaport town, the Hon. (?) Frank Jones, Representative in Congress from this district, runs a brewery and was also a representative at the 'Congress' of beer-makers! The possibility of electing such a man to office shows a demoralized public sentiment. It may be said that all this ought not to affect the formation of societies among the women; but it does. There has been some saloon-visiting in one or two towns; in Manchester there are seven hundred children in a juvenile society, and the ladies have

started a Reform Club; in Portsmouth efforts are made to help the sailors to reform, and to assist the destitute families of inebriates. In the Dover Union, just organized, a good work is planned."

VERMONT,

through the efforts of our indefatigable Vice-President, Mrs. Havens, held a Convention in Montpelier on the 17th of February last. The published announcement assigns these reasons for women's work: "The Master's Call," "The Hour's Need," "Christian Indifference," "Satan's Persistence." This Convention, and the annual meeting held in Rutland September 28, were well attended. There are at present ten local Unions in the State, eight of them auxiliary, and numbering 520 members, besides nineteen "individual members," the reason for this latter class of membership being to give persons living where there is no Union an opportunity to identify themselves with the State Union by endorsing the constitution and paying the annual fee into its treasury. Mrs. Havens's report has these words: "There has been much prayerful thinking done this year upon this subject by the women of Vermont. There is, however, a general lamentation that we have not accomplished more, but I feel that we are preparing for a successful conflict. You of the West are accustomed to such immense territory, you cannot have a very correct idea of our small State, with fourteen counties, while Illinois has one hundred and four. We are learning all the time, and I only wish I could express a tithe of what I feel and know of our steady advance in interest, that I might encourage others."

MASSACHUSETTS.

The Massachusetts Woman's Christian Temperance Union was organized in Boston Nov. 12, 1874. There are eighteen local Unions, twelve auxiliary to the State. The second Convention was held at Boston April 24, 1875, the third at Fitchburg June 10 and 11, 1875, all of which have been enthusiastic and profitable. Reports from the local Unions of their labors and successes are inspiring. There is deep consecration to the work, steady courage, and unfaltering trust in Him who is the great leader. Juvenile organizations, Reform Clubs, Friendly Inns—all largely claim attention, with cheering results. There are many interesting reports from the various Unions of Massachusetts, particularly one from Worcester, where the work began. It has gone on with power. There is a large, interesting work among the firemen; coffee is furnished at the time of fires. The saloon-work has been carried on by a few ladies; 250 visits are reported from November, 1874, to May, 1875.

RHODE ISLAND

organized a State Union in January last, and held a second meeting in May. There are four auxiliaries, with an aggregate membership of 154. The ladies of Providence have had weekly prayer-meetings, and have

circulated a petition for the suppression of the liquor-traffic, which received the signatures of ten thousand women. A delegation of ladies carried this before the Legislature, and the prayer was granted; but the prohibitory law was repealed when the new State officers came into power. "So," writes the Vice-Président, "the work of going over the same ground is left for us, and this we hope successfully to accomplish during the winter." Evidently "Hope," the motto of "Little Rhody," expresses the spirit of its Woman's Temperance Union.

CONNECTICUT

has also a State Union, with auxiliaries all throughout the State. Its ladies have done much to influence elections by their prayers and by using the right of petition. "No license" has been the decision at repeated elections, as a result of the following petition signed by hundreds of women:

"To the voters of ——— :

"We, your sisters, wives, and mothers, earnestly pray you, our brothers, husbands, sons, and legal protectors, to defend our hearths and homes from the desolations of the rum-traffic by voting 'No license.'"

Remembering how difficult is the first step, and how decisive is that step when once taken, we congratulate the Union on the fact that *a beginning* has been made in every Eastern State. One of our most active workers thus sums up the condition of affairs: "The work is all so new, and we are naturally so conservative, that it will take time and vigorous effort to bring us all out, but I know we shall work well when once fairly embarked. I can see a decided improvement already, and I well know there are earnest, loving hearts enlisted all through New England."

NEW YORK

organized a State Union October 14, 1874—being among the earliest in the field. Twenty-six Congressional districts were represented at the first meeting. It was agreed to hold a State Convention quarterly. The second met at Brooklyn, in February; the third in May, at Buffalo; the fourth, and first annual meeting, at Ilion, in October. The work is to be presented to every town and village in the State, during the coming year, by Mrs. Swanson, of Brooklyn, a faithful worker, appointed, with others, for that purpose.

Arrangements are made for organizing Juvenile Unions, and several are now in successful operation. Reports were received from twenty auxiliaries; there are thirty-nine already organized. Some effort has been made to secure the enforcement of law, but prayer and moral suasion have been the weapons chiefly used. Friendly Inns or coffee-rooms have been established and are sustained in Brooklyn, Syracuse, Rochester, and several other places. Saloon-visiting has been carried on more or less in many of the cities and villages. Brooklyn has taken

the lead in this branch of work, and over twenty-five hundred saloon visits have been made, and the Bible and temperance literature freely distributed. In fourteen months 1,010 saloons have been closed, and 326 saloon-keepers now close on the Sabbath day in that city. The daily prayer-meetings have been held in different parts of Brooklyn, and Gospel temperance-meetings in jails, inebriate asylums, at Fort Hamilton, on the receiving-ships, and in private houses. New York City has done much. Gospel temperance-meetings have been held every Sabbath evening in Water Street, and daily meetings in the hall of the Young Men's Christian Association. Meetings also in Hopper House, the Magdalen Asylum, the Tombs, and Bellevue Hospital. Saloon-visiting has been kept up, about 1,000 saloons having been visited in the past year. It is stated upon good authority that 3,000 have closed their doors in New York this year. (For other interesting detailed accounts, see report of our Vice-President, Mrs. L. M. Kenyon, of Buffalo, which closes with these words: "We women of New York shall hold our standard firm until our enemies cannot choose but see it. Petitions will flood our Capitol, and communities will feel the work of women strong in the faith.")

NEW JERSEY

has been prominent in the rescue department of our work, and its Gospel temperance meetings and Reform Clubs have brought a blessing to many homes and hearts. The number of local auxiliaries is ten. There are, besides, several large Juvenile Unions. All the local Unions have weekly prayer-meetings, and Newark has sustained a daily prayer-meeting for nine months, also a Sabbath-school and a Home for reformed men. In some towns the ladies have held all-day prayer-meetings on election day, and in several cases where this has been done the elections have been for two years carried in favor of "No license."

PENNSYLVANIA.

When the Vice-President, Mrs. Fanny D. B. Chase, entered upon the labors of her office one year ago, she found the crusaders at work in the largest cities of the State, and nearly thirty societies of women already organized. The first State Convention was held in Philadelphia in March. In connection with this Convention, strenuous efforts were made to influence the legislators against the repeal of the local option law. A delegation from the Convention was admitted to a hearing before the Committee on "Vice and Immorality," and also waited upon the Governor, to whom an eloquent appeal was made on behalf of the delegation by Mrs. Wittenmyer, urging him to withhold his signature from the bill. "Our efforts," says Mrs. Chase, "proved fruitless, and a law adopted by two-thirds of the counties of the State, with the understanding that it should have a fair trial for three years, went down within two years after its passage." But defeat has evidently been but a spur

to still more earnest effort. At the second State Convention, held on the 10th of October, forty-four working and well-established Unions were reported. "Besides these there are a large number of woman's temperance societies under various names, and not auxiliary to the State Union, but engaged heartily in the work. The Alliance at Pittsburgh reports 100 members, a flourishing coffee-house and reading-room, one Friendly Inn, a juvenile force of pledged workers 500 strong, and street-corner meetings every week, Sabbath afternoon meetings for mothers, meetings for prayer, both adult and juvenile, weekly, semi-weekly, and tri-weekly; a city police specially committed to the watchful care of crusaders, and money equal to all necessities of the work. During the severe winter, and the stoppage of manufacturing establishments, the Friendly Inn located near the iron-works proved a charitable institution indeed, many drunkards' families securing their entire supplies from this source. In the spring a prominent and notorious saloon was converted into a temperance coffee-house, carried on by the Union, the proprietor going into other business. The drinking-room of the saloon is now a temperance reading-room, made as neat and attractive as possible. Men of note in the neighborhood come here and pledge themselves, asking secrecy until they try their strength to keep the pledge."

In the Union at Philadelphia a special feature seems to be the establishment of a Home for inebriate women, and also of a Centennial Coffee-House near the Exposition Grounds for the workmen now employed, and for temperance visitors the coming year.

Owing to a misunderstanding concerning the financial plan of the National Union, the funds reported from this State are disproportionate to the amount of work done. At the last State Convention this point was fully canvassed, and another year will note a better record. The ladies went home from this meeting resolved to do more in every way, having learned better how to work.

So interesting are the detailed reports of Unions in Pennsylvania and New York, it is to be regretted that they cannot be given in full.

DELAWARE

has held two conventions, and is organized to some extent. No details of its work have reached us.

MARYLAND

organized for work November 9. There is much temperance interest in this State, the local-option law being enforced in several of its counties. Baltimore has an enterprising local Union, a Friendly Inn, and temperance eating-house. Saloons have been visited to some extent, and cottage prayer meetings held with a good attendance. The prominent journals are strongly helpful to the ladies' work.

THE DISTRICT OF COLUMBIA

has not been unmindful of its unequalled opportunity and duty. One hundred women are enrolled as members of its Temperance Union. Thousands of dollars have been contributed to the Holly-Tree Inns, which are well patronized. The Secretary, Mrs. Julia M. Church, writes: "We have worked whenever and wherever we have found opportunity, looking always to our Father in heaven for guidance and direction."

KENTUCKY

organized in October, a convention for that purpose being held at Covington, where a Woman's Temperance Union has been in operation for a year or more.

OHIO

is reported by Mrs. E. J. Thompson, of Hillsboro, "cradle of the crusade," where the first visits of women to rum-shops occurred December 23, 1873—a memorable day in the annals of our Society. This State organization was effected June 17, at Springfield. Three State Temperance Conventions have since been held, the work divided into twenty districts, and each provided with a vice-president. Most of the vice-presidents report their respective organizations, and many of them are faithfully working to build up and establish temperance principles as well as to save the perishing. There is a very large number of local auxiliaries, and at least two hundred Friendly Inns; reading-rooms, juvenile societies, and Young People's Leagues are multiplying and becoming a power. The anti-license victory of 1874, the success of the Temperance Fair (in Cincinnati), verdicts against liquor-sellers, political defeat of men for office who compromise with the "curse of curses," and many other "signs of the times," are presagers of the "coming victory" in Ohio. First in this holy war, may Ohio, by reason of her faith in God, be always worthy of her noble record in the past!

INDIANA.

The report of the Corresponding Secretary, Miss Aurette Hoyt (made on behalf of Mrs. Gov. Wallace, our National Vice-President), covers sixty-one pages of cap paper. It is a splendid setting forth of the varied, faithful, untiring work which gives to Indiana so high rank in our National Union. To one whose heart is in the cause these fresh and cheering pages afford delightful reading, and the entire report should appear in print, to show the unbelieving how tenacious of life is the temperance crusade. Miss Hoyt begins as follows: "It is not possible to give names of all the towns in Indiana which caught the impulse of the Woman's Crusade in February and March, 1874, and 'sprang to arms.' But out of our ninety-five counties, fifty-nine, at least, were sufficiently aroused to show results. In some the interest took the form of street and saloon work; in others, of contesting applications for license in the Commissioners' Court; and sometimes the two were com-

bined. Only the last great day will show all the results of the first, but we know that it awakened the public mind, and 'set people thinking,' as nothing else could have done. The public finger was pointed directly at the dram-shop, and there it continues to point, with so much emphasis that liquor-selling and renting buildings for that purpose are becoming disreputable in a geometric ratio. As the result of the second method, it is ascertained that out of 305 applications for permits to sell, 138 were defeated at the March term, 1874. The liquor-men rallied their forces by the June term, and brought their resources in money, political influence, and legal ability to bear, and in the meantime many politicians had taken the alarm, and the enthusiasm of others had spent itself, so that the resisting temperance people found themselves in the Commissioners' Court with so little moral support from the community that by degrees the contest was abandoned. It was, however, a wonderful opener of eyes to our voters, who began to see that laws do not enforce themselves, and to discover what unprincipled men they had voted into office. Their way hedged before them in these directions, the women of Indiana, whose courage, faith, and devotion held them to the work, began to cast about for new methods and more perfect organization, that the work might be perpetuated." Then followed an account of two State, twenty-nine district, and thirty-four county conventions (eight out of thirteen districts being thoroughly organized), resulting in the formation of many Temperance Unions. Of the specific work in each one of 207 local auxiliaries, of petitions, and memorials, the juvenile work, mass meetings, and all the various departments of our work, nothing beyond a summary can be here attempted. There are 19 juvenile organizations, two Young Folks' Temperance Unions, three Mission Sabbath-schools, one reading-room, one Temperance Hall, five counties where the W. C. T. U. controls a column in the weekly paper, and many others where reports are published, often with kindly comments. There is, besides, a State temperance paper, the *Advance Guard*, recently established, edited jointly by the Good Templars and W. C. T. Union. The 310 active Good Templar lodges, averaging seventy-five members, and forty-three Y. M. C. Associations, and the State Temperance Alliance, all work hand in hand with the W. C. T. U. The women, through the President, Mrs. Governor Wallace, presented the last Legislature a petition praying for a voice in the local-option election, which was to decide whether liquor should be sold or not, with 23,000 names, besides helping to circulate a general petition which had an aggregate of 75,000 names. The Union is now working toward more perfect township organization which shall reach all the people, the introduction of juvenile temperance work into the Sabbath-schools, and the general circulation of a memorial to Congress.

ILLINOIS

organized a State Union in October of last year, at Bloomington, and

held its first annual meeting in Galesburg, October 20. About twenty-six auxiliary Unions were reported. Prayer-meetings, Gospel temperance meetings, Reform Clubs, and juvenile organizations are the prominent features in this State. Rockford has the most flourishing juvenile Union in the county, and has contributed the most ideas on that subject. There are about thirty Reform Clubs organized, chiefly through the labors of Francis Murphy. Ten of these clubs are in Chicago. A daily Gospel temperance meeting has been held in Chicago since January last, with a large attendance, at which meeting over 1,100 men have signed the pledge. At the weekly Bethel Home meeting in that city 2,000 have signed the pledge. A great many mass meetings, at which thousands have signed, have been held in this State, and there is a marked improvement in public sentiment.

MISSOURI

organized in St. Louis, May 19. The women of the local Union in that city have worked on amid darkness that could be felt, sustaining a Gospel temperance meeting, at which many have been reformed. In Hannibal and one or two other towns much has been done, but no recent report is at hand. The St. Louis Secretary closes her report thus: "There is an increasing interest in the subject, and our faith is strong."

IOWA.

The earnest Vice-President for this wide-awake State, Mrs. M. J. Aldrich, thus sums up the work: "There have been, besides the State society, district Unions organized in the first, third, fourth, and fifth districts, and three county Unions. I have had information of fifty societies organized on the basis of our plan of work, and all but three of them organized since the crusade. There are eleven juvenile societies, seven Reform Clubs, six coffee-houses and reading-rooms."

WISCONSIN

organized at Milwaukee, October 21, 1874, and held its recent annual meeting in Fond du Lac, October 19, 20, and 21. Mrs. S. J. Steele, our National Vice-President, reports nineteen local Unions, six flourishing Bands of Hope, several reading and lunch rooms, and adds: "Comparatively few of our temperance bands have as yet become auxiliary to our State Alliance. They are taking measures to do so, however, and I am very sure the work with us is gaining in permanence and favor everywhere. Our State Convention last month was a most harmonious and profitable, as well as inspiring and enthusiastic, meeting. The facts brought out there indicate no diminution of interest in this great and important movement."

MINNESOTA

has as yet no State organization, but there are local Unions in nearly

all the towns, some of them doing effective work. There is also a temperance organization in the Sabbath-schools of the State, very successfully conducted by women. California and Oregon have also local Unions. These three States will soon wheel into line of battle. The President of St. Paul W. T. U. writes: "Heart and soul are with you in this great work."

Kansas and Arkansas are reported as having a State organization, but no recent tidings are at hand.

NEBRASKA

held a State Convention and organized a Union at Lincoln, the State capital, on the 12th of October. The Secretary, Mrs. Spurlock, writes: "You may depend upon Nebraska; we are awake in this dark hour, and see the gray streaks of an early dawn." These words are a fitting close to our roll-call of the States. Briefly to recapitulate, bringing out salient features, Maine has given, since the crusade, the idea of the temperance camp-meeting, which, though not original with us, has been rendered effective largely through the efforts of our own workers. Connecticut influences elections, has availed itself of petitions, and given us the best form on record. New York has kept alive the visitation of saloons, and proved, what may we never forget, that this is always practicable if conducted wisely. In the relief and rescue branches of our work, the Empire State is perhaps without a rival. The women of Pennsylvania have bearded the gubernatorial lion in his den, and the Hart-ranft veto had the added sin of women's prayers and tears denied. Maryland and the District of Columbia prove that the North must look to her laurels when the South is free to enter on our work. As for Ohio, as Daniel Webster said of the old Bay State, "There she stands; look at her!"—foremost among leaders in the new crusade. Michigan is working bravely amid discouragements. Illinois has given us the most promising phase of our juvenile work, and leads off in Reform Clubs. Our best organized States are Ohio, Indiana, New York, Pennsylvania, and Iowa. By reason of their multiplied conventions of State, district, and county, their numerous auxiliaries, their petitions, and their juvenile work, Ohio and Indiana bear off the palm and stand as the banner States of our Union up to this time, each of them having as many as two hundred and fifty auxiliaries.

Our review develops the fact that of the forty-seven States and Territories forming the United States, twenty-two States have formed Temperance Unions auxiliary to the Woman's National Union. Of the twenty-five not yet organized, twelve are Southern States and eight are Territories; while of the remaining five, three are about to organize State Unions, and have already flourishing local Unions. So that, without exaggeration, we may say we have fairly entered into the land to possess it. To bring about this vast result of organization, and

to maintain it, there have been held (not to mention conventions of districts and counties, the name of which is legion) forty-five State conventions of women, almost all within the last year. It also marks a decided progress of public opinion that women were delegates, by invitation, to the last National Convention, called by that dignified and somewhat conservative body, the National Temperance Society. But while temperance conventions are inspiring and grand, while it indicates a marvelous advance in public sentiment that forty-five of them have been held by our sisters in the past year, let us remember that it is the earnest prayers and patient work of the local auxiliaries which mark enduring progress. Let us not forget that the fires of these broad hearths, around which we lovingly gather in the councils of our peaceful war, are fed by the steady faith of the women at home, whose hearts are lifted up this very hour to the great Master of assemblies, that his Spirit may inspire all that we say and do.

The number of written communications sent out during the year from our Western office to women in every State in the Union is nearly five thousand. This is exclusive of "documents," which have gone by the busnel from the Eastern and Western offices, and also of the incessant correspondence of our President. Either President or Secretary has spoken in nearly every State in which our organization exists. During the summer months, conventions, camp-meetings, and local auxiliaries in large numbers have been addressed by officers of our National and State Unions in all of the Eastern and Middle and in many of the Western States. The Corresponding Secretary would here gratefully recognize the liberality of the Chicago Union, which, though she was at the head of their organization, consented to a four months' absence spent in the service of the National Union, and to almost constant correspondence on its behalf throughout the year. Noteworthy in our history for the year is the monster petition circulated in nearly every State, presented to Congress on our behalf by Senator Morton, of Indiana, and defended in an eloquent speech before the Finance Committee by our President. Later in this Convention she will give an extended account of an event, full of significance as the entering wedge into that fortress of power whence we shall some day obtain national prohibition of the liquor-traffic. A little book of "Hints and Helps," prepared by the Corresponding Secretary, was issued last spring from the National Publishing House at New York, and in June our paper, the *Woman's Temperance Union*, was ably launched from the Philadelphia office, with Mrs. Jennie F. Willing as the editor, Mrs. Johnson and Miss Willard as corresponding editors, and Mrs. Wittenmyer as publisher. Conducted thus, in all its departments, by women, this organ of our Union should have the united support of our auxiliaries.

The foregoing details of our work have been given at greater disadvantage than will be readily believed. In view of the great difficulty of

obtaining reports, I beg leave to suggest that hereafter the Vice-President of each State make the detailed report for that State, and that a blank be sent by the Corresponding Secretary to be filled out with a few items of general information. There are many suggestions I would like to make, in addition to those of our President's stirring address, among them these: That the Committee on Juvenile Work be instructed to prepare a Manual of Information and Instruction, and also a Song-Book, for our young folks; that a Children's Day be set apart, to be observed in the Centennial year for the first time, with special exercises and a parade of the Cold Water Army; that a Centennial medal be prepared to be given for proficiency in studies of the Juvenile Union, and a prize offered for the Banner Juvenile Union of the land; that our auxiliaries endeavor to secure funds for prize essays in Sabbath-schools and public-schools; and that we invite Juvenile delegates to attend our State Conventions. Furthermore, that as a Union we adopt a motto and device, the Cross and Flag being mentioned as appropriate, and attention being hereby called to a design furnished by Miss Mary Lathbury, of New York; also that we would recommend State Unions to hold mass conventions six months later than the annual delegated conventions; and that of our workers, whether officers or not, a directory to be kept at headquarters; and last, but by no means least, that we make Martha Washington Tea-parties the chief social entertainments of the winter, with a view to replenishing our treasury.

I have tried to set forth the history we have made thus far as temperance women of America. No one can be more conscious than I of its imperfections, especially its utter inadequacy to represent the great work of amelioration and reform which you have witnessed. I beg you charitably to remember the difficulties resulting from incompleteness in the reports furnished by the States; and yet if I were asked to give the very essence of our work, I should not name a single item in the long report I have submitted. This, rather, is the practical side of our achievement: The women of America are asleep no longer over that powder-mine, the liquor-traffic. We have begun—we believe that with God's help we can finish. Women are realizing their power to think, to plan, to transact business, to influence the decisions of the polls, to hasten the sway of the Cross in this land of the Star-Spangled Banner. I have heard more women say, "I'm glad I'm alive!" in this last year than in all my previous history. Children are opening their eyes with wonder at the notion that they can do much to help the world along. Good men are believing more in the triumph of the right, and bad men fearing more the downfall of the wrong; and, withal, more than in any years before, the poor have the Gospel preached to them. Dear sisters, when people would discourage us, we must remind them how vastly worse the outlook might have been to-day, if, in December, 1873, we had not heard the voice of God calling: "Woman, I say unto you, arise!"

There is no logic and less faith in those who grow discouraged in a noble cause. Rather let us be of the immortal company who

"Rowing hard against the stream,
See distant lights of Eden gleam,
And do not dream it is a dream."

Let us be true to our sweet tryst at twilight before the mercy-seat,
and for our watchword let us murmur with unwearied faith :

"For God and Home and Native Land !"

Besides carrying out the suggestions of the foregoing report, the second National Convention acted upon the following recommendations of the President's address : 1. To establish a Lyceum Bureau which should furnish organizers, speakers, readers, singers, etc., to those wishing to form local Young Women's or Juvenile Temperance Unions or Reform Clubs, the demand for such services being far in excess of the (acceptable) supply, although our work constantly develops able speakers among women.

2. To arrange a definite plan by which young women may actively engage in our work.

3. To appoint a medical commission to investigate the medical uses of alcohol, its effect upon the health of the country, etc.

4. To appoint a commission (of women) on Bible wines, since doctors of divinity seem to reach no conclusion.

5. A committee on presenting our cause to ministerial, Sunday-school, educational, medical, and other associations, urging them to declare their intentions in regard to it.

6. Committee on an international convention of women, to be held in Philadelphia Academy of Music in June next.

7. Committee on Finance and the incorporation of the Woman's National Christian Temperance Union.

This Convention was pronounced by impartial and capable judges one of the most clear-headed and best-tempered recently held by men or women. There was a marked growth in the knowledge of business and parliamentary usage, and no falling-off in the zeal and Christian devotion of its members. The general officers were re-elected, with the exception of the Treasurer, who, having resigned, was replaced

by Mrs. S. K. Leavitt, of Cincinnati. Some changes and additions were made in the list of vice-presidents. In compliance with the wish of the Centennial lady managers, the National Union decided to request State Unions to send printed and written reports of their work to the Centennial Committee on Woman's Philanthropic Enterprises. Excellent resolutions were presented by Mrs. Governor Wallace, of Indiana, which were adopted with slight revision. As a straw upon the current of public sentiment among the women of the churches, the following has special interest :

"Resolved, finally, That, whereas women are the greatest sufferers from the liquor-traffic, and realizing that it is to be ultimately suppressed by means of the ballot, we, the Christian women of the land, in convention assembled, do pray Almighty God and all good and true men that the question of the prohibition of the liquor-traffic should be submitted to all the adult citizens of this country, irrespective of sex, not as a means of enlarging our rights nor antagonizing the sexes, but as a means of protecting ourselves, our children and homes, from the ravages of the rum power."

Six months have passed since this Convention, during which the work has gone steadily forward. Mrs. Wittenmyer has made a trip through the Southern States in company with Mrs. Mary R. Denman, President of the New Jersey Woman's Temperance Union. Many local and Juvenile Unions have been formed there, and a great interest in our work is evinced by the women of the South. Working side by side in defence of our homes against a common foe, they and we shall forget old differences, and the hearts of the women, being reunited, will do more than anything else to bind the North and South in perpetual amity. Our Recording Secretary, Mrs. Mary C. Johnson, has sailed for England, going there, by the earnest invitation of the Society of Friends, to organize the women for increased activity in the temperance cause. The Corresponding Secretary has made a trip to New England and the Middle States in the interest of the national work, has revised and enlarged "Hints and Helps," and is constantly sending out documents to supply the demands of the auxiliaries. A national Centennial Fair is projected to be held in Phila.

delphia next June, for which the local Unions are now preparing, in the hope of thus obtaining money for their work, which could be carried on much more efficiently if women were not altogether dependent financially. New societies and Young Women's and Juvenile Unions are being constantly organized. The Reform Clubs, East and West, are receiving large additions to their membership. J. K. Osgood, of Gardiner, Maine, was the first to engage in this movement, and is still valiantly carrying it forward. Under the auspices of Woman's Unions in New England and New York City, Dr. Henry A. Reynolds has been instrumental in the reformation of twenty thousand drinking men since last autumn; while in the West, under like auspices, Francis Murphy is conducting a perpetual temperance revival. From every side come tidings of elections carried in the interest of temperance and good order, largely through the prayers and influence and work of the women's local Unions. A revival of religion and of patriotism has characterized their work all through the wonderful winter just past. Denominational barriers grow thinner every day. Gospel temperance meetings conducted by women are thronged by men purposing to lead a better life, and to begin it by escaping from the bondage of the cup. There are signs full of hope on every side, and "the best of all is, God is with us."



HISTORY OF THE WOMAN'S CRUSADE.

BY MRS. SARAH K. BOLTON, OF OHIO

For nearly a hundred years America had had what the world calls freedom; the right to buy and sell and get gain, to educate her children, and to worship God as she chose. She had grown up from a little persecuted band on Plymouth Rock to be an equal among the nations in brain, and wealth, and population. She had come off conqueror through struggle, and had broken the fetters of four millions of human beings.

A few had stood upon the watch-towers, and knew how, notwithstanding all this prosperity, "the trail of the serpent was over it all." They saw the 60,000 drunkards going step by step into the trenches where there are no shrouds, no tears, no monuments, and the people wasting \$500,000,000 year by year—enough to remove all the poverty and sorrow of the land. They heard that great undertone that surges up from the cities where the wives and the children die from want, exposure, and brutal treatment. They saw the liquor-power tearing down its breweries and distilleries and building greater, making its homes palatial, bribing the highest officers of the land, making and unmaking laws, holding the governments of cities, states, and countries under its control; but the mass of the people were indifferent or unconscious.

True, the wives who had lived in the thick darkness of a drunkard's home, and the mothers who had seen the brightest and the best of their sons go down, wept and prayed, and, with hair prematurely white, stepped out of the ranks and were buried. Girls, too, careless in their choice, consented to marry moderate drinkers, and walked early in the footsteps of their mothers.

The nation was coming up to its second century birthday. God would not let the people pass over the line of the years till he showed them where they stood, and the

deep precipice beyond. On Christmas morning, 1873, a great Drummond-light from heaven was turned upon America, and that light was the Woman's Crusade. A nation has, for once, seen the magnitude and the enormity of the liquor-traffic, and the hand of Jehovah has done it.

At the East a drunkard's wife was struggling to clothe, feed, and educate her five helpless children. Notwithstanding abuse and want, it was a home of prayer. Finally, she, with other women, visited the saloon-keeper who sold her husband drink, prayed with and for him, and besought him to give up his business. Their prayers were answered.

Twoscore years afterwards, her son, Dr. Dio Lewis—then become a prominent educator of the country—was telling to the people in a little town in Ohio the blessed answer to his mother's prayers, and asked any who were willing to follow her example to rise. Nearly every person in the house arose. God's time had come! A meeting was appointed to be held in the Presbyterian church at nine o'clock the next morning. It is a familiar story, but will be told by children's children as long as anybody lives who had a mother or grandmother in the ranks of the praying crusade.

Dr. Lewis was a guest at the old mansion of ex-Governor Trimble, father of Mrs. E. J. Thompson, a most cultivated, devoted Christian woman, mother of eight children. She was not present at the lecture, but "prepared," as she writes, "as those who watch for the morning, for the first gray light upon this dark night of sorrow. Few comments were made in our house upon this new line of policy until after breakfast the next morning, when, just as we gathered about the hearthstone, my daughter Mary said, very gently, 'Mother, will you go to the meeting this morning?' Hesitatingly I replied: 'I don't know *yet* what I shall do.' My husband, fully appreciating the responsibility of the moment, said: 'Children, let us leave your mother alone; for you know where she goes with all vexed questions,' and, pointing to the old family Bible, left the room. The awful responsibility of the step that I must needs next

take was wonderfully relieved by thought of the 'cloudy pillar' and 'parted waters' of the past; hence, with confidence, I was about turning my eye of faith 'up to the hills' from whence had come my help, when, in response to a gentle tap at my door, I met my dear Mary, who, with her Bible in hand and tearful eye, said: 'Mother, I opened to the 146th Psalm, and I believe it is for you.' She withdrew, and I sat down to read the wonderful message from God. As I read what I had so often read before, the Spirit so strangely 'took of the things of God,' and showed me new meaning, I no longer hesitated, but, in the strength thus imparted, started to the scene of action.

"Upon entering the church I was startled to find myself chosen their leader. The old Bible was taken down from the desk, and the 146th Psalm read. Mrs. General McDowell, by request, led in prayer, and, although she had never before heard her own voice in a public prayer, on this occasion 'the tongue of fire' sat upon her, and all were deeply affected. Mrs. Cowden, our Methodist minister's wife, was then requested to sing to a familiar air,

" 'Give to the winds thy fears,
Hope and be undismayed;
God hears thy sighs and counts thy tears:
He will lift up thy head';

and whilst thus engaged, the women (seventy-five in number) fell in line, two and two, and proceeded first to the drug-stores, and then to the hotels and saloons."

Thus this first brave, consecrated company went out to do duty for God and humanity in the Woman's Crusade. Till the middle of the following June they visited the saloons almost daily.

One man, a druggist, selling illegally, and refusing to discontinue, a "tabernacle" was built in front of his store where, day after day, the women held a continuous prayer-meeting from early morning till late at night. An injunction was procured by him through the courts, and the women sued for \$10,000 damages, resulting in good, because it arrested the attention of the entire country. This de-

layed the street-work, as the women did not desire to defy the law, but other temperance work was actively engaged in.

Two days after Dr. Lewis first spoke in Hillsboro, on "Our Girls." He lectured in Washington Court-House, an adjoining town, and talked, as before, somewhat on temperance. The next day a large company assembled in the church, and an earnest meeting was held. Mrs. M. G. Carpenter, the noble woman whom they chose as their president, drew up an appeal, which was afterwards used in many other States as well as in Ohio. "The following morning," writes the secretary, Mrs. M. V. Ustick, "after an hour of prayer, forty-four women filed slowly and solemnly down the aisle and started forth upon their strange mission, with fear and trembling, while the male portion of the audience remained at the church to pray for the success of this new undertaking; the tolling of the church-bell keeping time to the solemn march of the women as they wended their way to the first drug-store on the list (the number of places within the city limits where intoxicating drinks were sold was fourteen—eleven saloons and three drug-stores). Here, as in every place, they entered singing, every woman taking up the sacred strain as she crossed the threshold. This was followed by the reading of the appeal and prayer, then earnest pleading to desist from their soul-destroying traffic and to sign the dealers' pledge.

"Thus, all the day long, going from place to place, without stopping even for dinner or lunch, till five o'clock, meeting with no marked success; but invariable courtesy was extended them.

"The next day an increased number of women went forth, leaving the men in the church in prayer all day long. On this day the contest really began, and, at the first place, the doors were found locked. With hearts full of compassion, the women knelt in the snow upon the pavement to plead for the Divine influence upon the heart of the liquor-dealer, and there held their first street prayer-meeting.

"The Sabbath was devoted to a union mass-meeting.

Monday, December 21, is one long to be remembered in Washington as the day upon which occurred the first surrender ever made by a liquor-dealer of his stock of liquors of every kind and variety to the women in answer to their prayers and entreaties, and by them poured into the street. Nearly a thousand men, women, and children witnessed the mingling of beer, ale, wine, and whiskey, as they filled the gutters and were drunk up by the earth, while bells were ringing, men and boys shouting, and women singing and praying to God, who had given the victory.

"On the fourth day the campaign reached its height; the town being filled with visitors from all parts of the country and adjoining villages. Another public surrender, and another pouring into the street of a larger stock of liquors than on the previous day, and more intense excitement and enthusiasm.

"In eight days all the saloons, eleven in number, had been closed, and the three drug-stores pledged to sell only on prescription.

"Early in the third week the discouraging intelligence came that a new man had taken out license to sell liquor in one of the deserted saloons, and that he was backed by a whiskey-house in Cincinnati to the amount of \$5,000 to break down this movement. On Wednesday, the 14th, the whiskey was unloaded at his room. About forty women were on the ground, and followed the liquor in, and remained holding an uninterrupted prayer-meeting all day and until eleven o'clock at night.

"The next day—bitterly cold—was spent in the same place and manner, without fire or chairs, two hours of that time the women being locked in, while the proprietor was off attending a trial. On the following day, the coldest of all the winter of 1874, the women were locked out, and stood on the street, holding religious services all day long.

"Next morning a tabernacle was built in the street just in front of the house, and was occupied for the double purpose of *watching* and prayer through the day, but before night the sheriff closed the saloon, and the proprietor surrendered.

"A short time after, on a dying-bed, this four days' liquor-dealer sent for some of these women, telling them their songs and prayers had never ceased to ring in his ears, and urging them to pray again in his behalf; so he passed away."

A month after, when Dr. Lewis again visited the town, one thousand persons, with a band of music, met him at the train, thus testifying how at heart all classes, drinkers as well as Christians, rejoice in the destruction of the liquor-traffic. From here the work spread rapidly.

In Waynesburg, where there had been open saloons for seventy-six years, every one was closed.

In Xenia, a city of 10,000 people, where the women labored untiringly for six weeks daily and sometimes evenings, at the end of the second week twenty-five out of forty-seven saloons were closed. One of the keepers, in whose saloon fiddling and dancing were carried on during the prayers, was so annoyed at the sounds through a broken window-pane that he sent for a glazier and had it repaired at once. Wholesale dealers were present urging him, as they did others, not to surrender; they should have all the liquors they could sell free of cost. Hour after hour the women, keeping guard on three sides of the house, continued their singing and praying. At last human nature could resist no longer, and amid the ringing of church-bells, and the laughing and crying, singing and thanksgiving, of the people, barrels of beer, whiskey, and brandy were poured together into the streets. He at once opened a meat market, and was well patronized.

In Bellefontaine a large dealer assured them he should use powder and lead if he were visited, but with brave hearts the women met before his door to pray. The occupants of his saloon were noisy and rude, but after a week he made his appearance at a mass-meeting, signed the pledge, and on the following Sabbath attended church for the first time in five years. Another, who was loud in his denunciations of interference with his business, three days after the first prayer-meeting at his place, came to the

church meeting, signed the pledge, and has given evidence of a new heart.

In Clyde, where much faithful work was done, the proprietor of a prominent saloon informed the band that he would spill his last drop of blood before they should hold service in front of his saloon, and that it, and his back-yard, were full of help. Immediately the exercises were begun; he called his rabble out to hoot, and threw a pail of cold water into the face of the one praying. Without stopping an instant she said, "O Lord, we are now baptized for the work!" The effect was magical. All were quiet, and the victory was complete. The saloon-keeper went with them to the church, where the most earnest prayers were offered for him.

In Norwalk, where devoted women gave themselves unreservedly to the work for weeks, at one place six pails of dirty water were thrown on them.

In Elysia, where there were sixteen saloons, the women, ably seconded by the men, did a great work. At the first surrender, Mother Monteith, a very aged, frail woman, and a most exemplary member of the Presbyterian Church, sprang upon an empty barrel, and prayed before the multitude like one inspired.

In Oxford, Mrs. Sheard, over seventy years of age, put her washing out before daylight, that she might go with the praying bands.

In Bucyrus, the German saloon-keepers employed a brass band to follow the crusaders, but they could not drown those consecrated voices.

In Madisonville, three saloon-keepers flooded their sidewalks with water; but the neighbors tore up their carpets and brought them to cover the pavement where the godly women knelt.

In Warren, where churches and court-house were so crowded at mass-meetings that hundreds could not gain admittance, a blessed work was, and is still, being done. When three drunken Germans passed through the throngs who had gathered to hear the praying women, offering free beer from their beer wagon, the crowd felt the insult and drove them off the street.

In the larger cities saloon-visiting was more difficult. In Columbus, the capital of the State, where the press was opposed to the crusade, the women, under Mrs. S. V. Des-sellum, did heroically day after day. After several weeks of active work, the band accepted an invitation, given to the public, to attend the opening of a saloon where "crusade water" was to be given away. The proprietor, angered at their coming, and fearless of the laws he was breaking, rudely seized the president, injuring her considerably. He was arrested, and released only at the earnest solicitation of the noble woman he had ill-treated.

In Cincinnati, forty-three devoted women, led by Mrs. S. K. Leavitt, the wife of a clergyman, were publicly arrested for obstructing the sidewalk, and lodged in jail. Here, with the spirit of their Master, they ministered at once to the criminals about them, telling, as they had done upon the street, the old, old story of Jesus and his love. And these same liquor-dealers were allowed to break the law every day of every year.

In Cleveland, that wondrous tidal-wave of prayer stirred every heart. Immediately pledge-books, containing property-holders', citizens', and dealers' pledges, were circulated. Over 5,000 women signed a pledge neither to use intoxicants nor offer them as a beverage, and over 10,000 signatures were obtained to the other pledges.

The question was constantly asked, "Will the women of a conservative city of 150,000 go upon the streets as a praying band?" The liquor-dealers said: "Send committees of two or three, and we will talk with them, but coming in a body to pray with us brands our business as disreputable." The time came when the Master seemed to call for a mightier power brought to bear upon the liquor-traffic, and a company of heroic women, many of them the wives of most prominent clergymen, led by Mrs. W. A. Ingham, a woman of wonderful energy, courage, and devotion, said: "Here am I; the Lord's will be done!"

On the third day of the street work, the whiskey and beer interest seemed to have awakened to a full consciousness of the situation. Drinkers, dealers, and roughs

gathered in large numbers on the streets to wait for the praying women. A mob, headed by an organization of brewers, rushed upon them, kicking them, striking them with their fists, and hitting them with brick-bats. The women were locked in a store away from the infuriated mob, who, by the arrival of more police, were dispersed, cursing and yelling as they went. The next day, taking their lives in their hands, a larger company of women went out, and somewhat similar scenes were re-enacted. Meantime, public meetings, called in the churches, were so crowded that standing room could not be found. The clergy as one man came to the front. Business men left their stores and shops, ministers their studies, and a thousand manly men went out to defend the praying women. Foremost among these was Rev. A. J. F. Behrends, and some others, whom Cleveland is proud to honor. The military companies were ordered to be in readiness, resting on their arms, the police force was increased, and the liquor interest soon made to feel that the city was not under its control. The mob never again tried its power. For three months, with scarcely a day's exception, the praying bands, sometimes with twenty in each, working in various parts of the city, sometimes with five hundred, quietly and silently, two by two, forming a procession over a quarter of a mile in length, followed by scores in carriages who could not bear the long walks, went from saloon to saloon, holding services where the proprietors were willing, and in warehouses which were thrown open to them, or in vacant lots near by when they were unwilling. Those were wonderful days, when a city was baptized by continuous prayer; when women, forgetting the luxury and ease of their homes, went down to these places of desolation to save those for whom Christ died. Men took off their hats and often wept as the long processions went by. Little children gathered close to the singers, and, catching the words, sang them months after in their dingy hovels. Haggard women bent their heads as they murmured, with unutterable sadness, "You've come too late to save my boy, or my husband!" Many

saloon-keepers gave up the business, and never resumed it. Many who had lost all hope because of the appetite that bound them heard with joy from women's lips the glad tidings of freedom in Christ, and accepted the liberty of the Gospel. During these three months 1,100 saloons were visited again and again, besides numerous hotels, wholesale houses, drug-stores, club-houses, etc.

Meantime, the prominent men of the city, determined to enforce the laws, and using the plan of the Government in ferreting out crime, employed detectives, and soon obtained nine hundred indictments against liquor-sellers, and cases for wronged women and children, under the Adair law, covering \$150,000.

In the lower part of the city, by the river docks, where there were many saloons, one dealer, who at first refused admittance to the band, touched by the kind spirit of the leader, relented and sent for them to return. He was the son of a clergyman, finely educated, and had been successful in business till he went into liquor-dealing; then the descent was rapid. Some days after he signed the pledge, and gave up his business. Among those who were drinking and playing cards in the saloon was a prematurely white-haired man to whom the saloon-keeper had given shelter. Southern-born, a gentleman in manner, a member of the press for many years, becoming addicted to drinking, then gambling, he left his wife and child and became a wanderer. His wife had spent years searching for him, and at last had given him up as dead.

A hymn, dear to his mother, sung by the band, touched his heart, and he joined in the singing. He was invited to the house of a generous citizen, where, after days of wrestling in prayer, he found peace. A letter was written to the wife, who fainted when she read it. She hurried to meet him, and at this house, in the presence of a hundred guests, the worn wedding-ring was again placed upon her finger, and, with the prayers and singing of the band, the marriage service again repeated. The saloon above mentioned was transformed into a Friendly Inn, of which there are now six in the city, where, and at some other points,

Christian women hold over twenty Gospel temperance meetings weekly, and great numbers have been converted.

Of other reunited families, of fathers brought back to temperance and truth by the death of those at whose open graves women have knelt and prayed, of young men reformed and aided, of some, dying in attics, hearing the sweet songs and sending for the praying bands, no mention can here be made. What the crusade was in inspiration, in sacrifice of body and spirit, in a completeness of consecration that made tens of thousands feel as though they walked holding the hand of the Redeemer, no pen will ever write. Just such experiences, as are never lived over save with a thrill of exultant trust, will never come to other women as came to those who had part in the work of 1874. It touched the lips and hearts of a whole generation of wives and mothers as with a live coal from off the altar, and they will bear the shining seal to their death.

In almost every town in the State noble women, with no thought of praise or reward, with the one single aim of doing away with the liquor-traffic, unmindful of health, in snow and rain, in cold and heat, gave undivided time and strength to the work. Many have laid their lives upon the altar, and the sacrifice has been accepted. The world will never have a record of this consecrated company, but God keeps it, and a grand record it is.

The curse of Ohio had been the allowing of the sale of wine and beer by law while a penalty was affixed to the sale of all distilled liquors. Of course the latter were almost universally sold under the name of the former, and the women of the crusade have learned, if they did not know it before, that beer and wine are as deadly in their effects as whiskey and brandy. A law had been passed, called the McConnellsville Ordinance, giving towns the right to prohibit the sale of wine and beer if the majority so elected. The interest incident to the crusade immediately called attention to this fact. Every town made strenuous efforts to pass the law. In some, Christian women worked all day at the polls. In others, all-day prayer-meetings were held by them for God's blessing on

the right. In scores of places this ordinance was carried, and, for the first time in their history, the beer-shops were suppressed.

In the city of Zanesville the temperance women presented to the council a petition eighty feet long, with 5,000 names, for the passage of this law. It was granted, and the number of shops reduced at once from one hundred and eighteen to fifty-seven. For seven months nobody could get a glass of beer except by stealth. The internal revenue showed a decrease in sales of forty-seven per cent.

In Akron the pen with which the ordinance was signed by the president of the council was sold at auction for \$252.

The State had been stirred from centre to circumference. It was ready now to be tested. Twenty years before, a clause had been put in the constitution forbidding any license ever to be granted for the sale of intoxicating drinks. Now a new constitution was to be presented to the people, and they were again asked whether they would have license or no license. The liquor party had become thoroughly aroused. Documents favoring license were sent into every hamlet. They lobbied, and wrote, and spoke, and gave liberally for this, which, if carried, would show, said they, "that the crusade was a failure."

Meantime, the women held a large meeting at Cincinnati, where the commissioners were assembled, beseeching them not to bring it before the people, as they had already once decided it. When this was not granted, every woman knew her duty. She must struggle to help save the State. In every town and school district loyal women, unused to public speech, spoke against the sin of license. Tracts were written, or obtained from the National Temperance Publication Society, and scattered widely. The day for the decision was fixed for the 18th of August, when the farmers could with difficulty leave their work. Women labored at the polls all day, furnishing lunches, and talking earnestly against a law that should multiply saloons on every street. They prayed and worked, and worked

and prayed. Every liquor-man was at his post. The State was never so excited over any issue.

When the votes were counted, and the new constitution and its license clause found to be buried past hope of resurrection, one glad anthem of praise went up from a great host of weary women, and the crusade had borne precious fruit.

Meantime, other States had caught the inspiration. The women of Indiana, where the excellent Baxter law prevailed, but which had been shorn of its strength through fraudulent names affixed to the requests for license, felt that there was a higher law than that of the State—a law that said to the mothers: “Look after the sons God has given you as long as you are spared on earth. If somebody is working their ruin through liquor, go and beseech him not to sell, even though a thousand State laws allow it to be sold.”

Shelbyville was the first to begin the crusade. The best women in the city took the lead in the matter. The saloon-keepers, *growing tired of their regular visits, resolved to* intimidate them, and sent a deputy marshal to warn them that should they visit them again, they and their husbands would be sued for damaging their business. This did not have the desired effect. The good women returned a kind letter, assuring them that it was their business, destroying property, sapping health, etc., that was doing the damage, knelt in prayer to return thanks that the liquor power had been touched, and went earnestly and trustingly forward. Two pledges were extensively circulated—one asking those already on dealers' applications to remove their names, and another asking them never to sign a petition for a license. Much saloon-visiting was done all over the State, and surrenders to prayer, amid the firing of cannon and ringing of bells, made as glad hearts as in Ohio.

Richmond, the home of Mr. Baxter, New Albany, Marion, and scores of other towns did historic work. In Indianapolis the women made almost superhuman efforts to prevent the granting of licenses, and had a large measure of success. No State, save Ohio, was so permeated by the

crusade. Led by such heroic women as Mrs. Gov. Wallace, Aurette Hoyt, and a host of others, meetings held in every school district, monster petitions of seventy-five thousand names obtained, children banded together, organizations from one remotest corner to the other, Indiana has become consecrated ground.

Illinois, too, quickly felt the prayer-wave. In Chicago the brave women obtained the names of sixty thousand to a petition pleading for the closing of the saloons on the Sabbath, and presented it to the city council. Their prayer was refused, and insulted and bruised by a rabble of five thousand of the lowest of the city, unrestrained by the police, they went back to the church to pray for their enemies. A daily temperance prayer-meeting was at once opened in Farwell Hall, and Gospel temperance meetings held in various parts of the city. Under the leadership of Frances Willard, one of the most able and successful workers of the country, great good has been accomplished. That first insult of the liquor-traffic to Chicago Christian women has borne its legitimate fruit. Clergy and laity, tired of the rule of drunkards and dishonest men, have lately risen in righteous indignation and effected a revolution. Other towns did earnest work, Rockford taking the lead in bringing up her boys to swear eternal hatred to all that can intoxicate. Michigan, already an old temperance battleground, and where the right had repeatedly triumphed, could not but eagerly take up the work. Adrian was the first to begin the crusade, and others rapidly followed. The work has never ceased, and never will while Elizabeth Comstock, Mary Lathrop, and others equally good and true live and speak.

"The crusade in Wisconsin," writes Mrs. D. A. Beale, Secretary of the State Temperance Alliance, "was inaugurated at Janesville, July, 1873." A petition, numerously signed, addressed to the common council, asking that no more licenses be granted, was presented by a deputation of Christian women led by Mrs. Beale and Miss Lavinia Goodell, daughter of Rev. William Goodell, the well-known anti-slavery and temperance reformer. The women of Racine set

up hydrants to furnish a supply of pure water to the city. Both this place and Milwaukee have reading and lunch rooms in successful operation. At Ripon, the seat of Ripon College, the women visited the saloons, praying and singing, and, when forbidden to go in, held meetings on the street.

At Whitewater they have succeeded in driving out the saloons, and no licenses are granted.

Book-shelves are being placed in the depots, to be supplied with temperance tracts and papers, that the travelling public may have their attention called to the subject.

Iowa, Nebraska, Kansas, California, Oregon, all entered heartily into the crusade.

At Fort Scott, Kansas, a liquor-dealer advertised a free lunch, and the praying band brought twenty-one ragged and hungry children of drunkards to partake of it.

At Oakland, California, when the election was held under the local-option law, booths were erected at the polls and bouquets furnished all no-license voters. From sun to sun the brave women worked with hand and voice, and, when the votes were counted, the whole country rang with praises of the noble band who had saved the city. They were the first who dared set the example of working at an election, upon which such vital interests depended, and over which they had so earnestly prayed.

Maryland and some of the other Southern States were active.

Massachusetts, always at the front in reforms, hesitated at first about adopting the Ohio plan, but a noble company adopted it in Worcester with marked success. The work has gone on here, as well as at some other places, with power.

Pennsylvania, close to the borders of Ohio, could not but be aroused from the very first. The women of Pittsburgh, led by Mrs. Judge Black, gained the sympathy and interest of the entire country by their arrest and imprisonment in a common jail for praying upon the streets. This only added fuel to the flames. In no city has the crusade been pushed more earnestly or continuously. Coffee-house, reading-room, juvenile society of five hundred,

street-corner meetings, mothers' meetings, relief for drunkards' families, etc., have been carried forward with no diminution of enthusiasm.

Philadelphia held earnest mass-meetings, petitioned the common council for the closing of the saloons on Sunday, and succeeded. Mrs. Annie Wittenmyer, President of the Woman's National Christian Temperance Union, aided by other noble women, has kept the cause uppermost in the hearts of the people, not only of her own city and State, but throughout the country.

New York, always kept alive on the temperance question by the National Temperance Publication Society, whose indefatigable secretary, J. N. Stearns, keeps a fire kindled the glad light of which is seen the world over, became doubly stirred by the crusade of the West. Mass-meetings were held, addressed by Drs. Cuyler, Hepworth, Boole, Steele, and others. To the latter, Rev. W. C. Steele, the women are greatly indebted for collecting and preserving in book form the only printed records of the "Woman's Temperance Movement." A committee was appointed of two women from each of the forty churches. They began at once the circulation of pledges, etc. Under their earnest president, Mrs. Helen E. Brown, over one thousand visits have been made to saloons, and meetings held repeatedly on Water Street, at Hopper Home, Magdalen Asylum, Bellevue Hospital, Sunday-schools, industrial schools, etc., and daily at Association Hall.

In Brooklyn a wonderful crusade work is still carried on. Two thousand five hundred saloon-visits have been made the past year. Temperance meetings are held weekly at the jail, Inebriate Asylum, Fort Hamilton, penitentiary, etc. In fourteen months one thousand and ten saloons have been closed. The president, Mrs. Mary C. Johnson, is helping in carrying forward a similar work in England, and Mother Stewart in Scotland. Both are being singularly blessed.

Syracuse, Buffalo, Auburn, and other towns are doing a work that will tell for eternity. All over the State bands of praying women have visited the Excise Boards, urging

them not to grant licenses, and in hundreds of instances have been successful. Perhaps the women of no other State are doing more for the cause of temperance to-day than those of New York.

Not alone in America has the Woman's Crusade been an abiding power. England, Scotland, India, Japan, China even, are learning through the Christian women the terrors of the liquor-traffic and the power of Christianity brought to bear upon it. A young man, dying in an Ohio hospital, when asked by the praying band if he had signed the pledge, said: "Oh! yes. I signed it eight months ago for the temperance women over in China, who came to pray as you have come, and I have kept it."

The crusade has opened wide the doors of thousands of saloons, and the mothers and the wives of the country have looked into their wretchedness. Changing somewhat the form of the work, organizing themselves, the young people, and the children for the hard, strong battle of a lifetime, trusting in the God who was their Shekinah in the danger and the darkness of the crusade, they are praying, working, and the end is not yet.

THE CATHOLIC TOTAL ABSTINENCE UNION OF AMERICA.

BY JAMES W. O'BRIEN, CORRESPONDING SECRETARY.

THE Catholic Total Abstinence Union of America was established on Washington's birthday in the year 1872, in the city of Baltimore, by the first Catholic convention ever held on this continent for the promotion of Total Abstinence; but its origin dates far anterior to that. In the Catholic Church, from its first institution upon the earth, the principle of abstinence has been recognized and enforced. Abstinence from flesh-meat on Fridays is a strict rule to which clergy and laity in all countries are bound. Abstinence from alcoholic drinks, on the part of persons addicted to their excessive use, is made a condition of approaching the sacraments of the church. The priest in the confessional had been administering the strictest total-abstinence pledge for centuries before Father Mathew was born. When Father Mathew commenced his work, he but went out from the confessional to give wider application among the masses to the principles he and his brother priests were enforcing at the tribunal of penance. He has been called the Father of Total Abstinence. He is not; he is only the father of its public agitation as one of the questions of secular society or of the commonwealth.

The principle of abstinence *existed* in the church; it was *agitated* and popularized in the Father Mathew movement; it is *organized* in the present Catholic Total Abstinence Union. The church administered the pledge in her confessional, and inveighed against intemperance from the pulpit. Father Mathew gave the pledge in public halls, and sent abroad the motto of agitation among the millions: "We must cry down the vice and make it odious in the

eyes of society." The millions took his medals and his pledges. These he left them, and died. He left them the principle, but left no popular organization to protect, nurture, and preserve it. He did wonders—wrought miracles, one might say—and certainly taught the Irish people, and the peoples of England, Scotland, and America, a beneficent and lasting lesson. He taught them the force of public opinion on the temperance question, as O'Connell taught its force as a political power.

There was one lesson more to be learned: the force of organization—its use and its need—to keep public opinion healthy, to make it durable, and to shape and direct its thunderbolts against the most crying grievance that afflicts the world. It was in this generation, and since the death of Father Mathew, that we mastered and applied this great lesson.

Father Mathew's movement had fallen under a lull; a dead calm spread upon the temperance world. The waves of antagonism and horror he had roused against the drinking habits began to subside. The tempter was abroad. The saloon blazed again; people held their pledge for some years, then gave way. He was not ten years in his grave before nine-tenths of his work disappeared from the earth. But thousands of persons kept faithfully the pledge he gave them. In some parts of Ireland Father Mathew Societies bravely upheld the banner. Here, in America, I know of at least two societies founded by Father Mathew in 1849 that have steadily maintained their organization during the twenty-seven years between that time and the present—I refer to the St. James T. A. Society attached to St. James's Church in this city, and the Father Mathew T. A. Society attached to St. John's Church, East Cambridge, Mass. I have no doubt there are others among our active Catholic total-abstinence societies to-day that owe their origin to the principles of Father Mathew, and were planted upon our soil by the very hand of the holy priest. They formed a link between the old era and the new in our Catholic total-abstinence

work. In number they probably did not exceed twelve in this country in the year 1860. And from that year we may date the beginning of the movement as it now exists—on the religious basis.

A young priest lately ordained entered the mission as assistant to one of the pastors in Jersey City. He asked permission from his superior to attempt the establishment of a religious total-abstinence society. Permission was given; the Parochial T. A. Society was founded. It succeeded. This young priest in time was removed to other parishes; in each place he founded a society. Thus the system spread all over the diocese of Newark, State of New Jersey. New York and other dioceses likewise saw the benefit of the new system of religious total-abstinence association. The movement was taken under the tutelage of the church. Its progress was steady, and the societies multiplied and produced great fruits. Many years later this same priest, the Rev. Patrick Byrne, of Trenton, at present President of the Catholic Total Abstinence Union of America, in a letter to a friend, wrote of his aims and his experience in those early days as follows :

“I felt from the first the frightful nature of this vice, and determined to combat it to the last limit allowed me by the church. But I found that an occasional sermon, however powerful and scathing, or the administration of the pledge now and again, either without or within the tribunal of penance, was of little avail against a vice which was more than individual, and had interlaced itself with all the social customs of our people and of our age and country. I therefore began to establish association against association; but when I reached this point, I found myself opposed by many of my *confrères* far above me in learning, zeal, and piety. They thought that the ordinary means were sufficient to meet this as all other vices, and they looked upon the new scheme as unsafe because not approved of. I never could see the propriety of this view. . . . As the ‘mission’ awakens the habitual sinner who, dead to grace and devotion, never hears the voice of his pastor, so, also, the Total Abstinence Association becomes the means of recalling many an unfortunate to the path of sobriety and rectitude. . . . He has before his eyes continually the example of others who have withstood temptations as great as his; he has companions in exchange for those with whom he parted when he left the dram-shop; and when, as in our

societies, religion is always present to guide, to strengthen, and to bless, the convert is powerfully aided in his endeavor to persevere."

After trials and drawbacks—errors and missteps, it may be, in some places—the new system of societies, under the sanction and spiritual guidance of the pastors, gained very general approval.

In the years 1867, 1868, and 1869, the "missionary" Orders—the Passionists, Jesuits, and Paulists—began to found total-abstinence societies in parishes where they gave "missions." These "missions" are special seasons of devotion, when the ardor of the faithful is deeply stirred by extraordinary devotions and fervent sermons. In many cases the whole congregation were called upon to rise and take the pledge. Societies grew up out of these missions, and so numerous did they become that, in 1870, they began to combine in aggregate bodies called Unions, of cities, dioceses, or States. The New York City societies had a City Union. The Connecticut societies formed a State Union in 1870. Next year the District of Columbia and the State of Rhode Island followed. On May 30, 1871, the Massachusetts Catholic Total Abstinence Union was formed, and in the same month the movement for union began in New Jersey—the constitution of this latter Union having been approved by Archbishop Bayley, then bishop of that see, in August, 1871.

Five State Unions were now established, and their several conventions and displays began to attract attention. Public meetings were held. Many societies would gather at one place; the strength of the movement began to win respect. It was only necessary to identify with it some great names to give it a *prestige* before the whole Catholic body of America. Happily, this was soon accomplished. In Jersey City the societies were numerous and compactly united. It was resolved to hold a great torch-light procession. On a cold, frosty November night, in 1871, this first demonstration of our total-abstinence legions marched forth. A thousand torches were blazing,

and the whole city was excited by the novelty of the sight. A thousand brawny, honest fellows braved the storm to show their devotion to this principle. The Most Rev. James Roosevelt Bayley, then Bishop of Newark, was prevailed upon to come and review the procession. He stood at the pastoral residence of St. Mary's Church, and was so moved at the sight of these fine fellows going out as soldiers in a grand moral crusade, that he consented to visit them in the Institute and say a few words of cheer to them. He said it was "his first public temperance speech." Notes were taken of it by one of the officers. The New York *Herald* published it; all the Catholic papers took it up. The halo of Bishop Bayley's name from that day gave *éclat* to the agitation. One hundred thousand copies of it were scattered all over the country. This was our first "Catholic Temperance Tract." It was the first speech we were able to get from a bishop of our church. The result was glorious.

From end to end of the land the pastors and people took up the work. Within the six succeeding months more societies were founded than had been in all the years since Father Mathew's death. Thus at the end of 1871 the agitation was in full motion.

At this time the final grand step in the march of organization was planned. A scheme of constitution for a National Union of the Catholic Total Abstinence Societies was drafted by the president of the New Jersey Union and laid before Bishop Bayley for advice. This prelate took a kind interest in it, imparted valuable hints for its perfection, and consented to the use of his name in issuing a call for a National Convention. This call was published on New Year's day, 1872, in the name of five Unions, and signed by their presidents as follows :

New Jersey, James W. O'Brien, *President.*

New York, Rev. Dr. O'Hara, *President.*

Connecticut, C. T. Driscoll, *President.*

Rhode Island, Thos. E. Noonan, *President.*

District of Columbia, Rev. James McDevitt, *President.*

The Convention met in Baltimore, on February 22, 1872, adopted the constitution, and enrolled *twelve* societies as the nucleus. The other societies represented were to vote separately on ratifying the constitution, and during the succeeding months of 1872 the work of aggregation accordingly went on. The ballot for the first national president stood—Rev. J. J. Keane, Washington, 24; James W. O'Brien, N.J., 23; Rev. James McDevitt, 19. A significant feature was now introduced. The layman who was nominated stated that if the Union was to succeed it would be necessary to have a clergyman at its head to give confidence to all, and to head off those critics who might impute ambitious motives, etc. This principle was established; Rev. Father McDevitt was elected president, and at the next Convention the rule of having a clergyman as president was incorporated into the constitution.

The period succeeding the time of this Convention witnessed the greatest impetus the movement had yet received. The advent of the eloquent Dominican preacher, "Father Tom Burke," made a great stir in Catholic circles. His fame as a preacher spread all over the land. In the Catholic community, as among the Protestants, there is a class who sneer at this cause. Here was a preacher who held the ear of all, and by his great eloquence and genius charmed every Catholic heart. So it was determined, if possible, to connect the total-abstinence agitation with his famous name. The President of the New Jersey Union waited upon him and obtained his ready promise to visit the State Convention at Paterson, in April, 1872. He came. Fifty pastors of the diocese, with the bishop himself, were present. Father Burke, in a glowing address, lifted up the question to a high plane. From that time onward it gained friends on all sides. Father Burke was so pleased with the effect that he spoke for the temperance men again and again. His addresses were sent abroad as tracts. The whole country was aroused, and the tide was fast sweeping down the drinking usages and the prejudices that underlie them. Saloons were branded by the Dominican in burning

728 *Catholic Total Abstinence Union of America.*

words as odious places. "Avoid the saloon," cried he; "keep away from it—don't look at it—don't smell it!" During these summer months of 1872 thousands took the pledge and hundreds of new societies were founded. At the second Convention of the Catholic Total Abstinence Union of America, held in Cleveland, October 10, 1872, over 100 new societies were admitted to membership, and Father McDevitt re-elected as president.

The third annual Convention was held in Irving Hall, New York City, October 8, 1873; 250 societies were represented. Rev. Patrick Byrne, of Trenton, became president, and James W. O'Brien, of New York, secretary. Vicar-General Quinn, in the name of Archbishop McCloskey, made a cordial address to the delegates. The new president introduced more stringent religious rules as conditions of receiving societies. They must have inserted in their by-laws provisions requiring them to approach the sacraments "four times, thrice, twice, or at least once" a year; must apply for admission under certificate of the pastor, and must conduct their crusade against intemperance in accordance with the doctrines of the church. The motive for their abstinence, "In honor of the Sacred Thirst of our Lord on the Cross," had been incorporated in the pledge; and the Pope had attached to this motive certain spiritual advantages. All this appealed to the Catholic heart and conscience, and gave total abstinence a more sacred significance.

About this time, too, the bishops throughout the country began to give the movement their confidence. They had watched it closely, and found it to be steadily progressing in the right direction, and avoiding the dangers of erratic or experimental courses which they rather dreaded in the beginning. At the next annual Convention, the fourth, which was held in Chicago, October 6, 1874, letters of warmest approval were read from thirty of the most distinguished prelates in this country. In addition to this, a very cheering letter came from Cardinal Cullen, in Dublin, Ireland, congratulating the president and encouraging

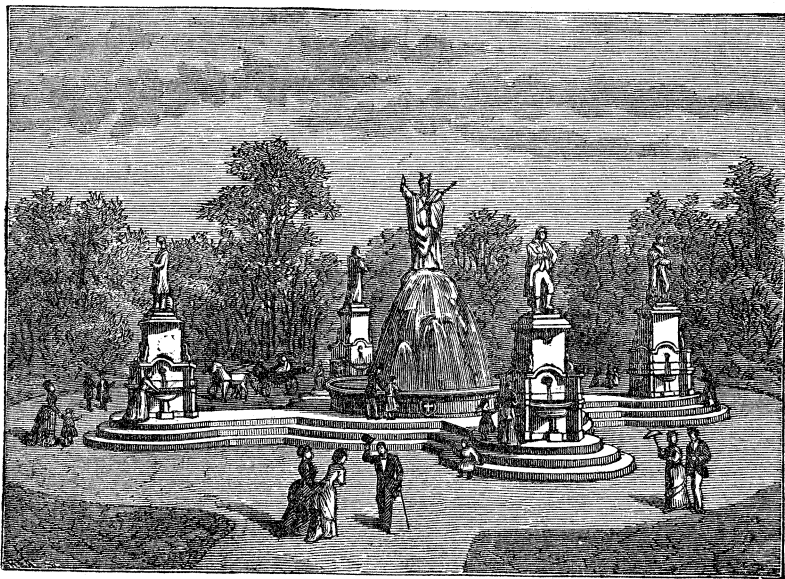
the American Catholics in their fight against the drink demon.

It was found that the roll now reached 427 societies, having increased from 250 within the year. Father Byrne, the president, and the other officers, were re-elected, and with greater hope than ever the Union went once more before the Catholic public to recruit its forces and break down the drinking customs among the people. By this time it had made serious inroads upon certain interests not friendly to its growth; it would not turn to the right or to the left to foster special interests, nor lower its banner in any degree to placate chagrined cliques or classes. And now it encountered its first open foe. In the summer of 1874 a blow was dealt it by one of the public papers circulating among the Catholics and carrying whiskey advertisements to their homes. This paper attempted to fan dissension in its ranks, and for the two months of June and July partially succeeded in retarding the work of aggregation. But the president, who was a man of aggressive and vigorous character, repelled the assault with a decisiveness which abashed the enemies of the movement, and the total-abstinence hosts closed up their ranks and marched onward again with renewed success; so that at the end of the year, when the Union assembled in its fifth annual Convention, at Cincinnati, October 7, 1875, its roll of societies had increased 100, having now reached 525.

At Cincinnati it received at the hands of Archbishop Purcell a warm welcome, the venerable prelate delivering before the delegates in his cathedral one of the most emphatic appeals for its success that had yet been uttered. Coming from so high a source, this had wonderful effect throughout the country in moulding sentiment and preparing the way for continued progress. For the third time Rev. Patrick Byrne was here elected president, and, with his old corps of officers, went to work again to consolidate and extend the organization among the people.

A great work, which had been commenced in 1874, under

the auspices of the Union, was now approaching completion. I refer to the Centennial Fountain erected in Fairmount Park, Philadelphia, by the Catholic total-abstinence societies, at a cost of \$60,000. Circulars were issued for the completion of the collections, and preparations made to dedicate the work on July 4, 1876. On that date the sixth annual Convention met at Philadelphia, and a grand national parade of the societies was held. The procession moved to the Exposition grounds, and the great fountain was, with appropriate ceremonies, dedicated by the President of the "Union of America" to public use as a monument of Catholic patriotism and total abstinence.



This Catholic Temperance Fountain is one of the most elaborate and beautiful works of art in the Exhibition grounds, and one of the finest temperance fountains in the world. Four figures—those of the Revolutionary patriots Commodore Barry, Charles Carroll of Carrollton, and Archbishop Carroll, and of Father Mathew—stand on pedestals

around the central mound, upon which stands the figure of Moses striking the rock, from which rushes forth founts of clear, sparkling water. It is a fine allegory, and will stand as a testimony to future ages of the mighty strides the virtue of Temperance has made in the first century of the Republic's existence.

The sessions of this Convention were cheered by many messages of encouragement from the Catholic hierarchy of America, and by a most notable letter from Cardinal Manning, of England, a very illustrious prelate, who has himself taken the pledge as an incentive to his flock. In this letter Cardinal Manning cites the rule laid down by St. Paul in these words :

"He [St. Paul] lays down the law of generous charity : If my liberty in using what is safe to me encourage others in the use of the same, which is dangerous to them, then I will use it no more. If my denying myself in this, which I am free to renounce, shall help or encourage even one soul who has fallen through intoxication to rise up and break his bonds, then I will gladly abstain as long as I live !"

This Philadelphia Convention brings us down to the present time. We find at present in the Union 600 societies of over 150,000 members. These comprise only those aggregated to the Union ; of other Catholic total-abstinence societies there are probably 300 working as local associations. We may safely estimate the entire number of Catholic total-abstinence societies in this country at not less than 1,000, having an active membership of 200,000 persons. These 200,000 Catholics are active apostles of abstinence principles. Many of them being heads of families, and all of them being of the more intelligent and thoughtful class, they exercise a wide influence, probably being the means of deterring one million of people from indulging in alcoholic beverages of all kinds—from the most fiery compound to the most insidious decoctions, such as cider, weiss beers, etc. Though the movement depends on moral suasion and religious suasion, its efficacy in closing saloons is proved in countless instances. It is made a mark of social degradation to

be seen frequenting these places; thus the customers are drawn away from them and they are forced to close their doors.

Having seen the wonderful works of our Protestant brethren in the matter of producing a total-abstinence literature through the National Temperance Society, our Catholic temperance people commenced a similar work, on a small scale, some years ago. Fully one million of Catholic temperance tracts were spread abroad in 1871, 1872, and 1873. In the latter year, also, a further advance was made in starting a journal, the *Catholic Total Abstinence Union*, to make uncompromising war upon drunkenness and drinking habits. It was a novelty, being the first paper of the kind ever seen among the Catholics of this country. It started as a monthly, and encountered many difficulties; but it fought its way, enlarged its size, doubled its issues, and now comes out fortnightly, and is making the business of apologizing for the drinking usages and publishing the announcements of drinking places, by its Catholic contemporaries, a matter of common opprobrium among the Catholic public.

The nature of the moral warfare being waged by the Catholic contingent of the grand army of temperance in America against its opponents can be judged from the code of principles put forth as the platform of this representative journal of the Catholic total-abstinence movement as follows:

“Drunkenness is a great curse.

“The root of drunkenness is in the drinking habits.

“The drinking habits stand upon a vicious set of ideas forming sentiment, social and public opinion.

“The ideas favorable to drink must be attacked and crushed in order to get at the root of the drink evil.

“A sentiment hostile to drinking habits must be created. Right thought must take the place too long held by wrong thought.

“‘We must cry down the vice and make it odious in the eyes of society!’

“Public discussion is the great lever to move any good cause to victory in a free land.

Catholic Total Abstinence Union of America. 733

"We are a reading generation; we live in a country where public opinion is fostered by the press. We want a brave and earnest press 'to force the fighting' against not only drunkenness, but against all causes that lead up to it.

"For this we want a *Catholic* press, whose principles, securely anchored in the ground of Catholic theology, will not run into rant, fanaticism, or folly; and a vigorous press whose pages have no taint of the distillery or brewery upon them, whose blows are not given in behalf of 'temperate' indulgence (light tipping) merely, but for entire abstinence from the treacherous drugs.

"Papers trammelled with financial favors of whiskey advertisers, or hampered with a constituency of readers of that ilk, cannot, if they would, grapple with the vicious habits leading to drunkenness, nor enforce the thoroughgoing repugnance to 'drink and drinking habits' which the spirit of Catholic total abstinence teaches.

"Papers made up to be equally acceptable visitors to the corner grocery subscriber or the temperance subscriber cannot, never have, and never will, handle the question at issue between the whiskey-saloon and the total-abstinence hall. That question is embodied in the ringing motto of total abstinence—'TASTE NOT! TOUCH NOT!! HANDLE NOT!!!'

"A TOTAL ABSTINENCE press is needed to force this question upon public consideration; to defend it; to parry the thrusts made against it; to marshal in its behalf the reasons which theology, morality, science, history, and patriotism provide for so worthy a cause."

INDEPENDENT ORDER OF GOOD SAMARITANS AND DAUGHTERS OF SAMARIA.

BY REV. GEO. H. HICK, R.W.N.G. SIRE.

THE Independent Order of Good Samaritans and Daughters of Samaria found origin in the city of New York, in February, 1847, and was first known by the title of Independent Order of Good Samaritans, the prime movers in the work being Isaac L. Coyert, M.D., C. B. Hulsart, R. D. Hart, and Wm. F. Hiatt. It was at first confined to males, but a very short time after its organization it extended its borders, and admitted the female sex to full membership, being the first fraternal Order that extended to women the same privileges enjoyed by men. This step was taken in 1848. In the first year of its organization, September, 1847, it made its first progressive move, and admitted colored people to its membership, being the first fraternal society recognizing humanity in man, no matter what his color. The Order has ever been a reformatory one as well as beneficial, and to this fact, together with the progressive steps taken so early in its history, may be attributed its snail-like growth. It found comparatively few men or women sufficiently gifted with the desire to reform their fellows, to be willing to devote their lifetime to the work. Many put their hands to the plough, but became disheartened and abandoned the work. Nor is this to be wondered at. The reformatory work, especially in this direction, requires much more than ordinary perseverance. Few, if any, can bear to see men sink back into drunkenness after repeated attempts to reform; and hence, the work being a discouraging one, only the strong in faith could be expected to continue faithful. This Order has had its ebbs and flows with all the other Orders; its days of prosperity as well as its days of adversity, the same causes producing it. It has, however, preserved its original char-

acter and principles throughout its entire life, and clung to them even when such adherence threatened to destroy it. Its initiatory ceremony is one of the most impressive of any, being the parable of the Good Samaritan dramatized and made as effective as machinery and lectures can make it. It is the only ceremony embracing an actual illustration of the advantages of associated effort to reclaim the drunkard. The candidate is brought face to face with the reform work. In addition to the initiatory work, the Order has higher branches and a number of degrees, three in the subordinate branch and three in the two higher, the higher degrees being known as the Encampment, and those receiving them having to pass through the entire subordinate branch previous to receiving them. The subordinate password, if legally possessed, entitles the holder of it to admission to any lodge of the Order, regardless of color. No person can be excluded from the sessions of a lodge who is legally in possession of the password. "Our Order knows no distinction among mankind but goodness," is the corner-stone upon which the Order rests.

In proportion to its membership it is believed this Order numbers a larger amount of reformed persons than any other, a very large proportion of its members being those saved from drunkenness by and through the exertions of its members, thus proving the effectiveness of its work wherever properly and thoroughly tested. If so much can be accomplished by the few, who can estimate what a general effort would accomplish?

The Order has also a juvenile branch, with ritual and private work, and has been remarkably successful in promoting its principles in that department, that branch alone numbering nearly as many in its membership as the adult.

Its condition numerically and financially is better than it has ever been since its organization, bidding fair to prove a formidable competitor with the strongest fraternal temperance society in this country, if not in the world. The entire membership of the Order at the last National Grand Lodge meeting was eleven thousand and sixty-one (11,061),

and the growth of the past year, judging of it by the preceding years and the knowledge of its additions. since the year began, must increase it to 14,000 members, most of the States giving encouraging reports of large gains in the way of membership, and none of them losing ground, as far as any knowledge can be obtained. While the Order recognizes no distinction in color, it at the same time compels no fraternity that lacks choice. The colored portion of the Order prefer retaining their separate subordinate and grand bodies, not, however, from necessity, but from choice; at any time they could, if they would, dispense with the distinction, but, preferring it otherwise, the Order does not interfere. If they prefer to pick their company, it has no objection.

Grand bodies exist in the following States: Massachusetts, Connecticut, Rhode Island, two in New York, two in New Jersey, two in Tennessee, one in District of Columbia and Maryland, one in Virginia, one in Kansas, and one in Africa. Lodges are in existence in Michigan, Ohio, Indiana, Kentucky, and Texas, but no grand bodies in those jurisdictions, the lodges remaining under the control of the R.W.N.G. Lodge, and, as far as heard from at the latest date, all of them in a prosperous condition. Its peculiar adaptability to the kind of work it is calculated to further makes it an assistant to, instead of a rival, of kindred societies. Where the work is fully entered upon and comprehended it proves a feeder to, and not a liver upon, the other Orders. Coupling the reformatory work with the beneficial makes it of double advantage in the way of permanency and establishment.

The jurisdiction of the National Grand Lodge is universal, and hence has no corporate limits, has not and needs no legal charter, other than the one given to it by the founders of the Order, and under which it has worked successfully and uninterruptedly since its organization—never has missed a single session, or been compelled to adjourn from a lack of quorum. Although from choice the subordinate lodges preserve their color character, the subordinate and grand bodies being composed of white or colored,

and each retaining this feature, yet in the National Lodge this feature is lost, and here the colors mingle without any qualifying restraint; and though it frequently occurs that the colored members far outnumber the white, yet never has it been known that any advantage was taken, all seeming to lose sight of the distinction and to aim at the Order's general good. If at any time a white or colored person so far forgets duty and courtesy as to reflect on either side, he or she is so successfully and emphatically rebuked by the intelligent members of both colors that the lesson is not soon forgot. While the Order has never permitted political questions to disturb its sessions, it at the same time has guarded carefully any interference with its avowed principles by political demagogues, and hence has defeated any and every effort made to change its character upon either the temperance or the color question. Antipathy to the liquor-traffic enables its members to distinguish between a mere partisanship in politics, and political virtue. Whatever promotes temperance it recognizes as a legitimate subject to consider. While a broad liberality towards humanity prevents it from being the slave of any *political caste* distinction, and while it champions no rights not necessary to its own life and identity, it at the same time permits no interference with its peculiar principles. In a word, it tolerates no political proscription on account of *color* or nativity, and all attempt to introduce such a question is at once ruled out. Hence it has an adaptability to all classes and conditions of mankind morally worthy.

The present executive officers of the National Grand Lodge are—

R. W. N. G. Sire—Rev. Geo. H. Hick, of Monsey, Rockland Co., N. Y.

R. W. N. G. Secretary—W. H. C. Curtis, 254 South Second Street, Brooklyn, N. Y.

R. W. N. G. Treasurer—Henry Russell, No. 9 Spruce Street, New York.

FRIENDS OF TEMPERANCE.

BY REV. W. B. WELLONS, CORRESPONDING SECRETARY.

THE Friends of Temperance, as a separate and distinct organization of temperance workers, came into existence soon after the close of the four years of bloody war between the Northern and Southern people. The birthplace of the Order was the city of Petersburg, Va., the time of birth November 29, 1865.

There was a necessity for the organization. All the temperance societies in the South had suffered immeasurable evils during the war, and there was only now and then a Division of the Sons of Temperance and a Tent of Rechabites to be found when peace was restored, and these were acting independently and not in co-operation.

Our young men, the very flower of our sunny land, had returned from the war with their early teachings measurably forgotten and their moral sensibilities blunted, especially in reference to the use of intoxicating drinks. There was necessity for instant action on the part of the friends of sobriety and virtue to counteract these influences and restore the country to its former moral position.

The old Orders of temperance men had lost their prestige, and, besides, nearly all of them had engrafted in their workings some feature to which the people of Virginia and other States could not subscribe. A new Order was therefore thought to be necessary, and the convention of temperance men which met in Petersburg to consider this question agreed upon the new organization, and commenced at once to organize Councils, and to arrange and put to work all the machinery necessary to make the Order in its benefits wide-spread and permanent.

Since that time the Order has spread into eleven States, and eight State Councils have been organized; and from these organizations sprang a similar Order, called United

Friends of Temperance, who now have sixteen State Councils.

The Friends of Temperance now number about 20,000 members, and the United Friends about the same number.

Our Order is bereft of the beneficiary system, at one time so popular in other Orders. The pledge is total abstinence from all intoxicating drinks.

It is confined to white persons only, a separate Order, called Sons of the Soil, having been organized for the colored people, which has done immense good among that class of persons in the South.

We make it our great business to reform the drinking usages of society, and train up the young in the ways of temperance and sobriety.

We teach all to depend upon God's grace for assistance, and strive to impress upon those whose drinking habits we would reform to practise total abstinence with prayer, and to feel that without the assistance of divine grace a habit so enslaving rarely loses its power or unlooses its grasp.

There is, perhaps, more Bible truth and religious teaching in our ritual than in the private workings of any other Order that we know of.

Our Supreme Council held its last session June 8 and 9, 1876, at Jackson, Miss. The two principal officers are Rev. George B. Wetmore, of Salisbury, N. C., President, and Rev. W. B. Wellons, D.D., Suffolk, Va., Secretary.

The Order, after some reverses, is now putting on new strength, and is destined to exert a more powerful influence in the future than it has done in the past.

The organ of the Order is a weekly paper called the *Friend of Temperance*, published by Rev. R. H. Whitaker at Raleigh, N. C.

THE UNITED FRIENDS OF TEMPERANCE.

BY ISAAC LITTON, ESQ., P.M.W. PRIMATE.

A CIRCULAR, signed by several prominent temperance men, was issued in October, 1871, proposing a meeting of representatives of the several temperance Orders at Chattanooga, Tenn., November 22, 1871, for the purpose "of securing in the future united action and a concentration of effort by all friends of temperance, in whatever manner might be deemed most practicable."

In pursuance of this call, representatives from the States of Virginia, North Carolina, South Carolina, Georgia, Alabama, Missouri, Louisiana, Tennessee, and Kentucky assembled at the appointed time, and effected a permanent organization by the adoption of laws and the election of the following officers: J. A. Jefferson, of Virginia, president; J. J. Hickman of Kentucky, and Dr. S. M. Angell of Louisiana, vice-presidents; and W. E. H. Searcy, of Georgia, secretary.

It was decided that this organization should be known as the "Council of Temperance," and that its meetings should be held annually.

The following was published to the world as the objects of the Council of Temperance: "To present a united front to the enemy; to harmonize the temperance people of all Orders; to deliberate and decide upon the most effectual agencies for the dissemination of correct temperance principles; to counteract the evil influences of inconsiderate temperance advocates, and repel all connection of temperance Orders with denominations and political parties."

The Council of Temperance further declared that in all temperance Orders each State body should be supreme in its own jurisdiction, and that the several national temperance bodies should exercise control over the passwords

and private work only, and devote their labors to missionary operations.

There were present thirty-three leading temperance men of the Southern States, representing the Sons of Temperance, the Good Templars, the Friends of Temperance, the Temple of Honor, and Knights of Jericho.

After the appointment of standing committees, and a most pleasant and fraternal meeting, the Council of Temperance closed its session, to meet July 4, 1872, at Chattanooga.

SECOND SESSION.

At the meeting of the Council of Temperance held at Chattanooga, July 4, 1872, a full representation of the States and Orders in the South was present.

The president being absent, Col. J. J. Hickman, of Kentucky, occupied the chair.

Reports of officers and committees were submitted and adopted.

The following only, possessing a general interest, are deemed worthy of insertion in this sketch :

PROGRESS OF THE CAUSE.

The cause of temperance in several of the Southern States is prospering beyond our most sanguine expectations. In others the good work is retarded, and the temperance Orders within their limits seem to be in a state of lethargy. The Sons of Temperance, Good Templars, and Friends of Temperance are going hand in hand to possess our sunny land.

STATISTICS.

Grand Division of	East Tennessee,	26 Divisions,	800 members.
" "	Tennessee,	100 "	4,000 "
Grand Lodge of	"	150 Lodges,	5,000 "
" "	Kentucky,		20,000 "
" "	Alabama,		1,500 "
" "	Georgia,	200 "	12,000 "

The Friends of Temperance are very strong in Virginia and North Carolina, and are being extended rapidly to other States. The Sons of Temperance in South Carolina, Florida, and Georgia are also at work. The Knights of Jericho are prospering in their few lodges. In short, with few exceptions, our banner is waving in triumph.

The following report was adopted, and ordered to be communicated without delay to the several temperance Orders throughout the country :

We rejoice to learn, from the statistics presented by our secretary, that the temperance Orders represented here, and others existing in the Southern States, embrace so large a membership, and also to believe that the cause we love is apparently making steady and healthful advance throughout our Southern land. We say apparently, because we believe that in every State so many individuals belong to two or more temperance Orders that the aggregate membership of all these Orders is no criterion of pledged temperance people. Still, we are encouraged to look forward with more hopeful prospects of success in our efforts to carry sobriety, with all its attendant blessings, to every home in our land. We believe that the greatest obstacle to a much greater success of our common principles is the multiplicity of agencies employed to secure a common end, and the consequent division of labor and interest, and squandering of the means of temperance men and women, producing, in too many instances, the appearance, if not the fact, of antagonism. We believe that the greatest good to the greatest number will be secured, and the most rapid growth of temperance sentiment and habit among the people obtained, by such a concentration of feeling and effort as can only be attained by an actual consolidation of all existing temperance Orders.

The moral weight and commanding influence throughout the land of such a consolidated Order would simply be irresistible (our enemies themselves being the judges), and the cause we love would advance with a rapidity and permanence unparalleled in the history of similar institutions. The money saved from payment of dues by the same individual in different Orders, and in the rent of superfluous halls, etc., would furnish a fund for the aggressive work of such a consolidated Order which no one of the present existing Orders can ever hope to command.

Your committee, composed of individuals who have taken the most binding pledges of all the Orders—most exacting in their conditions—and who have devoted years to the service of this cause, are actuated by no motives other than the cause we are all pledged to advocate. We feel we would be recreant to our convictions of duty, and to the interests of a common humanity cursed by intemperance and its attendant woes, should we fail to earnestly recommend that this Convention take the necessary steps, at once, to, at least open the way for such a consolidation ; and, having made this, we feel that no other suggestion or recommendation need be made by us. All that is needed to secure the result proposed is for each one of us to determine that we have more love for our unfortunate fellow-men—more desire for the present and eternal

happiness of the rising generation—than we have for any favorite forms, ceremonies, or names; the only pre-existing requirement for such a consolidated order to be a *white basis* of membership; then, that all the existing Orders shall give up everything—names, forms, etc.—come together on an equality of total abstinence, and unite in building up, from the foundation, an Order which shall be for the conferment of the highest human happiness to all its members.

1. We therefore recommend the appointment of a committee of five from this body, to prepare an address setting forth, in the strongest terms, the desirableness of such a consolidation upon a *white basis*, to the grand body of each temperance Order existing in North America.

2. That such grand bodies be requested, at their first session, to take action upon the matter, and appoint delegates empowered to act for them at a convention to be held in this city on the fourth Wednesday in November next.

3. That each grand body be entitled, in said convention, to three representatives.

4. That Brother J. J. Hickman be commissioned to visit each of said grand bodies, and present this matter in person to them, and urge their acquiescence.

NOVEMBER 27, 1872.

The Convention, as proposed at the last session of the Council of Temperance, met in Chattanooga November 27, and after much labor and discussion adopted "Articles of Union," to be submitted at once to the Orders represented for approval, and provided that all bodies approving the Articles send delegates to an adjourned session of the Convention, to be held at Chattanooga January 22, 1873.

JANUARY 22, 1873.

The Convention assembled in Chattanooga January 22, 1873, and was presided over by Isaac Litton, P.M.W.A. of the Sons of Temperance.

The "Articles of Union" submitted by the November conference as a basis of consolidation were taken up, and, after thorough discussion and mature deliberation, amended and adopted:

ARTICLES OF UNION.

ART. 1. The Order shall be known as "The United Friends of Temperance," and its several grades shall be constituted as follows:

ART. 2. A subordinate department or Council, which shall consist of
(a) THE COUNCIL OF TEMPERANCE, (b) THE COUNCIL OF FRIENDSHIP.

The general business affairs of the Subordinate Council shall be transacted in the Council of Temperance, and membership in good standing therein shall be requisite to admission to, and continued membership in, the Council of Friendship. The cultivation of the social and fraternal relations of the members shall be made a prominent feature, and all business matters relating to such objects or institutions of a charitable, benevolent, or educational character, that may be authorized by the Supreme or State bodies, shall be transacted in the Council of Friendship.

ART. 3. A State or Grand Council, to be composed of representatives from the several Subordinate Councils.

ART. 4. A Supreme Council, which shall be composed of representatives from the State or Grand Councils.

To the Supreme Council belongs the power to establish and publish a uniform ritual and control the private work of the Order, and to fix and determine the regulations and usages appertaining thereto; to extend the Order into States or Territories where no Grand Council exists, and to enforce obedience to these Articles of Union. All other powers shall be vested absolutely and unconditionally in the Grand Councils entitled to representation in the Supreme Council.

ART. 5. Membership shall be confined exclusively and unalterably to WHITE PERSONS, active and associate. Females constitute the class of associate members, and they shall be entitled to all the privileges of the Order.

ART. 6 provides for the titles of the officers in the several grades.

The following declaration of principles was proclaimed :

Sectarian or denominational differences shall not be recognized, nor religious and political controversies permitted, within the Order.

Neither legislative prohibition, nor any other form of interposition by State or municipal government, shall be invoked as auxiliary to this Order. Moral suasion, as distinguished from any form of coercion, shall be its sole means of promoting temperance.

The founding of inebriate asylums for the cure of intemperance belongs necessarily to the great temperance reform.

Representatives Currey of Tennessee, Searcy of Georgia, and Simmons of Mississippi, were appointed a committee to prepare the rituals and private work of the Order, and report at the next meeting of this body.

The following were elected officers of the Supreme Council :

M. W. Primate—Isaac Litton.

M. W. Associate—Rev. W. P. Harrison, D.D.

M. W. Scribe—W. E. H. Searcy.

M. W. Treasurer—Joseph R. Anderson.

M. W. Chaplain—Rev. D. M. Breaker.

M. W. Conductor—Rev. J. M. Boon.

M. W. Sentinel—M. J. Cofer.

After the transaction of business of minor importance the Supreme Council closed, to meet July 30, 1873; at Chattanooga.

THIRD SESSION.

At the meeting of the Supreme Council held at Chattanooga, July 30, 1873, a full representation was present, notwithstanding the prevalence of cholera in the State.

The reports of the officers were very encouraging, and the future of the Order appeared very bright.

The Committee on Rituals and Private Work submitted ceremonies for the Council of Temperance and the Council of Friendship, and they were adopted.

The representatives from Louisiana announced that their Grand Council had instituted a mutual benefit degree, which had been duly incorporated by the laws of Louisiana as the Benevolent Degree of the United Friends.

It was voted that the B.D. be recognized by the Supreme Council, and regulations adopted looking to the supervision of that important branch of the Order.

The Supreme Council being now fully organized, the following were elected officers for a term of two years:

M. W. Primate—John Moffat, Tennessee.

M. W. Associate—W. E. H. Searcy, Georgia.

M. W. Scribe—W. Bryce Thompson, Tennessee.

M. W. Treasurer—J. H. Campbell, Arkansas.

M. W. Chaplain—James Younge, Texas.

M. W. Conductor—J. M. Boon, Mississippi.

M. W. Sentinel—W. W. McGarrity, Louisiana.

Adjourned to meet in New Orleans first Wednesday in March, 1874.

FOURTH SESSION OF SUPREME COUNCIL U.F.T.

The third regular session of the Supreme Council was

held in the city of New Orleans, Louisiana, commencing March 4, and continuing three days.

Five Grand Councils were represented, and a large amount of business was transacted looking to the permanent establishment of the Order and the perfection of all its machinery. The most important item, perhaps, was the revision and elaboration of the charter and constitution of the Benevolent Degree, and placing it solely under the charge of the Supreme Council. Vacancies in the Board of Managers were filled by appointment. At a meeting of the Board, held upon the adjournment of the Supreme Council, all commissions of D.S. Chancellors then existing were revoked, and Brother James Younge of Texas, and Brother John Moffat of Tennessee, were commissioned. These two brethren, with Brother J. W. Harmon, of New Orleans, the S. Chancellor, were directed to take the field as lecturers, and were to have the sole charge of instituting B.D. Councils, until other appointments of deputies should be made by the Board.

From the official reports it appeared that the Order had made satisfactory progress since the meeting of the Supreme Council at Chattanooga, in July, 1873. The State Council of "Friends of Temperance" in Texas, and the Grand Councils of "Temperance Reform" in Arkansas and North Louisiana, had united with us, and a flourishing Grand Council had been established in Kentucky, making eight Grand Councils constituting the Supreme Council at the time of the session in New Orleans. Since that time there have been instituted Grand Councils in Alabama and Illinois, making at the present time ten Grand Councils, with about nine hundred Subordinate Councils and fifty thousand members.

Of the legislation of the Supreme Council at its recent session, the following items are of general interest: The regalia of the Second Degree was altered so as to conform in shape to the other regalias of the Order, the color remaining as before.

The motto of the Order, as adopted at Chattanooga, was amended, and it was ordered that the motto shall be

"Temperance, Friendship, Benevolence," as representing the three degrees of the Order.

It was ordered that the M.W. Comptroller of the Benevolent Degree should give a bond of five thousand dollars, and the M.W. Treasurer of the Benevolent Degree a similar bond of twenty thousand dollars, before entering upon the duties of their respective offices.

Paducah, Ky., was selected as the place, and the third Wednesday in May, 1875, as the time, for the next annual session of the Supreme Council.

An Executive Committee was appointed, to consist of John Moffat, M.W.P., *ex-officio*, and W. B. Thompson, M.W.S., *ex-officio*, Nashville, Tenn.; Dr. W. C. Crane, Independence, Texas; Norton B. Anderson, Paducah, Ky.; and C. P. Crawford, Milledgeville, Ga.

The Board of Auditors appointed for the purpose of investigating the books of the Benevolent Degree reported that they had performed that duty faithfully, and found them correctly kept. Only one death had been reported up to that time, and the assessment had been promptly paid to the legal representatives of the deceased.

Isaac Litton, of Nashville, Tenn., was appointed M.W. Comptroller of the Benevolent Degree of the U.F. of T., to fill the vacancy caused by the resignation of R. B. Thomas.

FIFTH SESSION.

The Supreme Council met in Nashville, by direction of the Supreme Executive Committee, instead of Paducah, Ky.

Reports of officers exhibited a steady increase in the number of Councils and membership of the Order.

Quite a large amount of business, of no general interest, was transacted.

The following were elected officers for the ensuing term:

M. W. Primate—James Younge, of Texas.

M. W. Associate—G. B. Taylor, of Tennessee.

M. W. Scribe—Isaac Litton, of Tennessee.

M. W. Treasurer—Anson Nelson, of Tennessee.

M. W. Chaplain—J. A. Cornish, of Missouri.

M. W. Conductor—J. Shelby Harris, of Mississippi.

M. W. Sentinel—T. J. Qlipant, of Arkansas.

At this session the words "Most Worthy" in the titles of the officers of the Supreme Council were struck out, and the word "Supreme" inserted.

In concluding this sketch, it is but proper to allude to two features that are peculiar to this Order.

Each Subordinate Council is composed of the Council of Temperance and the Council of Friendship. One of the meetings of the Subordinate Council each month is devoted to work in the Council of Friendship. Thus, a Subordinate Council holds its first, second, and third meetings in each month in the Council of Temperance and its fourth meeting in the Council of Friendship. Persons initiated in the Council of Temperance are entitled to advance to the Council of Friendship at its first regular meeting without ballot. This gives a very pleasing variety to the meetings, as the two Councils have different officers, different ceremonies, and transact business of a different character.

Another feature is the Benevolent Degree. This is the keystone of the Order, in which, by a simple but effectual plan, an ample fund is provided for the families of deceased members. This degree is incorporated and managed by a Board of Directors. The amount provided to be paid to the family of the beneficiary is limited to \$5,000, and by small fees of twenty, thirty, and fifty cents on each death, the Order accomplishes a vast amount of good, frequently when needed most, without any considerable draft upon the purses of the survivors. The motto of the Order expresses emphatically the objects aimed to be accomplished—*Temperance, Friendship, and Benevolence*. The Order is now firmly established in Georgia, Alabama, Mississippi, Louisiana, Texas, Arkansas, Missouri, Illinois, Kentucky, and Tennessee.

NATIONAL CHRISTIAN^s TEMPERANCE ALLIANCE.

BY REV. D. C. BABCOCK, CORRESPONDING SECRETARY.

ORIGIN OF THE SOCIETY—CONVENTION TO ORGANIZE—OBJECT OF THE ALLIANCE AND METHODS OF WORK—FIRST ANNIVERSARY—AUXILIARIES—OFFICERS FOR 1876-7.

ONE good result of the Woman's Crusade, that opened in Ohio during the Christmas season of 1873, was the awakening of many churches to a clearer and deeper sense of their accountability for the sad results of drinking, and to a better conception of their duties in relation to the cause of temperance.

The General Assembly of the United Presbyterian Church had this question before them at their annual meeting in Monmouth, Illinois, May, 1874. After careful deliberation upon the relations and duties of the Christian Church to the cause of temperance, they decided to make their deliberations effective by taking measures to organize and unite the churches of the nation for aggressive Christian temperance work. They appointed a committee of seven to confer with ministers and leading men of other churches, and, if assured of their co-operation, to issue a call for a convention to organize a National Christian Temperance Alliance. Meeting with such encouragement as they thought would justify action, and having an invitation from the Christian Temperance Alliance of Allegheny County, Pennsylvania, to hold the convention in Pittsburgh, they issued the call.

Pursuant to their call, the Convention was held May 12 and 13, in the Second Presbyterian Church of Pittsburgh. Only a few States were represented, but the interest manifested in the proposed work was remarkable. Every meeting during the two days of the Convention was large and full of zeal for the cause of temperance.

Rev. R. W. French, of Illinois, was chosen temporary

president. Rev. E. E. Swift, D.D., of Pennsylvania, gave an address of welcome to the Convention, which was responded to by Rev. W. T. Meloy, of Ohio.

The Committee on Permanent Organization presented Rev. R. A. Browne, D.D., of Pennsylvania, as president, with Rev. William D. Howard, D.D., and several others as vice-presidents. Rev. W. H. Locke, D.D., of Ohio, Rev. B. T. Woodburn and Rev. R. F. Miller of Pennsylvania were presented as secretaries, and all were elected.

Committees were appointed on resolutions, on constitution for the Alliance to be organized, and on nomination of officers for the ensuing year. The resolutions reported by the committee were vigorous utterances against the liquor system. After free and full discussion they were adopted with a few changes.

The "object" of the Alliance and its "methods of work" are given in the second and fourth articles of the constitution, as follows:

ARTICLE II.—*Object.*

The object shall be to bring the influence of the whole Christian Church and all friends of humanity to bear directly and steadily against every part of this vile "liquor system," until the principles of total abstinence and prohibition shall universally prevail.

ARTICLE IV.—*Methods of Work.*

It is not the aim of the National Christian Temperance Alliance to effect an organization outside and independent of the church of Christ, but to organize and unite the churches themselves in aggressive temperance work; and it is, therefore, expected that the National Christian Temperance Alliance and all its auxiliaries will labor zealously and persistently, untrammelled by denominational preferences, to advance this important part of Christian work; by private, family, and public prayer; by personal effort with those who have fallen, and to prevent others from falling; by the careful training of the young in the principles of total abstinence; by the widest possible distribution of temperance papers and publications; by such prayerful and careful use of the suffrage on the part of those entrusted with it as shall place only good and reliable friends of the temperance movement in positions of public trust; and by any and every other means that enlightened and consecrated minds and hearts may devise for securing the triumphs of this cause.

The officers elected were:

President—Rev. E. E. Swift, D.D., of Allegheny City, Pennsylvania.

Vice-Presidents—Rev. W. D. Howard, D.D., of Pittsburgh, Pennsylvania, and one from each of the other States of the Union.

Recording Secretaries—Rev. W. H. Locke, D.D., of Ohio, and Rev. Hiram Miller, D.D., of Pennsylvania.

Corresponding Secretaries—Hon. James Black, of Pennsylvania, and four others.

Treasurer—Thomas P. Hershberger, of Pittsburgh, Pennsylvania.

Executive Committee—Thomas H. Rabe, Esq., of Pittsburgh, Pennsylvania, and six others.

The first anniversary of the Alliance was held in the Fourth Avenue Baptist Church, Pittsburgh, May 10 and 11, 1876, and was an exceedingly interesting and profitable meeting. Mr. Rabe, the Chairman of the Executive Committee, reported that State auxiliaries had been organized in Pennsylvania, Colorado, Iowa, and Nebraska, and that several county Alliances had been established in the above States.

Carefully-prepared addresses were delivered during the meeting by the president, Rev. E. E. Swift, D.D.; Rev. S. M. Vernon, D.D.; Rev. R. W. Pearson, D.D.; Rev. W. A. Davidson, D.D.; Thornton A. Shinn, Esq.; George Woods, LL.D.; Rev. R. A. Browne, D.D.; and Rev. D. C. Babcock.

The Constitution was carefully revised by an able committee of seventeen persons, and their work approved by the Alliance. The corresponding secretary has printed constitutions for State, county, and local Alliances, which can be had by any who may desire to see them.

The following is the board of officers for 1876-7:

President—Rev. E. E. Swift, D.D., Allegheny, Pennsylvania.

Vice-Presidents—Rev. W. T. Wylie, Chambersburg, Pennsylvania, and one from each of the other States.

Recording Secretary—Rev. R. A. Browne, D.D., New Castle, Pennsylvania.

Corresponding Secretary—Rev. D. C. Babcock, 1018 Arch Street, Philadelphia, Pennsylvania.

752 *National Christian Temperance Alliance.*

Treasurer—Mr. G. F. Turner, Allegheny, Pennsylvania.

Executive Committee—T. H. Rabe, Esq., Revs. R. T. Miller, J. K. Melhorn, Alex. Clark, D.D., Hon. F. R. Brunot, Hon. Wm. Thaw, and Gen. F. H. Lane, Pittsburgh, Pennsylvania.

Central Committee—Rev. Hiram Miller, D.D., Beaver, Pennsylvania, and many others from other States.

The headquarters of the Alliance are at the corner of Penn Avenue and Sixth Street, Pittsburgh, Pennsylvania. Communications sent to Thomas H. Rabe, Chairman of the Executive Committee, will receive prompt attention.

THE ORDER OF THE CADETS OF TEMPERANCE.

BY ROBERT M. FOUST, ESQ., M.W. PATRON.

SINCE the earliest dawn of the light of temperance upon our land the education of the youth in its pure principles has been a favorite object. The precise dates of the earliest movements in this direction are almost unknown. We are able only to fix with certainty the periods when those associations denominated Orders, which have proved of such vast utility to the rising generation, were commenced.

New York, to whom belongs the very great honor of having given to the world the organization known as the Order of the Sons of Temperance, at a regular quarterly session of the Grand Division, held the 9th of January, 1844, adopted the following resolution :

“Resolved, That the constitution of the Order of the Sons of Temperance be so amended as to permit and invite the accession of temperance youths, not less than sixteen years of age, with the consent of the parent or guardian of each, respectively, to become members of our Order, but in no case to be permitted either to hold office or vote in the Division until they arrive at the age of twenty-one years.”

This was referred to the Committee on Constitution of the Order of the Sons of Temperance, and that was the end of it.

To Pennsylvania belongs the honor of originating the Order of the Cadets of Temperance, which, though small in comparison with other philanthropic efforts developed by the circumstances of the times, was nevertheless destined, like them, to produce very important results in the interests of morality and temperance.

In the year 1845 the writer connected himself with the Order of the Sons of Temperance in Philadelphia. He was at the time at the head of a large educational institution, and it was naturally suggested to him that tempe-

rance should enter into every child's education, so far as it was practicable in the school-room.

A plan was prepared, and in November of that year presented to Morning Star Division, No. 66, for an organization similar to the one afterwards adopted, to be called Cadets, but broader and perhaps better adapted to the real necessities of youth than the present Order, which, besides its weak points, has suffered from innovations which have produced schisms where unity should have prevailed. This plan proposed to have the Juvenile Order occupy the same relative position to the Sons of Temperance that the Sabbath-school does to the church, and that each Division should have a Section of the sons of the members of the Division, under the control of the parents, and elected quarterly, to meet on the same night with their parents, the Section to bear the name and number of the Division. Besides total abstinence from intoxicating liquors, the pledge prohibited the use of tobacco and profanity. Morning Star Division approved the proposition, and referred it to its representatives in the Grand Division, but the immense popularity of the Order of the Sons of Temperance and the rapid growth of Divisions absorbed the time and attention of that Order, and it slumbered there for ever.

It was about the close of the year 1845 that Oliver Williams and other lads, of Crane Iron-Works (Catasauqua) in Lehigh County, having witnessed a parade of the "Sons," then of recent existence, expressed a wish to be organized, as *they* were, into an Order; upon which the good brothers of that place, Owen Rice and John Williams, together with Brother E. F. Bleck, of Bethlehem, with much patience arranged a crude form of initiation, etc., for them, and opened what was called a Division of the Juvenile Sons of Temperance, first at Catasauqua, and shortly after another at Bethlehem.

These associations, it is believed, were of a useful character, but nothing was known of their existence until the completion of the arrangements for the introduction of the Order to be called the Cadets of Temperance, which organization was brought about in this wise: Upon the occa-

sion of a celebration at Germantown, Pa., it was discovered that a number of boys had obtained possession of a quantity of liquor, through the agency of some person, and many were intoxicated. This announcement caused much excitement, and induced Brother W. H. Stokes to look into the matter and enquire whether something could not be done to stay this vicious current which threatened the children of that borough. Some time during the year 1846 he formed a society which he named the Cadets of Temperance, and submitted it to the writer, who approved it, and labored assiduously to bring the seed thus sown to full fruition. About the close of the year, Germantown Section, No. 1, of Germantown, and Morning Star, No. 2, Philadelphia City, of Temperance Cadets, were formed. They became at once popular in the community. At first they were to be simple societies of boys of a certain age, without reference to combined operations. It was soon apparent that the original idea of a connection with the Order of the Sons of Temperance—then the only Order based upon temperance in existence—or an independent organization, was absolutely necessary to satisfy the public interest. The latter plan was adopted, and an invitation sent to each one to join in the formation of the new Order. The Sections at Catasauqua and Bethlehem accepted this invitation, and Morning Star voluntarily surrendered its number to Catasauqua, which thus became No. 2, and to Bethlehem was assigned No. 3, and Morning Star became No. 4, the number it has for more than a quarter of a century honorably borne. From its birth it was found difficult to obtain suitable laborers in this beneficent work, for three or more intelligent Sons of Temperance were necessary to the formation of a Section; and it is probable that this great need, never fully overcome, has led to the want of an earnest co-operation on the part of the “Sons” of the present day. On the 22d of February, 1847, there being nine Sections in operation, a Grand Section was instituted in Philadelphia. The first Grand Section was compelled to assume the functions of the fountain-head of the new Order, and the wisdom which guided these pioneers in

the work of training the youth in habits of temperance was soon apparent in the great increase of Sections all over the land wherever its existence was known.

The Grand Section of Pennsylvania continued to fill the position of fountain-head up to the 16th day of June, 1876, when a Convention of Delegates, previously called from nine Grand Sections, having met at Independence Hall, agreed, after a fraternal interchange of sentiment, to proceed to complete the organization commenced over a quarter of a century ago, and to put the whole Order into as complete a working condition as its present position in regard to territory would admit.

The Grand Section of Pennsylvania, acting as fountain-head, has introduced the Order into twenty-three States and Provinces. There have been instituted in these several jurisdictions two hundred and twenty-three subsections. What these have been doing in all these years we are unable to tell from any data in our possession. That they have wrought an immense amount of good during their existence we have undeniable evidence. It should be mentioned in this connection that the formation of a national head being always the intention of the founders of the Order, a meeting was held in Cincinnati on September 13, 1854, at Cadets' Hall, for that purpose, and an organization completed; but it was not permanent. The proceedings of that meeting were interesting, instructive, and are substantially reaffirmed in the institution of the present National Section and the election of the same head of the Order.

No mere Order, as such, can accomplish a reform either in morals or science unless those who control its movements are able, tried, and true, and are willing to devote themselves disinterestedly and faithfully to the business before them, and prayerfully labor for the real purposes of the organization. The primary and sole object of the Order of Cadets is to educate and train youth in habits of total abstinence. We use forms and ceremonies as a necessity in such combination and instruction, but the Order everywhere must be subordinate to the principles we

teach, and not looked upon as the only object of our solicitude and devotion. With the help of God, we hope to strike a blow in defence of our young which shall be effective. This is no more than animals of the lowest order do when threatened with danger. Parents who allow their children to go out in the world unattended, with excitements and false teachers all around them, and then complain of their unhappy lot in having drunkards in their midst as their children grow up, are unfitted for the responsible duties of parentage; and the member of either of the Orders who, having received an education in the doctrines and principles of total abstinence, in the Division-room or Lodge, will yet neglect his or her children, and who will neither bring them to the school of beginners or Cadets, nor assist their faithful brethren thus laboring so disinterestedly in this difficult but Heaven-appointed work, should not complain, when the Great Dispenser of justice demands a return of this stewardship, as he will sooner or later, that the punishment awarded will be overwhelming and to his great sorrow.

Let us keep the boys sober and in proper training, and society will have no drunkards among the men of the next centennial year.

THE REFORM CLUB MOVEMENT.

AMONG the latest and most important of the associated efforts against the drinking customs of society and in favor of total abstinence from all alcoholic beverages is the Reform Club movement. Like the Washingtonian movement of an earlier period, it had its origin with those who were victims of the drink-bondage, and who sought deliverance from what they had come to recognize as not only oppressive but perilous. Its distinguishing characteristic is its religious spirit, its dependence upon God, its reliance upon prayer. In this it is kindred to the Woman's Crusade, of which it is in some sense a counterpart. Its work has been done chiefly in New England, where it originated, and in some of the Western States. It is rapidly extending, and bids fair, ultimately, to compass the whole country. It partakes largely of the nature of a religious revival, and gives promise of permanent as well as present usefulness. Many communities which have hitherto suffered greatly from the blighting curse of intemperance have been reached and radically transformed by its beneficent influence. It is estimated that the membership of the Reform Clubs of New England alone is considerably in excess of one hundred thousand.

In January, 1872, Mr. J. K. Osgood, a reformed man of Gardiner, Maine, inaugurated a reform movement among the drinking men of that town. He says of himself that in fifteen years he had run down from the moderate, fashionable drinker of wine to the constant and immoderate drinker of the vilest beverages—whiskey and rum. From a respectable business man he became gradually reduced to poverty and sorrow. In August, 1871, he found himself without friends, out of business, and his last dime spent for whiskey. Returning in that condition late at night to his wretched home, the sight of his wife through the window, and her sorrowful condition, touched his heart and

caused him to reflect, and then to resolve that, God being his helper, he would never drink again. That resolution, by the grace of God, he has been enabled to keep. A few months later he commenced his mission work. His first effort was with an old chum, a lawyer, who had become as much demoralized by rum as himself. He was, after much entreaty, induced to break off drinking and to sign the pledge. Mr. Osgood then drew up a call for a meeting, which both signed, and which read as follows:

“**REFORMERS’ MEETING.**—There will be a meeting of reformed drinkers at City Hall, Gardiner, on Friday evening, January 19, at 7 o’clock. A cordial invitation is extended to all occasional drinkers, constant drinkers, hard drinkers, and young men who are tempted to drink. Come and hear what rum has done for us.”

It was an invitation to their drinking companions to come to the City Hall and hear what rum had done for them, and many came with the multitude. The meeting was a great success. At the close of their broken remarks the pledge was offered, and eight of their drinking companions joined them in it. They then organized the Gardiner Temperance Reform Club, and soon had one hundred of their drinking companions enrolled among its members. The movement awakened much interest especially among those addicted to drinking habits, whom it was especially designed to reach, and Clubs multiplied rapidly. In a few months their membership had reached fifteen or twenty thousand. Several of the men reformed through the agency of Mr. Osgood’s labors became in turn themselves efficient co-laborers.

In June of the following year Mr. Osgood inaugurated his work in Massachusetts under the auspices of the Massachusetts Temperance Alliance, dividing his labors for the year between the States of Maine and Massachusetts. He organized about forty Clubs in Massachusetts, one of which, at Haverill, numbers over 3,000 members. In New Hampshire, Mr. Osgood, assisted by Mr. Drew, one of his converts, has organized over a hundred Clubs. He has also bestowed some labor, very successfully, upon Vermont.

In the Western States—Illinois, Iowa, and others—the

reform movement was inaugurated, and has been carried forward with great success by Mr. Francis Murphy. Mr. Murphy is also a reformed man, rescued by the grace of God and the kindly interposition of a Christian brother from liquor-selling and drinking and the prison-cell, to do service for his fellow-men and the Master. The story of his life and work, as told by himself, will be found in another part of the volume in which this sketch is to appear. He has been, and still continues to be, a most valuable co-worker with the Christian temperance women of the West. Thousands have been induced by him to sign the pledge, numerous Reform Clubs have been organized by him, many of them with reading-rooms and arrangements for entertainments, and many are the restored homes wherein the name of Mr. Murphy is cherished with fondness and gratitude. Through his labors in New England, and as former president of the Old Orchard Beach Temperance Camp-Meeting Association, he has become widely known and is highly esteemed in the East as at the West.

Another representative and influential missionary in the field of the reform movement is Dr. Henry A. Reynolds, of Bangor, Maine. Dr. Reynolds, who was born in Bangor in 1839, inherited an appetite for strong drink, which increased with his years and threatened his ruin. He graduated at Harvard Medical School, and afterwards served in the Union army as surgeon till the close of the Rebellion, and returned, honorably discharged, to professional practice as a physician. The habit of intemperance increased with him to such an extent as greatly to injure his business and to disappoint his friends.

He endeavored to reform, and it was only after long and repeated trials, fruitless in every instance, that he decided that the only true method of ridding himself of the curse was to abandon the use of liquor altogether, and ask Almighty God to keep him steadfast in the right.

About this time, in the city of Bangor, a band of Christian women met frequently to pray for the salvation of the intemperate. Finding himself on the verge of the delirium tremens, from an attack of which he had already suffered,

Dr. Reynolds sought, as a last resort, help from God in overcoming the appetite for strong drink which was fastened upon him, and, kneeling in his office, he yielded himself to God as his servant, and promised him that he would publicly sign the pledge as soon as opportunity offered, which was two days later at a public meeting held in the City Hall by the Woman's Crusade of Bangor.

Having signed the pledge himself, he began immediately to sympathize with others who were suffering as he had suffered, and by attending temperance meetings and persuading them to sign the pledge, and in other ways, he sought to draw his unfortunate brothers into the new life upon which he had entered. After working in this way for a few months, it became evident to him that to ensure success and permanency there must be organization, and he conceived the plan, under God, of organizing a Reform Club made up wholly of men who had drunk to a greater or less extent, believing then, as now, that there exists between two drinking men that sympathy which cannot exist between a man who has and one who has not drunk. And by a notice in the daily paper he invited drinking men to meet at a certain time and place. Eleven responded to the call, and the Bangor Reform Club, the first of the kind, was organized September 10, 1874, adopting as its motto "Dare to do Right," and choosing as its president Dr. Henry A. Reynolds. Other meetings were held; meanwhile, the members, with true missionary zeal, did their utmost to bring in new members, and in the course of a few weeks the Club numbered hundreds, and the city was shaken for God and humanity as never before.

Intelligence of this remarkable movement having reached other places, invitations to inaugurate a similar work came from all quarters, and were accepted by Dr. Reynolds and his earnest fellow-workers, and in about a twelvemonth Reform Clubs of this kind were organized throughout the State of Maine.

In August, 1875, at a meeting of the National Christian Temperance Camp-Meeting Association, held at Old Orchard, Maine, where temperance workers from all parts of the

country had congregated, Mrs. Mary G. Ward, President of the Woman's Christian Temperance Union of Salem, Massachusetts, learned of the great work of reform progressing in Maine under the leadership of Dr. Reynolds, and invited him to introduce his work in Massachusetts by holding a series of meetings in Salem during the month of September. On the 19th of September, 1875, the first Reform Club of this kind in Massachusetts was organized in Salem. The next Club organized was at Marblehead, then Gloucester, then Peabody, and place after place was captured, until upwards of seventy were organized in Massachusetts previous to July 16, 1876.

Dr. Reynolds's methods are marked by the utmost simplicity. First organizing a Club of men who have been more or less addicted to the use of intoxicating drink, and who have attained the age of eighteen years, he then appeals to the Christian women of the locality to throw about them the shield of their love and sympathy, and finishes his work of preparation by impressing upon the citizens at large the necessity of upholding the Club with substantial assistance.

It is the practice in all Clubs to give a repentant brother three cheers when he avows his fault and affixes his signature again. These acknowledgments are made in the business meetings of the Club, where ladies or outsiders do not attend.

The meetings of the Club are on a secular evening of each week, and on Sunday afternoons or evenings the Clubs, with the Woman's Christian Temperance Unions, hold public meetings, always crowded. The order of exercises at these public meetings consists of prayer, reading of the Scriptures, and brief addresses by reformed men, interspersed with singing hymns. "The Morning Light is Breaking," "Hold the Fort," "Pull for the Shore," "Rock of Ages," "I need Thee every Hour," are fair illustrations of these melodies, and they are sung in earnest and with a sincerity which never fails to touch the hearts of the listeners. The meetings generally partake of the character of a Methodist love-feast. Brief addresses

are the rule, and a verse or two of something fitting is sandwiched between them in such a manner as to hold the attention of the audiences unabated to the close. One of these meetings in Waltham continued from seven o'clock in the evening until after midnight, the aisles of the largest hall in the town being crowded with men and women ; this, too, while a similar assemblage in the only other large hall in the vicinity was being addressed in a similar way by reformed men.

With the establishment of a Reform Club comes an increase in church attendance and a decreased tax-bill. As the Clubs increase one by one, the leaders of the towns join the ranks, until now, in scores of towns of Massachusetts, a public sentiment has been created which ostracizes the drinking man from good society. Dram-selling is unprofitable, and dram-drinking is an evil habit and not the custom of the age.

The red ribbon, the badge worn by the reformed men, is accepted wherever it is seen as a signal to which all good Christian people respond with deep interest and sympathy.

The motto, "Dare to do Right," has taken its place as a great favorite among the familiar suggestive expressions of the times.

Dr. Reynolds, by the unanimous voice of the National Christian Temperance Camp-Meeting Association, held at Old Orchard Beach in August, 1876, was chosen president for the current year as the successor of Mr. Francis Murphy.

The pledge signed by each member, and the constitution and by laws adopted by Reform Clubs as inaugurated by Dr. Reynolds and his co-workers, are as follows :

Whereas, Having seen and felt the evils of intemperance, therefore
Resolved, That we, the undersigned, for our own good and the good of the world in which we live, do hereby promise and engage, with the help of Almighty God, to abstain from buying, selling, or using alcoholic or malt beverages, wine, and cider included. And that we shall accomplish the greatest possible amount of good, and work most effectually, we hereby adopt for our government the following constitution and by-laws :

ARTICLE I.

This organization shall be called and known as the — REFORM CLUB.

ARTICLE II.

It shall be the duty of each member of the Club to work in the interests of the same by inducing all those who are addicted to the use of intoxicating drinks to sign our pledge and become faithful members of the Club.

ARTICLE III.

All male persons of the age of eighteen years and upwards, who have been in the habit of using intoxicating liquor to a greater or less extent, are eligible to membership in this Club.

ARTICLE IV.

The officers of this Club shall consist of a President, three Vice-Presidents, Secretary, Financial Secretary, Treasurer, one Steward, two Marshals, one Sergeant-at-Arms, Executive Committee of five, and Finance Committee of three.

The Executive and Finance Committees shall be appointed by the President and approved by the Club.

ARTICLE V.

It shall be the duty of the President to preside at all meetings of the Club, to preserve order, enforce the constitution and by-laws of the Club, see that the officers perform their respective duties, sign all documents issued by the Club, call special meetings when it is deemed expedient, or, upon the written request of twelve or more of the members of the Club, cause the Secretary to notify the members of such meetings, and approve all bills.

ARTICLE VI.

In the absence of the President the senior Vice-President shall preside, and while in the chair shall exercise all the powers of the President.

ARTICLE VII.

It shall be the duty of the Secretary to keep a correct record of the proceedings of the Club, notify members of special meetings, attest all bills approved by the President and Executive and Finance Committees, conduct the correspondence, make a report of the doings of the Club during his term of office, and at the end of the year hand over all books, papers, and other property to his successor in office.

He will call the roll of officers at all business meetings, and keep a record of absentees.

ARTICLE VIII.

It shall be the duty of the Financial Secretary to keep a just and true account between himself and the Club, and between the Club and its

members; to receive all moneys from the hands of the brethren, and at the close of each meeting pay the same to the Treasurer, taking his receipt therefor. He shall, when called upon by the President, furnish a statement of accounts and a list of all members in arrears for dues.

ARTICLE IX.

It shall be the duty of the Treasurer to receive all moneys from the hands of the Financial Secretary, keep a just and true account of the same, and pay it out only on an order authorized by a vote of the Club, signed by the President and Secretary, and approved of by the Finance Committee. He shall also, before taking office, give bonds that shall be satisfactory to the President and Finance Committee, in a sum that shall not be less than two hundred dollars, or such other larger amount which shall be satisfactory to the President and Finance Committee, prepare and present at the annual and quarterly meetings (or oftener, if required) a true statement of the financial condition of the Club, and of all moneys received and disbursed by him, and at the expiration of his term of office hand over all books, papers, and other property in his possession to his successor in office.

ARTICLE X.

It shall be the duty of the Executive Committee to have a general oversight of the affairs of the Club, examine and report all violations of the pledge, investigate and report quarterly the progress of the Club.

ARTICLE XI.

It shall be the duty of the Finance Committee to examine and report on all bills brought before them, audit the accounts of the Financial Secretary and Treasurer, and make a report of the same to the Club at least once a quarter, or when otherwise called upon to do so.

ARTICLE XII.

It shall be the duty of the Marshals to take charge of all public prosecutions.

ARTICLE XIII.

It shall be the duty of the Steward to have charge of the property of the Club not under the control of any of its officers.

ARTICLE XIV.

It shall be the duty of the Sergeant-at-Arms to take charge of the door of the Club-room, and assist the President in preserving order during all meetings of the Club.

ARTICLE XV.

Fifteen members in good standing shall constitute a quorum for the transaction of business.

ARTICLE XVI.

Any person who is eligible to membership in this Order shall, upon signing this constitution, become a member thereof; but should an objection be raised in any case, the President shall immediately, without discussion, order a ballot.

The affirmative vote of two-thirds of all the members present shall be necessary to elect the candidate.

ARTICLE XVII.

All meetings of this Club shall be conducted free from all political or sectarian discussions.

ARTICLE XVIII.

The officers of this Club shall be elected on the last Wednesday in December, by ballot, and installed the first Wednesday in January in each year; but should either of these days fall upon a holiday, then the election and installation shall take place on the Wednesday next following.

ARTICLE XIX.

Any member of this Club who shall violate his pledge thereby forfeits his membership, but may again become a member by acknowledging the same, and paying the sum of twenty-five cents, as in the case of new members, and signing the constitution anew.

ARTICLE XX.

It shall be the duty of the President, upon receiving reliable information of a member having violated his pledge, to report the same to the Executive Committee, who shall investigate the case, and report the same to the Club at the next meeting.

ARTICLE XXI.

All reports of committees shall be made in writing, and signed by such members as endorse the sentiments contained therein.

ARTICLE XXII.

Any officer absenting himself from four regular meetings, without good and sufficient reason, his seat shall be declared vacant, and an election by ballot shall be held the same evening to fill the vacancy.

ARTICLE XXIII.

All official documents issued for the Club shall be signed by the President and Secretary.

ARTICLE XXIV.

Members whose names have been stricken from the books for non-payment of dues may again renew their membership by paying all back dues during such time, and signing the constitution anew.

ARTICLE XXV.

Any officer wishing to resign his office shall give the Club at least one week's notice before his resignation can be acted upon.

ARTICLE XXVI.

Any member in good standing who may wish to withdraw from the Club shall, upon a vote of the Club in the affirmative, be entitled to an honorable discharge.

ARTICLE XXVII.

This constitution may be altered or amended at any regular or special meeting of the Club, provided such alteration or amendment shall have been submitted in writing at the previous regular meeting.

ORDER OF BUSINESS.

1. Opening.
2. Roll call of officers.
3. Reading of the minutes.
4. Applications for membership.
5. Communications.
6. Reports of committees.
7. Unfinished business.
8. New business.
9. Has any brother violated his pledge?
10. Remarks for the good of the club.
11. Receipts of the evening.
12. Adjournment.

BY-LAWS.

ARTICLE I.

The meetings of this Club shall be held every Wednesday evening at seven and one-half o'clock, until otherwise ordered, and the public meetings shall be held at such time and place as the Club may decide.

ARTICLE II.

On the first Wednesday in each month the regular meetings of the Club will be held, at which members will pay their monthly assessments, the Financial Secretary calling the roll, and members paying as their names are called. This will not prevent any member from paying at business meetings. Each and every member shall pay the sum of twenty-five cents monthly.

ARTICLE III.

Any member one month in arrears for dues will be notified by the Financial Secretary, and if his dues remain unpaid for four weeks after said notification, without good and sufficient reason being given for the

non-payment thereof, he shall, upon the two-thirds vote of all members present, be suspended.

ARTICLE IV.

The following questions shall not be debatable: 1st. A motion to adjourn, when to adjourn simply. 2d. A motion to lie on the table. 3d. A motion for the previous question. 4th. A motion to take up a particular item of business.

ARTICLE V.

No member shall speak more than twice on one subject, unless he be the mover or seconder, unless by permission of the President.

ARTICLE VI.

No member shall be allowed to use any personal language toward another, and any member indulging in personalities shall be deemed out of order, and if persisted in after being called to order, shall be deprived of the privilege of membership for that evening. Any member using insulting or indecent language in connection with the officers and members of this Club may, upon a two-thirds vote of the members present, at any meeting, be expelled from said Club.

ARTICLE VII.

Should it be deemed necessary to take up a collection to defray expenses at any public meeting, it shall be done by a committee appointed by the President, and they will hand the amount over to the Financial Secretary, or, in his absence, to the Secretary, who shall pay it over to the Treasurer, taking his receipt for the same.

ARTICLE VIII.

These by-laws may be amended or suspended at any regular meeting by a two-thirds vote of all members present.

In the Reform Clubs organized by Dr. Reynolds the membership is limited to men over eighteen years of age who have been addicted to drinking alcoholic beverages to a greater or less extent; women are admitted only to public meetings, and politics and sectarianism are rigidly excluded. In the Clubs organized by Mr. Osgood and others women are admitted to the business as to the public meetings, and political and denominational topics, as related to temperance, are among the subjects discussed at the meetings. The common platform upon which all Reform Clubs stand is: first, total abstinence; second, reliance upon God's help in all things; and, third, missionary work to induce others to sign the pledge.

The Reform Clubs supply an important need in carrying, more directly than other existing temperance organizations well can do, moral suasion and Gospel influences within the sphere most frequented by those who are addicted to the use of strong drink. While the members are of many different Christian denominations, the Clubs are non-sectarian; and while the members, as citizens, use their political power and influence to restrain and abolish the drink-traffic, the Clubs, as such, are non-political. It is a sufficient testimony in behalf of the Reform Club movement, and its beneficent mission, that by it already thousands of victims of strong drink have been reformed, and thousands of desolated and wretched homes have been made happy.

THE PROHIBITION MOVEMENT IN CANADA.

BY HON. GEORGE W. ROSS, M.P.

ANY account which may be given of what is commonly known as prohibition *pure* and *simple* would be incomplete without some brief reference to the operation of those agencies by which attention was first called to the evils of the liquor-traffic. Prohibition is usually regarded as the result of a very highly-cultivated state of public opinion. It is only attainable by long, persistent, and intelligent agitation. To those, then, who first asserted its necessity, and who, as a consequence, had to encounter the sneers and reproaches with which all great reforms are at first received, belongs the credit of inaugurating a movement the full benefit of which has yet to be realized.

The first temperance society of which we have any record was organized on the old *moderation*-pledge basis, in St. Andrew's Church, Montreal, on the evening of June 9, 1828, by the Rev. J. S. Christmas. On that occasion the pledge was signed by twenty-nine persons of different religious denominations. Kindred societies were rapidly formed in different parts of the country, so that in a few years the membership could be reckoned by thousands. The next step was the organization of *total*-abstinence societies, the first having been formed in the town of St. Catharine's, on the 15th of June, 1835. Conventions were now being held in different towns and cities, agents were employed to travel throughout the country and discuss the principles of total abstinence, and the *press*, whose influence at all times is of so emphatic and decided a character, gave its countenance to the new movement. Indeed, so strong had the public sentiment of the country become in about ten years from the formation of the first temperance society, that it was thought desirable to establish an organ exclusively in the interest of the movement. This led to

the publication of the *Canada Temperance Advocate*, a paper that by its able advocacy of temperance principles contributed largely to the rapid development of temperance principles. Its editor for many years was the Rev. W. Scott, now editor of the *Canada Casket*, the organ of the I.O. of G.T.

SECRET SOCIETIES.

While the work done by the old pledge societies, the Father Mathew societies, and similar organizations, was undoubtedly of a most valuable character, it was nevertheless felt that a society organized on a more substantial basis, with a better machinery for regulating its own affairs and maintaining more thorough discipline over its own members, was required. The formation of the Order of Sons of Temperance, on the 29th of September, 1842, seemed to supply this want, and it was not long until it was planted at different points in the Dominion. On the 21st of June, 1848, George Boyd, D.M.W.P., organized Brockville Division, No. 1. Howard Division, No. 1, of the Province of Quebec, was organized in March, 1850, in the city of Montreal. This Order soon became firmly established throughout all the provinces of the Dominion, and has always maintained, with unswerving loyalty, that prohibition is the only effective remedy for the evils of intemperance.

The rise of the Independent Order of Good Templars was another era in the history of the temperance cause in Canada. By the exclusion of ladies from full membership in the Sons of Temperance that *éclat* which arises from their presence was lost for a long time to the Order. This defect the I. O. of G. T. supplied, and, with a rapidity not anticipated by its early promoters, it extended itself from one province to another, till its membership now exceeds 20,000. An offshoot from the Independent Order of Good Templars was organized in 1857 into a separate Order, called the British American Templars, the ground of disunion being the relationship which the former Order bore to their brethren in the United States. This branch of the

temperance family has become very firmly established in the maritime provinces, and numbers among its members many eminent and useful workers.

Apart from the natural growth of total-abstinence principles, there was no single circumstance that called such particular attention to the question of prohibition as the passage of the Maine Law, as it is called, in 1851. True, much had been done by the press, the platform, and the pulpit to educate the public mind. The evils of intemperance were portrayed with all the fervor which philanthropy and Christian zeal could impart. By the fireside and in the public hall the principles of temperance were constantly advocated, and when General Neal Dow was able to carry a measure through the State Legislature for the entire prohibition of the liquor-traffic, it was felt in Canada that a similar effort should be made to protect society by the strong arm of the law from the evils of the liquor-traffic.

The first battle-ground chosen was in the Province of New Brunswick. The Sons of Temperance had so cultivated the field that it was thought the Legislature might be safely tested. Hon. S. L. Tilley, a P.M.W.P. of the Sons of Temperance, and now lieutenant-governor of the province, was leader of the Government of the day. A convention of the friends of temperance was called, and Mr. Tilley received the most undoubted assurances of political support. "The country required prohibition," it was said, "and he was perfectly safe in the hands of the people." With these assurances Mr. Tilley submitted his bill to the Legislature, and in a speech replete with argument and fact urged the necessity of legal interference with the liquor-traffic. To this appeal the House yielded, and the bill accordingly passed, although by a small majority. The next step was to get it assented to by the lieutenant-governor. This being refused, Mr. Tilley appealed to the country, and found to his great regret that the people on whose support he so confidently relied failed in the day of trial, and, thus discomfited, the bill for which he so heroically contended fell with himself, to be taken up, we trust, before long, under circumstances more favorable to success.

The effect of this effort to secure prohibition was very dispiriting to the friends of temperance in New Brunswick. Much of that organization by which the agitation for prohibition was maintained was neglected, and it is only of late years that there seems to a vigorous effort made to recover the ground so unfortunately lost.

In 1855 the Hon. Malcolm Cameron submitted a resolution to the old Parliament of Canada, consisting of representatives from the two provinces of Ontario and Quebec, which, if carried, would have given them a prohibitory liquor-law, but, unfortunately, it miscarried by one vote—that being the casting vote of the Speaker.

Again, in 1859,* a great number of petitions were sent to Parliament urging the question of prohibition upon the attention of the Legislature. In response to these petitions a committee was appointed and a brief report presented, but with no other practical results. All attempts to secure a prohibitory liquor-law proved abortive.

But with the failure to carry prohibition the friends of temperance were not altogether discouraged. It was felt to be a great disappointment indeed that, having come so near the goal, they still failed to grasp the prize. However, there was still something that might be done. If they could not get prohibition for the whole province, they might get optional prohibition wherever they could command a majority.

Accordingly, on the principle that “half a loaf is better than no bread,” they were prepared to accept as an earnest of better things to come any legislation that would curtail, no matter how moderately, the power of the liquor-traffic to do evil.

This feeling of the temperance friends was taken up by the Hon. Christopher Dunkin in 1864, and by him a bill, now known as the Dunkin Bill, was carried through the Legislature, the provisions of which apply to the two large provinces of Ontario and Quebec. The principal points of this bill are the following :

“1. On the petition of thirty ratepayers the municipal council of any city, town, or township is obliged to submit a by-law to the electors,

asking them to vote either for or against a prohibitory liquor law for such city, town, or township, as the case may be. A by-law passed can only be repealed in the same way, and must remain in force at least one year. Appliances for the sale of liquors, such as beer-pumps, etc., are considered *prima facie* evidence of liquors being sold, and the principal is held equally responsible with the agent.

"2. Under the same bill it was provided that, in places where prohibition was not determined upon, all venders of intoxicating liquors shall be held responsible for any damage that may accrue to the family of any person who lost his life through the effects of liquor sold to him or her.

"3. The husband or wife, brother or guardian, of any person addicted to the use of intoxicating liquors, may notify any dealer not to sell liquors to such person, under a penalty of from twenty to five hundred dollars, recoverable within six months.

"4. No liquors shall be sold in any public-house or grocery between seven o'clock on Saturday night and six o'clock on Monday morning."

This bill has been adopted by a number of townships, and recently four counties in Ontario and two in Quebec have signified their approval of its provisions by very respectable majorities. The difficulties in the way of its complete success are principally in the prosecution of offenders. The undue odium attached to the idea of informing on those who violate the law, and the unreliable character of the witnesses by whose evidence conviction in many cases is at all possible, render it difficult to bring the offenders to justice; and yet, considering all these circumstances, it is admitted on all hands that the law is a success and productive of much good.

But while the friends of temperance were willing to make the best possible use of every restraint which could be laid upon the liquor-traffic by legislation, they never lost sight of the one object—prohibition. In 1873 from all parts of the Dominion petitions were sent up, affirming that intemperance greatly prevailed, that the liquor-traffic was the cause of this intemperance, as well as the fruitful source of crime, immorality, and pauperism, and calling upon the Legislature to enact such laws as would prevent the "manufacture, importation, and sale of intoxicating liquors except for mechanical and medicinal purposes." On these petitions being laid on the table, Mr.

Bodwell, member for the South Riding of Oxford, moved that a select committee, consisting of fifteen members, be appointed, to whom those petitions might be referred, with power to report from time to time. This committee met and appointed a sub-committee, of which Geo. W. Ross, M.P., was chairman. And now we reach a very important stage in the history of prohibition in Canada. Although a great deal was said from every platform and pulpit against the enormous evils of the liquor-traffic, as yet, however, no reliable statistics had been collected to substantiate the charges made. No one doubted the statement that the liquor-traffic was responsible for three-fourths of the crime committed in the land, but yet evidence to substantiate it if it were doubted was not prepared. To do this was one of the first duties of the committee. Circulars were prepared and sent to all those who in any official way came in contact with the criminal population of the country, asking them such questions as the following :

"1. What proportion of those who came under your charge have been the victims of intemperance ?

"2. What proportion of the crimes tried under your jurisdiction can be traced to intemperance ?

"3. To what extent do your official records as well as your own experience point to the use of intoxicating liquors as productive of crime ?"

Of these questions several thousands were printed, and copies were sent to every sheriff, county attorney, magistrate, chief constable, judge, police magistrate, inspector of lunatic asylums, hospitals, and poor-houses, warden of penitentiaries, and coroner, in the country, with the request to reply at their earliest convenience. In due time replies were received, which were summarized and printed with the usual Parliamentary papers. The committee in their report referred to this evidence as follows :

"That in examining the answers received from the sheriffs, prison inspectors, coroners, and police magistrates, one hundred and fourteen of whom have voluntarily given their evidence, your committee find that four-fifths of the crime committed in the Province of Ontario (answers have not yet been received from the other provinces) are directly or indirectly connected with the sale and consumption of intoxicating liquors."

In this opinion the committee was sustained not only by the evidence which was submitted with their report, but also by the report of a committee of the Senate, of which the Hon. Alex. Vidal was chairman, which said: "The traffic in intoxicating liquors is detrimental to all the true interests of the Dominion, mercilessly slaying every year hundreds of her most promising citizens, plunging thousands into misery and want, and converting her intelligent and industrious sons, who should be her glory and her strength, into feeble inebriates, her burden and her shame."

These opinions, expressed so definitely by the committees of both Houses, roused the attention of the public, and petitions were circulated next year with greater zeal than ever. So thoroughly was this work done during the Parliamentary recess that 349,294 signatures were attached to the petitions, "being ten times the number of the previous year." Every province sent its quota. Municipal councils, religious bodies, and church assemblies, with a unanimity never before known in the history of the temperance cause, urgently demanded some redress for the evils inflicted upon society by the liquor-traffic.

In the session of 1874 a new committee was appointed to follow up the work of the previous year. Of this committee Mr. Geo. W. Ross was chairman, Mr. Bodwell having retired from the House. The work begun, of collecting reliable statistics, was followed up, and the subject brought before the House on a resolution for the adoption of the committee's report. In his opening speech on this resolution Mr. Ross undertook to show the alarming increase of crime in the country—an increase much greater proportionately than the normal increase of the population. He showed that there was also a great increase in the quantity of intoxicating liquors consumed, and argued that, inasmuch as the increase in the liquor consumed was almost in the same ratio as the increase of crime, there must be some relationship between the one and the other. That there was such a relationship was clearly shown by the fact that the great proportion of our criminals were men of intemperate habits. He next discussed the ques-

tion from a revenue point of view, and attempted to prove what was stated by the committee in their report :

"1. That, although the revenue arising from the traffic is now very large, amounting to \$5,034,543 58, yet the expense of the administration of justice, the maintenance of asylums, hospitals, and penitentiaries, consequent upon the habitual use of intoxicating liquors, would be largely diminished, thus furnishing a very considerable offset to the amount lost to the revenue.

"2. That the capital now invested in the traffic would, if diverted to other sources of trade, add largely in a very short time to the general wealth of the country, and open up new and even more profitable sources of industry which, in their turn, would contribute to the revenue without those baneful associations which vitiate the returns accruing from the liquor-traffic.

"3. That the effect upon the industrial prosperity of thousands who are now impoverished by their dissipated habits would be such as to enable them to consume other dutiable goods, the laws of supply and demand being such that wherever there is a surplus capital it will find for itself some profitable field for investment.

"4. That it is clearly the duty of Government, when the social, moral, and civil standing of the subject is imperilled by the existence of any traffic or trade, that, apart from all considerations of gain or profit, the interests of the subject should not be sacrificed even to the expansion or maintenance of the revenue.

"5. That the principle of protection to the subject against the evils which may be, and which are, sources of revenue is already conceded in acts passed on former occasions by the Legislature of Canada, such as the Dunkin Act, sanitary laws, and other laws of a similar nature."

After presenting the question in this form to the House in a speech of some length, and finding considerable support from both political parties, it was proposed, in order to answer the objection of those who urged that the Maine Law was a failure, to send a commission to the United States, who should enquire for themselves, and report such evidence as they could get on the spot to the House for its guidance next session. To this request the House acceded, and a commission, consisting of the Rev. J. W. Manning, a P.G.W.P. of the Sons of Temperance, and Col. F. Davis (now a county judge), were appointed. In the report which they presented—which, by the way, was very full and exhaustive—they stated that "they visited Maine, Massachusetts, Rhode Island, Vermont, Michigan, and Ohio, in all

of which they were informed a prohibitory law was then in force. They also sought and obtained interviews with governors, ex-governors, secretaries of state, clergymen, officers of the army, senators, members of Congress, judges of the supreme, superior, and police courts, district-attorneys, mayors, ex-mayors, aldermen, overseers of the poor, selectmen, jailers, trial justices, city marshals, editors, chiefs of police, employers of labor, and influential citizens. They also endeavored to obtain extracts from public documents and records, and brought with them for further reference about one hundred and forty State and municipal documents. Under the guidance of policemen they visited the lowest quarters of various cities in the States mentioned. They embraced every opportunity of going where large crowds were likely to be gathered, and, in short, lost no opportunity that they thought would enable them to advance the accomplishment of their object."

The work assigned to them was performed with a fidelity and fulness which commanded the approbation of all classes ; and when their report, extending over 198 pages of closely-printed matter, was laid before the country, it made an impression which any amount of vituperation on the part of the liquor interests could not remove. No one dared to question the evidence collected by the commissioners, and no one could resist the conclusion which every witness tended to confirm—that prohibitory laws were beneficial in every point of view.

Following up the purpose of this report, the next step for the temperance men in Parliament was to secure the opinion of the House, in the form of a resolution, on the whole question as now placed before the country. It was felt that it would be useless to ask for a prohibitory liquor-law *pure and simple*. Such a request would not be granted. A tentative resolution, however, declaring confidence in the principle, and, if carried, committing the Legislature to prohibition, it was thought might succeed. The temperance men could then say : "Let the opposition be what it may, the principle they were advocating was already ratified by Parliament, and, whether they were enthusiasts or

not, they were acknowledged as being right by the highest authority of the realm." With this design Mr. Ross, on the 2d of April, 1875, moved :

"That having regard to the beneficial effect of legislation in those States of the American Union where the same are fully carried out, this House is of the opinion that the most effectual remedy for the evils of intemperance would be to prohibit the manufacture, importation, and sale of all intoxicating liquors."

On this resolution a debate followed, which failed to elicit any new argument against the remedy proposed, although, as usual, a few covert sneers were indulged in at the expense of temperance men. On being put to a vote the temper of the House was clearly seen, the vote standing 72 in favor and only 9 against.

Contemporaneously with this decision of the House of Commons, the Hon. Mr. Vidal was nobly fighting the same battle in the Senate, and with equally satisfactory results. On a motion affirming prohibition as the remedy for the evils of intemperance, the Senate decided favorably by a vote of 25 to 17.

With these resolutions terminated the Parliamentary efforts of 1875. The next step was to convene the representative temperance men of the Dominion, and endeavor to unite them on some common basis by which all their efforts should be directed to one common purpose. The two political parties existing in the country, between whom the struggle for political supremacy was very keen, were divided in their allegiance to prohibition. Neither party would come out boldly and make the question a political issue. To do so, they feared, would result in the loss of political support. Besides, temperance men feared, if the question entered the arena of politics, it might suffer from those whose loyalty was not based upon affection, but interest. To guard against this, as well as to consult regarding the best measures to be adopted as the basis of future action, a convention of leading temperance men was called, to meet in Montreal in September. To this call the response was very cordial, and five out of the seven provinces of the Dominion were represented fully and ably. After a very

exhaustive and earnest discussion, which lasted three days, the following platform was adopted :

"1. That the manufacture, importation, and sale of intoxicating liquors to be used as common beverages, are found by the Parliamentary committees, as well as the experience of society, to be a fruitful source of crime and pauperism, alike subversive of public morality and social order.

"2. That all attempts to restrict the traffic by license-law are unsatisfactory, inasmuch as intemperance, and all the evils connected therewith, are constantly increasing.

"3. That nothing short of the entire prohibition of the manufacture, importation, and sale of intoxicating liquors as beverages would be satisfactory to this Convention.

"4. That in order that a prohibitory liquor-law, when passed, may have the sympathy and support so indispensably necessary to its success, it is the opinion of this Convention that the Dominion Parliament should be urged to frame such a law, subject to ratification by popular vote."

The object in submitting the question to a popular vote was twofold: (1) To avoid those political complications which would necessarily arise if the question was made a direct political issue; and (2) to secure the united strength of the temperance sentiment of the country, which, as already said, was not confined to either political party.

Immediately following the close of the Convention a new difficulty presented itself. In the session of 1875 a bill known as the "Supreme Court Bill" passed the Dominion Parliament, the object of which was to establish a court for the settlement of constitutional questions arising out of the federal relations of the provinces, as well as all matters coming within the purview of a regular court of appeal. In the inferior courts cases had been tried which involved the question of jurisdiction over the liquor-traffic. On the one hand it was held by good legal authority that the Provincial Parliaments, in the exercise of their sovereign rights, alone could prohibit the "manufacture and sale" of intoxicating liquors. On the other hand it was held, and by legal authority equally as good, that with the Dominion Parliament rested this power. Temperance men were then found to be in a dilemma. To ask either Legisla-

ture to act while their authority was undetermined was felt to be indiscreet, and until the question is settled by the courts all Parliamentary action is at a stand-still. The early settlement of the difficulty is, however, expected. All that is required is to take up some case that may arise in the inferior courts, and follow it by appeal until it reaches the Supreme Court, and any decision there arrived at will be final.

In briefly summing up the work of the last few years, temperance men have much for which to be thankful. The progress of public sentiment has been steady and substantial. One difficulty after another has been removed, obstacles have been cleared away, and the conviction is gradually ripening that the liquor-traffic is doomed. Never were the advocates of prohibition more united and zealous, and never were its opponents more alarmed. Once let it be decided where the battle is to be fought, and which branch of the Legislature has the power to pronounce the death-warrant, and the end will soon come. The people of Canada, once they rightly understand this question, will not submit to the humiliation of ignoble servitude, while all the aspirations of a better existence cry out for relief from the degrading effects of the liquor-traffic. The movement is daily growing in public favor. Religious bodies seem to be more alive than ever to the necessity of legislative repression, while many, with large powers and generous impulses, are consecrating themselves heart and soul to this great "insurrection of virtue against vice." There is no greater issue before the people of Canada, and cannot be till this one is settled, than the legal prohibition of the liquor-traffic.

UNITED TEMPERANCE ASSOCIATION.

BY REV. A. M. PHILLIPS, NATIONAL SECRETARY OF CANADA,
COBOURG, ONTARIO.

IN the British Provinces of North America a common objection raised against the Sons of Temperance and the I. O. of G. Templars was the mode of government of these societies. As the composition of the supreme legislative body in both virtually gave the entire control of the Order into the hands of the United States, the local wants of the cause in the provinces were apt to be overlooked, and principles and laws enforced which would be distasteful to us and injurious to the cause in our country. This was felt in the distinction of the races on account of color; the non-acknowledgment of the doctrine of the Trinity; the composition of the supreme legislative body, by which representation by membership was ignored to the advantage of the great republic; the investment of the funds; the character of the pledge; and in the complications of these societies as to ceremonies, regalia, and secret working. Many active temperance workers were led to believe that these objections could be removed and the interests of the cause be best served in each nation by national independence in legislation, working, and financial control, with international co-operation and intercourse, as in other moral and philanthropic movements of church or state. Failing to secure this in either Order, and minor grievances arising, a convention met in the city of London, Canada, on November 4, 1858, composed of delegates from all parts of Canada West (now Ontario). It was decided to organize the "British American Order of Good Templars," and on the 18th of the same month the Grand Lodge was formed, which held its first annual session in the town of Whitby, October 5, 1859.

Prominent among its founders and first Grand Lodge

officers were Revs. J. H. Robinson, Jas. Scott, and Wm. Savage, and Messrs. A. Hopkins, M.D., J. Gillelan, J.P., and Sheriff Corbett. The new Order extended rapidly, not only in the province of its birth, but through all the provinces, so that in the sixth year of its existence lodges were successfully working from the rocky shores of Lake Superior to the briny Atlantic, and a Grand Lodge had been established in each of the B. N. A. Provinces. In connection with this extension must be mentioned the names of Revs. Scott, Savage, Grundy, and Wilkinson, and the late N. C. Gowan, J.P.

To preserve the unity of the Order, the Grand Lodge of Canada West, at its fifth annual session, drafted a constitution for a Supreme Lodge, and elected its quota of officers for the formation of the same, leaving every alternate office to be filled by the Grand Lodge of Canada East. A convention of delegates from the different Grand Lodges was called in the city of Montreal on the 18th of January, 1865, to carry out this scheme. Unfortunately for the cause and Order, there was a lack of unanimity as to the manner of forming the Supreme Lodge, which resulted in a split, one party ignoring the idea of establishing such a body, and the other then and there fully organizing it. The name of the society was then changed by the Supreme Lodge to "British Order of Good Templars," that its operations might be extended beyond the provinces. Negotiations for a union of the rival parties resulted in a convention at St. John, N. B., August 2 and 3, 1866, which, though partially healing the wound, did not restore the unity of the Order. A number of changes were made in the constitution and working of the Order, and the name changed to "British Templars," to be governed by a Most Worthy Grand Lodge, which held its first annual session at Liverpool, N. S., August 10 and 11, 1867.

The Order had at this time extended to Newfoundland, Bermuda, and New Zealand, and, in 1871, we find steps had been taken to introduce it into the "mother country" and Australia, which was accomplished in 1873. A Grand Lodge was instituted in Victoria, Australia, July 1, 1874,

at which time the flag of British Templarism had been successfully unfurled in South Australia, Queensland, and Tasmania, where Grand Lodges have since been organized. The Order was also planted this year in the new province of Manitoba, which now has a prosperous Grand Lodge. Coupled with the extension of the Order in these foreign jurisdictions we find the names of H. B. Mitchell and Rev. A. M. Phillips, and among our foreign workers Revs. F. L. Wilson and J. Waterhouse, and Messrs. J. Kemp Penny, Thomas Stopford, William Sewell, and W. R. G. Samuels, M.D.

The successful working of the Order having proved the utility of national independence, and being convinced that means would be saved by a union of temperance organizations, at the annual session of the M.W.G. Lodge of British Templars, held in Montreal, 1872, the following preamble and resolution were unanimously passed, and a committee appointed to make all possible efforts to bring about the object :

"That, whereas, it is most highly desirable, for the advancement of the temperance movement, that all efforts be concentrated and consolidated, and more particularly among those laboring in the same nation or country; therefore, be it

"Resolved, That this M.W.G. Lodge, in order to accomplish so desirable an end, expresses its willingness to make judicious and liberal concessions whereby those nearly allied by constitution and government may be united into one grand national organization for this whole empire."

A circular was prepared containing the above resolution, with the following :

"Believing, as we do, that the principles and objects of all the different temperance organizations are identical, and that their present position tends to moral and financial weakness, we are convinced that such a union is desirable, and believe it would prove beneficial to all the temperance organizations in the empire. Such union could be easily brought about by mutual concessions on the part of all. We therefore bring this matter before you, and hope it will receive both the attention and immediate action of your Order."

This was sent to the chief officers of the grand bodies

of all existing temperance organizations, to which six Orders responded, giving their terms of union, and from which a basis was drawn up acceptable to all, thus consummating a practical union of the several Orders by the adoption of the basis by each.

The Orders responding were the Free Templars of St. John in Scotland, Independent Order of Free Templars in England, United Templar Order in Great Britain and Ireland and South Africa (all of which Orders had been organized for reasons similar to those which had originated our own Order), and the B. A. O. of G. T. in Ontario and Quebec.

This union has resulted in the formation of the United Temperance Order or Association, the organization of which is not yet perfected, the several Orders working provisionally until the formation of the International Council, in August of this year. By the accomplishment of this union earnest temperance workers in all parts of the British Dominions will be brought into one international organization.

OBJECTS.

The society proposes, by pledging and initiating members in the presence of witnesses, by a system of stated meetings, by encouraging and co-operating with all agencies which seek to promote the same object, and by individual effort, as well as by the pulpit, the platform, and the press, to promote the principles and practice of total abstinence and legal prohibition.

The object, therefore, is not to establish a temperance brotherhood for pecuniary benevolence, or a secret Order for preserving meaningless mysteries and ceremonies ; but to unite all the friends of temperance in a simple working association, instructing the members in business and temperance, securing individual oversight by the ties of common interest, and adopting the best means for "reclaiming the inebriate, saving the young, strengthening the weak, and raising the fallen."

But the fundamental object of the society is to form a

grand temperance army—combining not only the moral but the financial, numerical, and political strength of each nation to fight her greatest foe. We look upon intemperance as a national evil, of which a legalized liquor-traffic is the source, and for which the only effectual remedy is the removal of that source. But to accomplish this, the temperance movement must become a political reform, peculiar to and controlled by each nation or legislative division thereof. In the liquor-traffic there is combined power, local influence, and invested capital that largely influence the franchise; and this can only be counteracted by a thoroughly-organized combination of the teetotalers of each nation, that can lay and carry out plans uninfluenced by the political feuds and jealousies of other countries—and we claim that the proposed union furnishes the required combination; for such is its mechanism that it is at once local and international, being legislatively independent in every country, yet world-wide in its practical operation.

PRINCIPLES.

The principles will be best understood by an insertion of the following clauses of the union basis:

2d. The society shall consist of an unlimited number of members, male and female, without regard to creed or nationality, who must during the time of membership maintain a good moral character and keep unreservedly the pledge of total abstinence, and who steadfastly believe in the power and existence of Almighty God as the Supreme Ruler of the universe and the hearer of prayer, and in the Bible as his revealed will.

3d. The members shall be formed into adult and juvenile societies, according to age, under the government of such higher grades as are established in each nation or great division thereof, with an international council over all to preserve the unity of the whole society.

4th. The fundamental principles of the society are total abstinence from using or giving, no license for the sale or disposal, and the legal suppression of the manufacture

and importation, of all kinds of intoxicating drinks as a beverage.

5th. The pledge, which is unqualified as to duration of time, is, "No member shall make, buy, sell, use, give, offer, furnish, or cause to be furnished to others, as a beverage, any kind of intoxicating liquors, be they what they may, or by whatever name they may be known; but each shall, in all honorable ways, discountenance their use in community, and endeavor to spread the principles of total abstinence."

PECULIARITIES.

1st. It will be the aim of the new society to give prominence only to the useful and practical, seeking to combine the simplicity of the open societies with the systematic work and pastoral oversight of the secret Orders.

2d. As we have no private work or secret modes of recognition, the society is in no sense a secret Order. All its rituals, rules, etc., as in the Christian Church, are open to the public. We gladly welcome to our meetings all who are willing to help or be helped in this great cause, though they may not be members of our Order.

3d. Lodges are not put to the expense of procuring regalia. Meaningless titles have been dispensed with; the names of the officers are simply president, vice-president, etc., as in any ordinary organization.

4th. The higher grades of lodges are based strictly on the principle of representation by membership.

5th. Deputies are appointed only as organizing and installing officers, and possess no power in the lodge beyond an ordinary member. Absolute veto power is not vested in the hands of any officer, but each lodge is supreme in all matters relating to itself, having entire control over all its own business affairs, electing all its own officers and committees, and deciding all its own questions of law and order, subject to appeal to the lodge next higher in authority.

6th. The pledge is at once liberal and comprehensive, total abstinence, being from all kinds of drink, as a beve

rage, that contain alcohol—that is, that will intoxicate if a sufficient quantity be taken—the *unfermented* juice of the apple, grape, and berry not included. The pledge is undefined as to duration, being left to each member's moral choice—the Order having no claim or authority when membership ceases constitutionally. Acknowledging the weaknesses of man and the power of appetite and habit, we only purpose to form an association of persons adopting the principles of total abstinence, united in order to watch over and exhort one another in love, and help each other to maintain those principles inviolate. Hence the only condition required of those who desire membership in our association is to take and keep the pledge of total abstinence.

7th. The society is both national and international, as the government is, through the supervision of district lodges in each Parliamentary division ; through the executive control of Grand Lodges in each province, State, or kingdom, or subdivision thereof ; and through the legislative management of National Lodges in each nation or political division thereof ; the unity of the organization being preserved by an International Council, meeting quadrennially, without any power of legislation, except of an international character, thus securing at once national independence and international co-operation.

8th. Degrees are abolished, and all the members placed on an equality as to officers and honors, but National Lodges may establish a degree system under a distinct charter, with specific objects—as systematic benevolence, mutual insurance, life-long total abstinence, and legislative enactments.

9th. Every lodge has the power to admit as visitors members of other temperance organizations, and any others that may be suitably introduced upon a vote of the lodge.

10th. All clergymen are *ex-officio* members of the Order, and may unite with any lodge, without ballot or initiation, by signing the pledge-roll.

11th. A card of clearance or withdrawal from any organized temperance society will be acknowledged and

treated the same as if from a lodge of the United Order.

12th. Provision is made by which persons not wishing to subscribe to the whole pledge against giving, buying, selling, etc., may pledge themselves to simple total abstinence from the use of intoxicating beverages, and by vote of the lodge be admitted as visiting members. And also where juvenile societies cannot be sustained, primary lodges may admit youths under fourteen years of age as visiting members. Visiting members are not subject to the same fees as regular members, and do not enjoy the privilege of voting or holding office.

13th. Provision is likewise made by which persons may retain connection with the Order, though not in active membership—*i.e.*, a card of withdrawal does not expire because of limitation of time, but a person holding such card will be received into any lodge without re-initiation, provided the pledge is inviolate.

The aim of this new departure is not to offer opposition to the other Orders, but to remove objections to the old systems, to keep up with the spirit of the times, to enlist in this work persons who have been excluded under the prevailing *régime*, and to reach a "happy medium" between open and secret societies.

THE TEMPERANCE MOVEMENT IN GREAT BRITAIN AND IRELAND.

BY REV. DAWSON BURNS, M.A., F.S.S., LONDON.

Historical events cannot, like natural scenery, be delineated on a limited surface ; and I fear that, in the effort to crowd a multitude of facts into a short review, I should only succeed in rendering brevity tedious, and distract those who would fain be interested and instructed. I shall, therefore, forbear multiplicity of detail, and simply endeavor to sketch the origin and progress of the temperance movement in the British Isles, with allusions to some of the persons and institutions that have given it impetus, importance, and increasing success.

The year 1829 is the *annus mirabilis* of temperance reform west of the Atlantic ; yet, in strictness, Ireland and Scotland only, not England, can date from it an initiation into the sacred cause of temperance.

Two men stand forth as the prime movers in this great work, acting separately but simultaneously—in Ireland, Dr. John Edgar, a professor in the Belfast Presbyterian College ; and in Scotland, Mr. John Dunlop, of Greenock, a justice of the peace. Each had read American temperance publications, and each had reflected how to commence in his own country a revolution which might lead to results not less desirable and needful than those which were in process of accomplishment in the New World. Dr. Edgar was brought to a decision by the visit of a New England clergyman ; and taking counsel with several friends, he issued an address in the *Northern Whig* of Belfast, on the 14th of August, 1829. He found a warm coadjutor in Rev. G. W. Carr, of New Ross, in which town a temperance society, the first in Ireland, was formed in the same month. A society for the province of Ulster was shortly after instituted. and in July of 1831 the *Hibernian*

Temperance Society was organized in Dublin, the Solicitor-General for Ireland, Philip Crampton, Esq., consenting to be the president, and other men of influence, both Protestant and Roman Catholic, acting as vice-presidents and on the committee. Some of these afterwards became the most energetic and faithful of Ireland's temperance reformers, such as the Rev. Dr. Morgan of Belfast, Richard Allen of Dublin, Dr. Cheyne, Dr. Harvey, and Father Spratt. But, beyond question, the leading and animating spirit was Dr. Edgar, who wrote, lectured, preached, and travelled, year after year, with a vigor that was productive of widespread good in Ireland, Scotland, and England.

In Scotland, Mr. Dunlop, ignorant of Dr. Edgar's exertions, began to act in the August of 1829. On the 28th of that month he and a friend at Greenock conferred with two friends from Glasgow, which city he soon after visited, and delivered there, to a handful of hearers, a lecture on "The Extent and Remedy of National Intemperance," afterwards enlarged and published as an essay. The good seed fell on good soil.

A small society was formed in October at Greenock, and on November 12 the basis of the Glasgow and West of Scotland Temperance Society was adopted at a conference in Glasgow. Speedily the circle of temperance reformers enlarged, and, providentially, that circle comprised one adherent—Mr. Wm. Collins—who may be compared with Dr. Edgar for the zeal with which he clothed himself in this cause, and the laborious days and nights he spent in its promotion. Mr. Collins was admirably fitted to complement Mr. Dunlop's gifts and parts. For if Mr. Dunlop was philosophic in thought, tenacious of purpose, and brimful of sweetest charity, he was slow of speech and deliberate in action, and stood in need of helpers who were suasive in utterance and fertile in practical resources. All this was Mr. Collins; and he also joined to his other services that of publishing and editing the monthly *Temperance Record* for several years from June, 1830, cheerfully bearing the pecuniary loss, which soon ceased to be a novelty to conductors of the temperance press.

Early in 1830 the temperance reformation took an organized form in England. Mr. Henry Forbes, a merchant at Bradford, had visited Glasgow in the latter end of 1829, and became a convert to the temperance principle. On his return to Bradford he scattered Dr. Beecher's sermons and other publications, and convened a meeting on the 2d of February, when nine gentlemen agreed to form a society. The societies next in order were those of Warrington in April, Manchester in May, Liverpool in July, Leeds in September, London in November. London was very difficult to stir.

Mr. Collins, during a visit to the metropolis, had spent weeks endeavoring in vain to form a society there ; he had even turned back to make a second trial, equally fruitless ; but on his return northward from Bristol he succeeded in enlisting the active sympathy of a few Christian friends, whose number increased, and on June 29, 1831, they held a successful meeting in Exeter Hall. Encouraged by this effort, and urged by Mr. Collins's advice, they expanded the London society into the British and Foreign Temperance Society. With the new year, 1832, the first number of a monthly *Herald* was given to the world ; the Rev. G. W. Carr of New Ross, and Mr. W. Cruickshank of Dundee, were engaged as agents ; the Bishop of London (Dr. Blomfield) became patron ; and a long list of influential vice-presidents and committees was put forth. But already the worm was gnawing at the root of this fair and apparently flourishing plant. The pledge, or declaration, like that adopted in America, was limited to abstinence from distilled spirits ; and if, in the United States, far-sighted reformers were coming to perceive that this instrument was incapable of delivering their country from the causes and consequences of intemperance, this conclusion was rapidly and forcibly pressed upon the faithful friends of the cause in England, where fermented liquors were far more largely used than distilled spirits, and were productive of even a greater amount of the national drunkenness. Then, again, by the Beer Act of October, 1830, the sale of beer had been alarmingly increased ; and it was apparent before long that

social circumstances, as well as true science, required an extension of the pledge to all intoxicating liquors, if consistency were to be preserved and efficiency studied, rather than homage paid to ancient custom and fashionable usage.

In Scotland Mr. Dunlop wished to direct the pledge against wine, and the Dunfermline society, in its constitution of September, 1830, excluded all intoxicating liquors except small beer, and wine, at the Lord's Supper. In some other places similar provisions were made; and as the difficulties of the merely anti-spirit basis were developed, a variety of means was adopted to ward off or diminish the dangers that threatened the young societies from the use of fermented liquors and the public-house.

At Preston, a Lancashire town situated on the Ribble, this question came up for frequent discussion; total abstinence was favored by some; and on the 23d of August, 1832, a pledge of this kind, drawn up by Mr. Joseph Livesey, was signed by himself and Mr. John King. On September 1 these two and five others signed a pledge of abstinence "from all liquors of an intoxicating quality," and in the March of 1833 the Preston society resolved to adopt the new pledge in connection with the old. Virtually the die was now cast. The Preston advocates of total abstinence were zealous above all other temperance reformers, and they carried their improved version of the temperance principle into all parts of the country. It is interesting to note that Mr. Livesey, who was a leader of the band, and whose "Malt Lecture" was a means of widely commending their views, had become impressed with the delusion of ascribing nourishing and strengthening virtues to malt liquor by reading that part of Franklin's "Autobiography" where he describes his abstinence from beer when working as a journeyman printer in London, and the advantages he derived from that practice. Mr. Livesey commenced in January, 1834, the publication of the monthly *Preston Temperance Advocate*, which advocated the advanced reform, or "teetotalism," as it was then commonly called, owing to the public use of the word "teetotal"

by a laboring man, Richard Turner, in the preceding September, when anxious to express his opinion that only total abstinence would cure the national evil. Whether the word was then coined by a sort of phonetic impulse, or whether it was a provincialism then for the first time applied to the new system, is a still disputed point; but it was caught up eagerly by the people, and to be "teetotal" became the familiar expression for entire abstinence from all that could intoxicate. On the 18th of April, 1834, a Preston Youths' Temperance Society was formed with the single pledge of total abstinence, which was at once signed by 101 young persons of from 16 to 25 years of age. Surely it was an omen for good that the first English temperance society comprising total abstainers only was composed of young men and maidens. Beyond dispute, it set the example by which alone the temperance societies in all parts of the world could renew *their* youth.

From the Preston teetotalers proceeded powerful advocates, such as Mr. James Teare, who set forth to work his own way as a lecturer in various parts of the kingdom, and was for thirty years a very successful advocate; Mr. Edward Grubb, Mr. Henry Anderton, the first poet of the new Order, Mr. Thomas Swindlehurst, and others. The Rev. Francis Beardsall, of Manchester, became a fervent coadjutor; and on September 15, 1835, at a meeting of delegates from thirty-two towns in the north, it was resolved to form a "British Association for the Promotion of Temperance," on the principle of abstinence from all intoxicating drinks, but allowing existing societies on the old plan to be affiliated. In the following May, 1836, the Association engaged as its agent Mr. Thomas Whittaker, whose labors have, for forty years, formed an integral part of the temperance propaganda. Many societies were divided on the question of total abstinence or "moderation" (in fermented liquors); and at Leeds, on the 4th of June, 1836, great excitement was caused by a public discussion, in which a young man, just turned 21, bore a brilliant part. This was Mr. Frederic Richard Lees, who has lived to realize the promise then given of a rare combination of enthusiasm with a critical

faculty and powers of oral and literary expression seldom applied to the promotion of social reform. In the July of 1836 the British Association resolved to break off all connection with the old societies; and these, in a few years, were either absorbed in the new movement or gradually died out. The central "British and Foreign Temperance Society" dragged on a declining existence till 1849, when it expired of absolute inanition. An advance to the new position was taken almost simultaneously all over the United Kingdom, and was generally completed by 1841. The British Association in the north, and the New British and Foreign Temperance Society in the south (formed in 1836), carried on extensive agencies by the press, travelling lecturers, etc. The long and short pledge question soon became a bone of contention—the long or American pledge forbidding to give intoxicating liquors; the short pledge binding only to personal total abstinence, and leaving the signer to act as he chose as to the providing of liquor for his guests. Many short-pledge advocates were long pledge in practice, but the controversy gave rise to a new central short-pledge society in London, "The British and Foreign Society for the Suppression of Intemperance," of which Earl Stanhope was the president; the president of the "New British" or Long-Pledge Society being Wm. Junson, Jr., Esq., a very liberal supporter of the movement. Both societies contracted heavy debts, and in 1842 arrangements were made for their dissolution in order to give place to the National Temperance Society.

Throughout Scotland the old societies began to decline, but the new movement arose in time to save the reform from extinction. Mr. Dunlop gave it his warm support. Mr. Collins did not oppose, but left fresh efforts to other men, and by these the Scottish Union was formed in 1838. This separated into an Eastern Union and a Western Union—the latter for some years being exceedingly active; and in November, 1844, the Scottish Temperance League, as a national organization, was founded at Falkirk by some zealous friends. Teetotalism in Scotland owed much to the labors of Edward Morris, James Mitchell, Andrew

McLean, Robert Reid, Robert Kettle, and others; and among the English advocates who crossed the Border to propagate the larger reform, particular success attended the visits of the Rev. Robert Gray Mason, especially in the northern districts of that kingdom.

In Ireland many of the original temperance reformers went on to total abstinence, but Dr. Edgar set himself in bitter opposition to the advocacy of that system, which he denounced as an invasion of Christian liberty. Finding his efforts unavailing to arrest the decay of the old society or the progress of the new, he lapsed for many years into silence, from which he emerged, in a better mood, shortly before his death, in 1866. But while one temperance star was lessening and paling in Ulster, another was rising in Munster, and rapidly increased in splendor, until it shone the wonder of the world. Father Mathew, a Franciscan friar of Cork, was persuaded by a Quaker, William Martin, to sign the total-abstinence pledge in April, 1838, and to become president of the society in that city. Vast numbers of the Roman Catholic population soon took the pledge from his lips, and such demands for his presence were made from every quarter that from 1839 to 1843 he visited nearly every part of Ireland, tens of thousands of persons always assembling to greet him, until it was fairly estimated that three millions of individuals had taken from him the temperance pledge. The liquor-traffic in certain places was paralyzed; some of Father Mathew's own relatives engaged in it suffered the greatest loss; the benefits of sobriety were enjoyed on the largest scale; and if law had been enlisted on the side of this reformation instead of warring against it, and if all the ministers had zealously forwarded the change, Ireland might now have been redeemed from its long-besetting sin. Great was the honor thus put by God on Father Mather, and he bore it meekly. Simple as a child and loving as a saint, he stood up against all discouragements, and died in the December of 1856, regretted by the good of every communion and every class. When Ireland rightly arranges her greatest benefactors, she will place next to St. Patrick, her first Chris-

tian evangelist, Theobald Mathew, her chief temperance apostle.

Before dismissing this period, it would be ungrateful and ungracious to omit all mention of the work undertaken and accomplished in the House of Commons by Mr. James Silk Buckingham, who sat in the Reformed Parliament for Sheffield, and who, in the June of 1834, moved for a select committee of enquiry into the extent, causes, and remedies of drunkenness. He was opposed by the Government, but defeated them on a division, and his committee (ironically called "The Drunken Committee"), under his able management as chairman, collected a great variety of valuable evidence. This, with an admirable report in the name of the committee, was printed not only as an official document, but by private enterprise. It was widely diffused and read, and constituted the earliest standard publication of its size of which the temperance cause in the United Kingdom could boast, and can still boast, as a monument of labor wisely and productively bestowed. The other temperance literature of this period consisted mainly of periodicals and tracts. Singular to say, no attempt was made to republish the treatise of Dr. Trotter on "Drunkenness," Dr. Beddoe's "Hygeia," the views of Dr. Garnett and Dr. Erasmus Darwin (the latter of whom on the temperance question had attained in 1800 a higher evolution than his well-known grandson has realized in 1876), or the "Essay on Fermented Liquors," written in 1814 by Basil Montagu, Esq., the editor of Bacon's works, advocating the disuse of all intoxicating liquors. But in due time some able pens were set to work afresh, and, besides the serial literature issuing from the temperance presses, we have to notice the publication of some able volumes, such as "The Curse of Britain," by Rev. W. R. Baker; the prize essay "Bacchus," by Mr. Ralph B. Grindrod, a surgeon of Manchester (who received from Union College, New York, the degree of LL.D. for its composition); "Anti-Bacchus," by Rev. Benjamin Parsons, of Ebley; and "The Philosophy of Drinking Usages," by Mr. Dunlop. The Rev. J. Collinson, a North of England clergyman, struck out a new

vein of advocacy in his "Temperance Fables"; and the power of "Truth in Fairy Fiction Drest" was invoked with success by Mrs. C. L. Balfour, Mrs. Ellis, and Mrs. S. C. Hall, whose temperance stories were not only in themselves of striking merit, but subsequently encouraged other writers to follow in their wake, until this department of temperance literature grew larger, if not richer, than any other. Among the editors of temperance periodicals in this period may be named Mr. J. W. Green, Mr. Thomas Cook (now of excursion fame), Mrs. Balfour, Rev. Jabez (afterwards Dr.) Burns, and Dr. Lees. By her "Juvenile Abstinence" (now known as "Morning Dew-Drops") Mrs. Balfour furnished some of the best specimens of a superior temperance literature for the young. Questions of science and Biblical criticism began to be freely debated; and both by his pen and platform efforts Dr. Lees rendered eminent service in the defence and popularization of the higher truths and relations of the temperance reform. His "Standard Temperance Library" and "Illustrated History of Alcohol" are of permanent value; and he also did much to give currency and acceptance to the views developed by the author of "Tirosh Lo Yayin" as to the fundamental difference attending the use of *yayin* and *tirosh* in the Old Testament Scriptures.

The change from the old to the new temperance lines had led to the secession of great numbers of the clergy, who could denounce brandy in water, but had no hesitation in drinking brandied port and sherry wines; hence the ministerial phalanx in favor of total abstinence down to the end of 1843 was comparatively weak. In London the prominent ministers of all denominations known to be its friends did not certainly number more than a dozen. I cannot recall one Church of England minister of influence, nor one such Wesleyan minister; the Independents or Congregationalists had Dr. Pye Smith and Rev. James Sherman, of Surrey Chapel; the Baptists, Rev. Charles Stovel, Rev. J. H. Hinton (for a time), and Rev. Jabez Burns. Outside London the proportion of ministerial allies was greater, but was a feeble expression of the power which the

Christian pastorate was under obligation to contribute to so righteous a cause. Medical opinion and practice were generally also on "the other side," though a declaration drawn up by Julius Jeffreys, Esq., a surgeon (brother to Archdeacon Jeffreys of Bombay, an honored and beloved temperance ally), was signed by about eighty of the principal physicians and surgeons of London, distinctly favoring total abstinence on physiological grounds. Among the earliest provincial medical men of note who had joined the total-abstinence movement were Mr. Higginbottom, of Nottingham, only recently deceased at a great age, and Mr. Thomas Beaumont, of Bradford, who had also published in 1838 an admirable treatise on alcoholic liquors, advocating their disuse as beverages.

It would be unjust to overlook the peculiar assistance rendered by the agents of the different societies ; for, though few of them were highly educated, some having been rescued from the intemperance of years, they were, as a body, earnest, intelligent, and efficient. One of them, Mr. T. A. Smith, once a journeyman carpenter, trained himself to be a scientific lecturer on chemistry ; another, Mr. John Cassell, once a raw Lancashire lad, became a temperance publisher and the founder of the great publishing-house of Cassell, Petter & Galpin. Others found in this work the first school in which to make trial of their powers, and to acquire an experience which they carried with them into other spheres, sometimes, it must be confessed, without a remembrance of the cause to which they were indebted in their earlier life.

It may content us to say that, after thirteen years of an arduous propagandism, the temperance reform had achieved extraordinary successes : it had checked the influx of much evil ; it had reclaimed multitudes ; it had ensured the moral safety of still larger numbers ; it had abolished some trade usages and modified others ; it had established itself as one of the progressive and philanthropic forces of the age ; and impartial observers, like Mr. Thomas de Quincey, were able to say that, in their opinion, it had been the appointed agent of Providence to rescue the Anglo-Saxon race from

the one dark vice which had been most successful in seducing it and making its degradation sure.

Of succeeding years it is necessary for me to write still more succinctly than I have done of the first temperance epoch in the British Isles. From 1843 to 1863, though losing many valued friends by death, and though reverses were experienced, particularly in Ireland, the movement made steady progress in the main in England and Scotland. The World's Temperance Convention, held in London in the August of 1846, was a time of rejuvenescence and great joy ; and among the visitors from abroad, none were welcomed with greater pleasure and respect than Beecher, Massey, Patton, Marsh, and other veteran leaders from the American shore. Mr. Delavan could not then come, but he had previously been among us, and returned more than once afterwards to animate our zeal and share our labors. A London Temperance League, formed in 1851, was merged in June, 1856, with the National Temperance Society, under the title of the National Temperance League. The London League had invited Mr. Kellogg and then Mr. Gough to visit England ; and the two lecturing journeys of the latter powerfully assisted to increase that interest which the educated classes were beginning to take, in larger measure, in the temperance movement.

The young, too, had not been neglected by the various temperance societies ; but nothing systematic was done on a large scale to educate the children in temperance doctrine and discipline till the visits of Mrs. Carlile, of Dublin, who, in 1845, first came over from Ireland to speak to mothers and children. She returned in 1847, and, upon visiting Leeds, the happy thought occurred to organize the children who had taken the pledge, and to confer on them the name of the "Band of Hope." The idea was carried out, and Bands of Hope were speedily multiplied, and have continued to form one of the most interesting and fruitful departments and detachments of temperance advance. Denominational and congregational temperance societies became instituted in Scotland and elsewhere, and in 1862 the Church of England Temperance Reformation Society

was formed. A Ministerial Conference, held in Manchester in 1848, was a rallying event, and also a starting-point towards the greater progress of future years. It was on the 1st of June, 1853, that the United Kingdom Alliance was established in Manchester under the presidency of Sir Walter C. Trevelyan, Bart. ; but as its memorabilia have been narrated by a competent hand, in a paper to be submitted to this Congress, I will only remark that besides its influence in stirring up and enlightening public opinion upon its own particular question—the evils of the liquor-traffic, and the necessity for the suppression of that traffic by law—the Alliance has assisted in the herculean task of raising the whole tone of public morality on the drinking customs, and of pressing on Christian people the duty of acting in consistency with their religious professions. A Temperance Congress called by the National Temperance League, and an International Temperance and Prohibition Convention convened by the Alliance, were both held in London in the summer of 1862. At the latter the attendance was very large, and the range of discussion and illustration exceedingly comprehensive. In Scotland, besides the operations of the Scottish Temperance League, a Scottish Permissive Bill and Temperance Association was formed to bring the political aspect of the movement into appropriate prominence. In Ireland the work was not abandoned, and the temperance platform was found to be still sufficiently broad for men of all creeds and parties who were anxious to unite against the common foe of all religious and national progress. Father Spratt and Mr. J. Haughton, of Dublin, were specially forward in fanning the holy flame of hatred to Ireland's whiskey scourge. Throughout the nation at large the temperance organizations had extended, and the temperance spirit, if unequally diffused, was vigorous and hopeful. Important contributions were made to the literature of the question, including Dr. Carpenter's "Physiology of Temperance," Professor Müller's "Alcohol" and "Nephalism," Dr. Wilson's "Pathology of Drunkenness," Rev. W. (now Dr). Reid's "Temperance Cyclopædia," and a host of publica-

tions on every phase of the temperance topic. From this time, too, may be said to date a more liberal support of temperance institutions ; and a tribute, in this connection, may be fitly paid to the memory of Mr. Joseph Eaton, of Bristol, who, in addition to much generous assistance during his life, left, by his will, £1,200 to the United Kingdom Alliance ; £7,500 to the National Temperance League ; and £7,500 to the British Temperance League. The latter two bequests were on condition that at the end of seven years the ordinary incomes of these societies should be shown not to have fallen below the previous annual average. Both societies enjoyed, during this probationary period, the interest on the legacy ; and at the expiration of the term, the condition having been fulfilled, the full amount was paid over to each by Mr. Eaton's executors. In this period of twenty years an earnest and not unsuccessful attempt was made to abolish, or reduce still further, trade usages connected with strong drink ; and in many trades these usages, where continued, lost much of their compulsory character. A medical certificate, signed by 2,000 of the profession in the United Kingdom and India, was procured by the efforts of Mr. Dunlop, assisted by Sir John Forbes, Dr. Carpenter, and Dr. Guy. It was of great value, but, so far as the profession was concerned, its usefulness was greatly weakened by the theory of "stimulation" broached and acted upon by Dr. Todd, of King's College, London, the issue of which, in encouraging the lavish use of alcohol both to prevent disease and to cure it, was disastrous in the extreme. It was full proof that not only one sinner, but also one erroneous theorist, can destroy much good and disseminate much evil.

From 1863 to the present year temperance organization has proceeded with rapid strides. In addition to all former agencies, none of which have been discontinued, the Orders of the Sons of Temperance, the Good Templars, and the United Temperance Order have been introduced, and have taken root and spread widely—especially the Good Templar Order—in the United Kingdom. The question of using unfermented wine in the Lord's Supper has also

assumed a controversial prominence, principally owing to the uncharitable endeavors of some denominational leaders to refuse all concessions to those who cannot conscientiously partake of an intoxicating liquor at the Lord's table. Enquiry has been stimulated, and an increasing number of churches are using the pure juice of the grape; generally the kind prepared by Mr. Frank Wright, who has applied modern scientific methods to this important object—important as related, among other things, to the proper position of the church, in one of her most solemn ordinances, to the countenancing or otherwise of a poisonous and demoralizing drink. The medical question has continued to be discussed with express reference to the employment of alcohol in the treatment of disease. The injury done, both physical and moral, by the careless prescription of intoxicating liquids, and their equally careless consumption, has led to a third certificate, signed by several hundred of the most eminent members of the faculty in London, deprecating this carelessness, and advising their disuse as medicines when the object for which they are ordered is secured. But a very much wider problem has come under discussion—viz., whether alcohol in any form and measure is useful, or, if useful, whether it may not be safely dispensed with. The writings of Dr. Lees, Dr. Edmunds, Mr. Mudge, and others have made this subject familiar to many; and with the view of submitting this momentous matter to a rigid scientific examination, the London Temperance Hospital was established in October, 1873. The ordinary alcoholic liquors are absolutely excluded, and alcohol as a drug is only permitted to be given by the express order of one of the visiting medical officers, who is to preserve a record of the case, the reason of the prescription, the quantity ordered, the times of administration, and the results; and every such case is to be stated in the next annual report of the institution. A large house at 112 Gower Street, adjacent both to University College and University College Hospital, has been rented, capable of receiving seventeen in-patients at one time. The number booked from October 6, 1873, to April

30, 1876—two years and eight months—has been 325, besides 2,906 out-patients. In only one case, falling in the first eight months, has alcohol been given, and even tinctures are now abandoned. The results have been exceedingly satisfactory. Both medical and surgical cases of a severe kind have been successfully treated without any alcohol, including eighteen cases of typhoid fever without a single death. It is now intended to raise a building capable of receiving 100 in-patients; a freehold site has been purchased for £3,300, and other £17,000 are required for the cost of erection and furnishing. Of the whole £20,000 more than one-half has been subscribed, and a national bazaar, from the 3d to the 10th of June, is to be held in Exeter Hall to help in the raising of the whole amount. The greatest men of the profession are viewing this procedure with peculiar interest, and the managers of the Temperance Hospital regard it with the utmost hopefulness, as destined to effect, in process of time, a complete change in the hospital and private practice of the medical world.

The periodical literature of the movement has multiplied greatly since 1863, without any diminution in its quality; and among the standard works that have appeared may be named "The Temperance Bible Commentary," of which three editions of 2,000 copies each have been exhausted; Dr. Lees's "Temperance Text-Book"; Mr. Hoyle's works on "Our National Resources Wasted" and on "Crime"; Dr. Richardson's "Cantor Lectures on Alcohol"; Rev. J. Smith's prize essay on "The Temperance Reformation and the Christian Church"; and "Christendom and the Drink Curse," by the writer of this paper. Two admirable poems by Mr. S. C. Hall (editor of the *Art Journal*), "The Trial of the Jasper" and "An Old Story," illustrated by eminent artists, have been widely circulated, with excellent results.

The Christian Church has been concerning itself more fully than before with the question which intimately concerns its purity and power. The late Archdeacon Sandford, more venerable for his pious zeal than even by years and office, moved the Lower House of Convocation of the

Province of Canterbury to enquire into the evil and remedies of intemperance ; and a committee having been appointed, with himself as chairman, he prosecuted the work with the most praiseworthy diligence, till he was able to present an invaluable report, with classified and summarized evidence. This was adopted by the Lower House and approved by the Upper House of Bishops, and by the Archbishop of Canterbury presented to the Queen. A similar report has proceeded from a committee of the Convocation of the province of York. The interest thus elicited led, early in 1874, to the formation at Lambeth Palace of the Church of England Temperance Society (the society of 1862 being absorbed into this later one), abstainers constituting one section, and a second section being composed of abstainers and others who co-operate for the use of social and legislative means tending to abate intemperance. The Roman Catholics have been animated by the example and teaching of Cardinal Manning, whose labors for years have been strenuous, both in behalf of abstinence and prohibition. Among the Congregationalists and Baptists denominational societies have been formed ; several of the Methodist bodies are extensively on the side of the temperance reform ; and the Wesleyan Conference has appointed a Temperance Committee and has approved of the formation of Bands of Hope. The Church of Scotland Temperance Society, the Free Church Temperance Society, the United Presbyterian Church Personal Abstinence Society, and the Irish Presbyterian Church Temperance Society are all in operation, and each of the supreme courts of these churches appoints a committee and receives its report annually on the subject of intemperance. It is estimated that above 4,000 Protestant ministers are total abstainers in the British Isles—a very large minority of the whole number, but a great increase on any previous period in the British temperance reform. For the first time in our temperance history several bishops of the Established Church are believed to be themselves personal abstainers.

The great development of public interest in temperance legislation, very largely due to the constant agitation of

the United Kingdom Alliance, was seen by the acts of 1864-5, of 1869, 1870, and 1872; by the enormous mass of petitions sent to Parliament in support of Sir Wilfrid Lawson's annual Permissive Bill; by the Parliamentary elections, decided more or less on a temperance issue; by the increased vigor shown to secure the Sunday closing of public-houses in England and Ireland (as was done in Scotland in 1854); by the defeat of the Government by the majority of fifty-seven, obtained during this session of Parliament, in favor of the resolution submitted to the House of Commons affirming the justice of Sunday-closing in Ireland; by the fact that during this session seven bills on the liquor question have been brought into the House of Commons and read a first time; and by the universal impression that something very much more effective than has yet been tried remains to be done to diminish by law the causes of intemperance, over which law has large and legitimate control.

This sketch may be suitably concluded with an enumeration of the organized machinery now employed in the spread of the temperance reform in the United Kingdom:

I. *National Total Abstinence Associations:*

1. General Societies: (1) National Temperance League, London; (2) British Temperance League, Bolton; (3) Scottish Temperance League, Glasgow; (4) Irish Temperance League, Belfast. 2. Temperance Orders: (1) Rechabites; (2) Sons of Temperance; (3) Good Templars (a Grand Lodge for each country and two for Wales); (4) United Temperance Order. 3. Juvenile Movements: (1) United Kingdom Band of Hope Union, London; (2) Juvenile Templars.

II. *District Total Abstinence Unions and Associations:*

There are many of these, the principal of which are: The Western Temperance League, Bristol; the North of England Temperance League, Gateshead; the West Midland Temperance League, Birmingham; the Devon and Cornwall Temperance League, Plymouth; the Lancashire and North Cheshire Total Abstinence Union. In some cases smaller districts, but very populous, are formed into Unions, as the Manchester and Salford Temperance Union.

There are also some very flourishing Band of Hope District Unions, self-governing and supporting, but often affiliated with the United Kingdom Band of Hope Union in London.

III. *Religious Temperance Associations :*

The Church of England Temperance Society, with officers in London and Manchester, contains two sections—one composed of abstainers only, the other of abstainers and non-abstainers. Many other religious temperance organizations consist of abstainers only, and these exist in connection with the Congregationalists, Baptists, and Society of Friends, in England ; Church of Scotland, Free Church, United Presbyterians, and Congregationalists, in Scotland ; and the Irish Presbyterian Church in Ireland. The Synod of the Episcopal Church of Ireland, disestablished in 1869, is said to be about to form a society on the pattern of the Church of England Temperance Society.

IV. *Medical Organizations :*

1. The London Temperance Hospital, 112 Gower Street, London ; 2. The Medical Temperance Association, 337 Strand, London.

V. *Societies seeking the Restriction or Prohibition of the Liquor-Traffic by Legislative Action :*

1. The United Kingdom Alliance for the Legislative Suppression of the Liquor-Traffic, 44 John Dalton Street, Manchester, and 52 Parliament Street, London ; 2. The Scottish Permissive Bill and Temperance Association, Glasgow ; 3. The Irish Permissive Bill Association, Dublin ; 4. The Central Association for Stopping the Sale of Intoxicating Liquors on Sunday, Manchester ; 5. The Irish Sunday-Closing Association ; 6. The General Section of the Church of England Temperance Society. With scarcely an exception the general and local temperance societies of the United Kingdom support efforts for legislative action.

VI. *Temperance Insurance and Benefit Societies :*

1. The United Kingdom Temperance and General Provident Institution, 1 Adelaide Place, London Bridge, instituted December, 1840, and has, during its thirty-five years' existence, accumulated profits to the extent of nearly two millions, and has at present upwards of 34,000 lives in-

sured. In the whole life-class of policies, one department is entirely composed of abstainers, and another, called the General, insures non-abstainers; but the bonus profits of each being proportional to their respective rates of mortality, it is instructive to know that at every quinquennial declaration of bonus the abstainers' section has had a great advantage over the General section. The figures are as follows:

	Per cent. of premiums.		Per cent. of premiums.
1855, Temperance Section,	35 to 75	General Section,	23 to 50
1860, " "	35 to 86	" "	24 to 59
1865, " "	23 to 56	" "	17 to 32
1870, " "	34 to 84	" "	20 to 49
1875, " "	35 to 114	" "	20 to 64

2. The Orders which give payments in sickness and to survivors at death of members: (1) Rechabites; (2) Sons of Temperance; (3) Sons of the Phoenix. 3. Local temperance benefit clubs, or benefit conditions in connection with local temperance societies.

VII. *Societies for Providing Substitutes for Drinking Houses and Indulgences:*

1. The Drinking Fountains Association, London. 2. The People's Palace Café Company, London. 3. British Workmen's or Public Houses without the drink, established in Leeds, Birmingham, and various other towns.

VIII. *Temperance Periodical Literature* includes several annual almanacs, six weekly and upwards of twenty monthly journals, besides monthly pictorial tracts, etc. The circulation of these periodicals is now greater than at any former time.

IX. *Temperance Missionaries and Agents*, of whom a larger number are now exclusively engaged in temperance work than ever before, besides many partially employed, and a host of gratuitous deputations, advocates, and conductors.

This list is defective, but is indicative of the methods in operation in the British Isles against the influences that work for drinking and drunkenness. Some of these agencies are but in their early stages, and all are in need of the

combined help which citizens and patriots can render. May those who fear God and love man be everywhere arrayed and in arms against the spoiler of ages, and may the deliberations of this International Congress hasten the day of the world's emancipation from the seduction and slavery of intoxicating drink !

THE UNITED KINGDOM ALLIANCE AND THE POSITION AND PROSPECT OF THE PROHIBITORY MOVEMENT IN GREAT BRITAIN AND IRELAND.

BY THOMAS H. BARKER, SECRETARY.

Twenty-three years ago, on the 1st of June, 1853, about a dozen earnest temperance reformers met in an upper room in Manchester, and founded the "United Kingdom Alliance for the Total and Immediate Legislative Suppression of the Traffic in Intoxicating Liquors as Beverages."

A small provisional committee had been active in the necessary preliminary correspondence for upwards of six months, headed by an estimable member of the Society of Friends, Nathaniel Card, Esq., of Manchester, and Mr. Alderman William Harvey, J.P., of Salford. These noble-hearted men are now deceased; but it is due to their memory, still cherished, to say that they were the two foremost and stanchest founders and supporters of the Alliance—the latter being the Chairman of the Executive, and the former the Treasurer.

The Constitution of the Alliance, after grave consideration, was fixed upon with cordial unanimity. It was decided to found it upon the basis of *citizenship*, so as to embrace in its membership the wise and good of all classes, creeds, and parties, whether pledged abstainers or not, provided they approved its main and grand object: "*To call forth and direct an enlightened public opinion to procure the total and immediate legislative suppression of the traffic in all intoxicating liquors as beverages*" (*vide* (a) Constitution appended). The concluding clause of the written Constitution states that "*the Alliance, basing its proceedings on broad and catholic grounds, shall at all times recognize its ultimate dependence for success on the blessing of Almighty God.*"

It was felt at the time by the promoters of the Alliance that it was not expedient to make it a *rival* teetotal association, but rather a *supplement*, and, indeed, *the complement*, of all then existing, or future organizations based upon the total-abstinence pledge. The object and aim of the Alliance being to procure a legislative enactment to suppress the *liquor-traffic*, it was deemed right and wise to take all legitimate available help within the lines of religious, social, moral, electoral, and political influence.

The first public meeting of the General Council of the Alliance was held in Manchester, in October, 1853, when an Executive Council was elected, and a general "Declaration of Principles" was adopted; funds were subscribed, and various resolutions bearing upon the work of public agitation were discussed and agreed upon. The following seven propositions were unanimously adopted as a basis for the agitation, and as indicating the distinctive character and the general scope and spirit of the organization and movement:

1. That it is neither right nor politic for the state to afford legal protection and sanction to any traffic or system that tends to increase crime, to waste the national resources, to corrupt the social habits, and to destroy the health and lives of the people.

2. That the traffic in intoxicating liquors, as common beverages, is inimical to the true interests of individuals, and destructive to the order and welfare of society, and ought, therefore, to be prohibited.

3. That the history and results of all past legislation in regard to the liquor-traffic abundantly prove that it is impossible satisfactorily to limit or regulate a system so essentially mischievous in its tendencies.

4. That no considerations of private gain or public revenue can justify the upholding of a system so utterly wrong in principle, suicidal in policy, and disastrous in results as the traffic in intoxicating liquors.

5. That the legislative prohibition of the liquor-traffic is perfectly compatible with rational liberty, and with all the claims of justice and legitimate commerce.

6. That the legislative suppression of the liquor-traffic would be highly conducive to the development of a progressive civilization.

7. That, rising above class, sectarian, or party considerations, all good citizens should combine to procure an enactment prohibiting the sale of intoxicating beverages, as affording most efficient aid in removing the appalling evil of intemperance.

This bold enunciation of principles and policy was received by the friends of temperance generally with the utmost cordiality, and even enthusiasm, although it must be confessed that some of the older organizations manifested a little unworthy jealousy, not clearly comprehending that the Alliance did not aim to supersede them or to obstruct their work, but only to supplement and aid their operations. The oldest and best of the temperance organizations—the “British Temperance League” (Bolton)—from the first gave a most hearty recognition and welcome to the Alliance, and has ever since manifested fraternal sympathy and friendly co-operation in all suitable ways. At the present time the Alliance is in friendly relations and harmonious co-operation with all the temperance associations and orders throughout the United Kingdom.

After the inaugural meetings in 1853, the Executive Council set themselves vigorously to the work of enlightening the public mind, of creating a correct public sentiment in relation to the liquor-traffic, and of organizing the same, so as eventually to embody it in the form of a legislative measure. The methods of agitation adopted by the Alliance to promulgate its principles and promote its objects were manifold, such as (1) lectures and public meetings; (2) essays, tracts, leaflets, placards, and periodical publications, including a weekly organ, the *Alliance News* (price 1d.), and for twelve years a *Quarterly Review of Social Science* (1s.); (3) memorials and petitions to Parliament, to the Government, to various local authorities, and to religious bodies; (4) house-to-house canvass to elicit the opinion of heads of families and other adult members; (5) conferences of electors, ministers of religion, Sunday-school

teachers, the medical profession, and other important and influential public men.

The innumerable public meetings of the Alliance have been usually convened in the largest buildings in the city, town, or village, presided over by the leading local authorities, and freely open to all classes ; discussion has been invited, resolutions submitted embodying the principles and aims of the association, and in nearly all cases they have been adopted with unanimous and enthusiastic applause. Resolutions and memorials have also been sent from public meetings, conferences, etc., to the Home Office and to various members of her Majesty's Government, urging them to bring in a comprehensive measure dealing with the whole licensing question, and *giving the rate-payers of each parish and township a power of local veto over the issue of licenses.*

At the annual General Council meeting in October, 1857, a draft of suggestions for a permissive or local-option prohibitory liquor law was adopted and put into extensive circulation. This gave a new feature, zest, and impetus to the agitation. The suggestion was everywhere hailed and responded to with cordial acclamation by the friends of temperance and of social progress, and the agitation went on with growing power and widening sweep, gaining new converts and inspiring new hopes of coming and certain victory.

Energized and encouraged by the various expressions of public favor and sympathy, the General Council, at the annual meeting of October, 1863, adopted the draft of a permissive prohibitory liquor bill, and in the following session a bill of a similar character, with the identical preamble, was drafted and submitted to the House of Commons by Wilfrid Lawson, Esq., member for Carlisle, and Thos. Bazley, Esq., member for Manchester.

The preamble of the bill sets forth that—

“ *Whereas, the sale of intoxicating liquors is a fruitful source of crime, immorality, pauperism, disease, insanity, and premature death, whereby not only the individuals who give way to drinking habits are plunged into misery,*

but grievous wrong is done to the persons and property of her Majesty's subjects at large, and the public rates and taxes are greatly augmented ; and *whereas*, it is right and expedient to confer upon the ratepayers of cities, boroughs, parishes, and townships the power to prohibit such common sale as aforesaid ; be it therefore enacted," etc.

The bill itself provides that, on application of any district, the votes of the ratepayers shall be taken as to the propriety of adopting the provisions of the act ; but that a majority of at least two-thirds of the votes taken shall be necessary in order to decide that question in the affirmative. The act itself would, when once adopted, prohibit within that district all traffic in intoxicating liquor for common purposes.

The first reading of the bill, though opposed by the friends of the liquor-traffic, was carried by a large majority, after a brief debate. The second reading, as expected, was defeated by a large majority, although forty members voted and paired off in favor of the bill. This was a much larger number than had been calculated upon by the promoters and movers of the measure. Petitions in favor of the bill were sent in bearing upwards of 482,000 signatures ; whilst the opposing petitions were but few, and chiefly emanated from the interested traffickers.

In 1869, on the motion for a second reading of the bill, 94 voted and paired in its favor (an increase of 54), whilst 200 voted and paired against it (a decrease of 97 hostile votes), reducing the majority from 257 to 106. In 1870, on the vote for the second reading, 115 votes and pairs were recorded in support, and only 140 against, reducing the hostile majority to 31. In the session of 1871 Sir Wilfrid Lawson again divided the House on a motion for a second reading of the bill, when 136 votes and pairs were given for the bill, and 208 against it. In 1873 the vote in favor of the second reading, including the pairs, was 90, and 240 against ; in 1874 the vote was 92 for, and 318 against ; whilst in 1875 the number was 94 for, and 379 against.

In the session of 1872, 6,489 petitions (including 1,853 from corporate bodies and officially signed) were presented

in support of the bill, having nearly 1,400,000 signatures.

The votes in the House of Commons cannot be relied upon as a perfect test of the power and the grasp of the movement in the country and in the electoral constituencies. There are political complications and difficulties that no one who is not behind the scenes, and familiar with the facts of the case, can properly appreciate. The present Parliament was elected in 1874 by a combination of interests and influences most adverse to temperance and general progress. It is frequently called the "Publican Parliament"; and certainly the liquor makers and dealers, wholesale and retail, put forth their most potent efforts to place the present Government in office; and they have been rewarded by such retrogressive legislation as their friend Mr. Cross, the Home Secretary, could possibly obtain for them, as a grateful memento of their election activities in 1874. But notwithstanding the utmost efforts of liquordom and of political corruption, the votes in favor of Sir Wilfrid Lawson's Permissive Prohibitory Liquor Bill, in the two sessions of the present Parliament, have not been diminished, but slightly augmented, though the enemy, elated and emboldened, has been able to record more votes against the bill. Under the circumstances this was to be expected. But the editor of the *Times*, in his leading article on the last division (June, 1875), cautioned the public and the publicans not to draw an erroneous inference, saying:

"It is the first impulse to suppose that the division of electors corresponds to the division of their representatives. No conclusion could less stand the test of verification by comparison with facts. Large numbers have, of course, no judgment to express in the matter, but if the issue were presented by way of *plébiscite* to the registered voters of the kingdom, it is tolerably certain that the result would show a diversity of opinion not greater than two to one, and it is possible that it would not exceed three to two."

This is important testimony from an influential, independent, and not over-friendly quarter; and it is quite obvious to all who have paid close attention to the agita-

tion that the Alliance is even more popular with, and the Permissive Bill has more sympathy from, the *non*-registered voters than the actual electors, so that any future extension of the franchise, in counties, or in respect of the "woman's suffrage," will certainly add to our friends, and thereby diminish the relative power of our electoral enemies.

The growing power and increasing grasp of the Alliance is well illustrated by the augmented *financial* resources so cheerfully and generously placed at the command of the Executive Council. Beginning in October, 1853, with a subscription list of about £1,000, it has been gradually and grandly augmented, until for the past five years (1871-6) the sum of nearly £20,000 yearly, or an aggregate of *one hundred thousand pounds*, was generously guaranteed! This is indeed a noble contribution, unparalleled in the history of any temperance, social, or political organization in any part of the world, in this or in any other age.

The genuine catholic spirit, the broad and noble platform, the lofty and patriotic aims, of the Alliance, have been recognized and applauded by numerous public men and leading statesmen, who as yet for various reasons, or it may be prejudices, have not seen their way to give in their adhesion; whilst amongst the people—"the common people"—the Alliance is everywhere increasingly popular. They gladly hear its gospel of deliverance from the drink-curse, and respond to it with joyful acclamations; and it must even needs be more and more so as the principles, the objects, and the aims of the Alliance are better and wider known. The Alliance makes its first, its constant, and its most emphatic appeal to the people. It seeks for nothing without the free consent and deliberate sanction of the people in their respective parishes and precincts. It trusts the people, and seeks to arm them with a vote and a real veto power to trample down and put away a most ruinous vice, a pestilent and self-inflicted curse; and the people in return can, do, and will trust and respect the Alliance and heartily respond to its appeal. There are

even now, on every side, numerous, unmistakable, and undeniable proofs of its progress and power, and sure presages of its future and complete success. The press of the country now understands the great drink problem as never before. The temperance organizations and agencies are vastly multiplied, and are in fuller accord as to the policy and aim of the Alliance than ever before. The great religious communities are being more solemnly impressed, and more thoroughly roused to special action and organized effort, throughout the United Kingdom. Influential and active social science reformers, the most eminent of our medical authorities, numerous leading publicists, politicians, and statesmen of world-wide renown, are manifesting growing sympathy with, and even hopeful approximations towards, the movement. Day by day, and year by year, more and more clearly it becomes manifest to all who have eyes to see and ears to hear that the special movement promoted by the Alliance, and the great social problem it seeks the solution of, are emerging from the category of "crotchets" and "fanaticisms," and taking position within the arena of recognized "great facts" and urgent practical proposals which press for acceptance and demand precedence. The right *method* of dealing with the liquor-traffic is now universally admitted to a front "rank," and, indeed, to be a "burning question." It can no longer be coolly pooh-poohed or rudely jostled and put aside with contempt. The Home Secretaries of two successive governments—Mr. Bruce in 1871 and 1872, and Mr. Cross in 1874—have done their little utmost to "settle" the question and to stifle the Alliance agitation. But the irrepressible question is now more rife, and the public agitation in its behalf is more rampant, than ever. Even in the present "Beer-Barrel Parliament," where the liquor makers and dealers are more powerfully represented than probably in any former Parliament—in this very session now sitting—there have come up no less than eight anti-liquor-traffic bills, every one of which Sir Wilfrid Lawson and the Alliance can and do honestly and heartily support. And there is not one single bill on the other side. The enemy is obvi-

ously checkmated and dare not make an aggressive move; but he is compelled to stand on the defensive. This is politically a significant fact, and reveals the situation as being hopeful for the friends of progress and of *national sobriety*. So well encouraged and so hopeful are the friends of the Alliance that, at the present time, their chief battle-cry is "*Electoral Organization!*" They are calling to each other to "stand up and be counted." They are actively at work, quietly but earnestly, in scores of constituencies, canvassing each temperance voter, and pledging him to consecrate his vote to this one great and "paramount issue"—the annihilation of the liquor-traffic through the popular veto, as embodied in the Permissive Prohibitory Liquor Bill. They feel this to be the present and pressing work and duty of all true and earnest temperance reformers. It is the historical and logical issue, the complement and crown, of all our former efforts and hopes, our vows and prayers, on behalf of the temperance reformation. Until *this work* is done we feel that nothing effectual has been done or can be done. For many long, weary years we have been writing, printing, talking, preaching, praying, singing, shouting, and clapping our puny hands. But one other thing, unfortunately, we have left undone. This one thing needful we now feel that we must do. We must resolve to vote as we talk and as we pray. When we, as temperance reformers, have fully made up our minds to do this—to *vote only for such candidates as will vote for prohibition*, or for a measure to invest the people, the ratepayers of each locality, with power to veto and suppress the sale of all intoxicating liquors as beverages—*then* will the hour of our victory soon come, and the day of deliverance appear. Yes, most surely then, but *not till then!* God can only help us to win this victory over the drink demon when we resolutely resolve that, aided by divine strength, we will help ourselves. It is now as ever a profound truth: "Who would be free themselves must strike the blow." And the great army of *temperance reformers*, when they have the courage of their deepest convictions and the heroism of their noble cause, will

have the power to conquer every foe and to beat down every obstacle.

Let no timid time-server say that temperance reformers are in the minority, and that, therefore, they must not expect to succeed in their great crusade. All the great moral, social, and political battles of the world have been initiated, led on, and fought out and won, so far as active workers are concerned, by small minorities. History is full of vivid illustrations and grand examples. In a noble and just cause, when earnest and honest men are contending against the foes of God and humanity, then may we expect to realize the grand old prophetic aphorism: "One man shall chase a thousand, and two put ten thousand to flight." We should never forget that the forces of truth and goodness, of justice and mercy, and all the infinite resources and energies of Omnipotence, are on our side. This temperance crusade is God's battle, and they who faithfully wage it *must win!*

APPENDED NOTES.

MANCHESTER, May 23, 1876.

Since writing the foregoing there have been some remarkable and most suggestive signs of progress.

On the 11th of May an influential clerical deputation presented to his Grace the Archbishop of Canterbury, the Primate of all England, the following important memorial:

"THE DRUNKENNESS OF ENGLAND—CLERICAL MEMORIAL TO THE BISHOPS.—We, the undersigned, clergy of the Church of England, venture respectfully to appeal to your lordships, as the only members of our body in Parliament, as such, most earnestly to support measures for the further restriction of the trade in intoxicating liquors in this country. We are convinced, most of us from an intimate acquaintance with the people, extending over many years, that their condition can never be greatly improved, whether intellectually, physically, or religiously, so long as intemperance extensively prevails amongst them, and that intemperance will prevail so long as temptations to it abound on every side. So far, however, the efforts to remove these temptations have been obstructed; and recent debates in the House of Commons would seem to show that the importance of removing them is very inadequately appreciated by the Legislature. We appeal, therefore, to you, our fathers in God, in the name of our Master, and for the sake of our country, for help and guidance in our endeavors to secure the serious attention of the

Legislature to a fearful and wide-spread evil; and we earnestly pray your lordships to use the whole weight of your influence that another session may see the passing into law of some well-considered remedial measure. What the character of that measure should be your lordships will be able to determine; but we venture to remind your lordships that a committee of the Convocation of Canterbury has recommended in their Report on Intemperance, p. 15, that 'a legal power of restraining the issue or renewal of licenses should be placed in the hands of the persons most deeply interested and affected—namely, the inhabitants themselves—who are entitled to protection from the injurious consequences of the present system'; and that in the more recent report of a committee of the Convocation of York, a suggestion to the same effect is stated 'to be worthy of the gravest consideration.'

The memorial has been signed by nearly 8,000 clergymen of the Church of England, including 11 bishops, 19 deans, 60 archdeacons, 193 canons, and 175 prebendaries.

A memorial to the same effect was also presented to his Grace the Archbishop of York. Both these memorials were very graciously received and warmly appreciated. These are the most weighty and important public documents ever put forth in the interests of the temperance movement.

The next day (May 12) a resolution in the House of Commons, after eight hours' earnest debate, was adopted by a vote of 238 for and 181 against (inclusive of pairs), the purport of the motion being to affirm that, in the opinion of the House, the sale of intoxicating liquors in Ireland on the whole of Sunday ought to be prohibited. This motion was carried in the teeth of the Government hostility, backed up by all the influence that the liquor-dealers could bring to bear to resist the resolution. On the previous night the Government had a majority of 108 in a great party struggle in respect to the Royal Titles Act. Few, if any, deemed it at all possible that the Government could be defeated at such a time, and on such a question as Sunday closing of public-houses in Ireland. It is the first defeat that the present Government has sustained, and the event has stirred the political waters profoundly. Mr. Gladstone and Mr. Bright spoke in support, and nearly every member of the late Liberal Administration voted in favor of the resolution. This is a remarkable episode in the third session of the "Publicans' Parliament," and demonstrates that the liquor power is not a dominant potency, but that there is a stronger than the strong man armed.

The same night, in the House of Lords, the Publicans' Certificates (Scotland) Bill passed its second reading, the main effect of which will be to bring local option to bear upon the issue of *new* licenses in Scotland.

On the 17th of May the Intoxicating Liquors Licensing Boards Bill came on for its second reading, and, after a spirited debate occupy-

ing the whole of the sitting, 111 members voted for it and 276 against. The gist of the bill is to give the ratepayers the power to elect the licensing boards, so as to place the whole licensing system under local popular control, there being no appeal from the decision of these elected boards. As this is the first time this bill has been put before the House, and no organization has been at its back to promote agitation or get up petitions, the vote in its favor is felt by the friends of the measure to be a most encouraging one. Upwards of 50 members have voted for it who could not see their way to vote for the simple veto bill of Sir Wilfrid Lawson. This makes the *local-option* party in the House of Commons include over 150 members.

UNITED KINGDOM ALLIANCE

To procure the total and immediate legislative suppression of the traffic in all intoxicating liquors.

President—Sir Walter C. Trevelyan, Baronet, M.A.

Vice-Presidents—Right Hon. Lord Claud Hamilton, M.P.; the Most Rev. Archbishop Manning, D.D., Westminster; Sir Wilfrid Lawson, Bart., M.P., Brayton Hall, Carlisle; Sir Thomas Bazley, Bart., M.P., Manchester; Sir Titus Salt, Bart., J.P., Saltaire, Bradford; Lieut.-Col. Sir G. B. Pechell, Bart., Alton, Hants; Sir John F. Davis, Bart., K.C.B., Bristol; the Very Rev. F. Close, D.D., Dean of Carlisle; M. R. Dalway, Esq., M.P., Carrickfergus; Thomas Whitworth, Esq., M.P., Manchester; William Euing, Esq., Glasgow; Frederick Schwann, Sr., Esq., London; the Rev. William McKerrow, D.D., Manchester; John Hope, Esq., W.S., Edinburgh; the Rev. Jabez Burns, D.D., London; Edward Backhouse, Esq., Sunderland; Thomas Clegg, Esq., Manchester; John Cadbury, Esq., Birmingham; the Rev. Canon Jenkins, M.A., Welshpool; the Rev. Chancellor Morgan, M.A., Machen, South Wales; Peter Spence, Esq., J.P., F.C.S., F.S.A., Manchester; Charles Jupe, Esq., Mere, Wilts; E. R. Le Mare, Esq., J.P., Manchester; the Rev. Canon Fox, M.A., Durham; the Rev. Prebendary Venn, Hereford; Joseph Crook, Esq., J.P., Bolton; Edward Vivian, Esq., J.P., M.A., Torquay; Benjamin Whitworth, Esq., J.P., Manchester; Edward Pease, Esq., Darlington; C. J. Darbshire, Esq., J.P., Rivington; Rev. Wm. Arthur, M.A., London; Mr. Alderman George Tatham, Leeds; W. H. Darby, Esq., Brymbo, Wrexham; Richard Allen, Esq., Dublin; John Grubb Richardson, Esq., Bessbrook; John Crossley, Esq., Halifax; Professor F. W. Newman, Weston-super-Mare; the Rev. Principal Antliff, D.D., Sunderland; J. Mackenzie, Esq., J.P., M.D., Inverness; Hugh Mason, Esq., J.P., Ashton-under-Lyne; P. H. Chambres, Esq., J.P., Denbigh; W. Romaine Callender, Esq., J.P., D.L., F.S.A., Manchester; the Rev. Sir Lovelace T. Stamer, Bart., Stoke-upon-Trent; the Hon. William Fox, ex-Prime Minister, New Zealand; Richard Ro-

berts, Esq., J.P., Aberystwyth; Professor Rolleston, Oxford; Rev. Samuel Romilly Hall, Penzance; Robert Whitworth, Esq., Manchester; William Hoyle, Esq., Tottington, Bury; Henry Crabtree, Esq., Manchester; R. Smalley, Esq., J.P., Bolton; James Barlow, Esq., J.P., Bolton; Thomas Watson, Esq., Rochdale; Ebenezer Pike, Esq., Bessboro' House, Cork; Nicholas B. Downing, Esq., J.P., Penzance; the Ven. Archdeacon Prest, Gateshead-on-Tyne; Fielden Thorp, Esq., B.A., York; William Hargreaves, Esq., Sheffield; W. S. Caine, Esq., Liverpool; Alexander Balfour, Esq., Liverpool; Dr. James Murray McCulloch, Dumfries; Edward Whitwell, Esq., Kendal; the Very Rev. Dr. Payne Smith, Dean of Canterbury; Charles Watson, Esq., Halifax.

Executive Committee—William Armitage, J. W. Addleshaw, Francis Amos, William Brunskill, Councillor G. Booth, J.P., Rev. W. Caine, M.A., Rev. James Clark, James Fildes, Jeremiah Garnett, James Harvey, William Heywood, William Hoyle, James Latimer, Councillor T. Platt, Samuel Pope, Q.C., Edward Pearson, James H. Raper, Ephraim Sadler, Thomas Shirley, Frank Spence, Rev. S. A. Steinthal, John Sugden, Charles Thompson, J.P., Benjamin Whitworth, J.P., Robert Whitworth.

Chairman of Executive—Benjamin Whitworth, Esq., J.P.

Treasurer—William Armitage, Esq.

Honorary Secretary—Samuel Pope, Esq., Q.C., Recorder of Bolton.

Secretary—Mr. Thomas H. Barker.

Electoral Secretary—Mr. J. W. Owen.

Bankers—Manchester and County Bank (Limited), Manchester.

Central Offices—44 John Dalton Street, Manchester.

London Offices—52 Parliament Street, S.W.

Constitution, Principles, Policy, Operations, and Progress of the Alliance.

The United Kingdom Alliance for the Suppression of the Traffic in all Intoxicating Liquors, as beverages, was formed in Manchester on the 1st of June, 1853. The following is the constitution adopted at the formation of the association, and which still remains intact :

a I. TITLE.—This association shall be denominated "The United Kingdom Alliance."

II. OBJECT.—The object of the Alliance should be to call forth and direct an enlightened public opinion to procure the total and immediate legislative suppression of the traffic in all intoxicating liquors as beverages.

III. MEMBERSHIP.—All persons approving of its object and contributing annually to its funds shall be deemed members of the Alliance.

IV. MANAGEMENT.—The Alliance shall be under the direction of a president, vice-presidents, General Council, and Executive Committee.

V. ELECTION OF OFFICERS.—The General Council shall be augmented

to any extent and in any manner the Executive Committee may direct. The president, vice-president, and Executive Committee shall be elected at the meeting of the General Council, to be held in the month of October, in each year. The Executive Committee shall consist of members of the General Council, and shall meet as often as may be deemed expedient to adopt and carry out all advisable means for promoting the objects of the Alliance.

VI. LIABILITIES.—Members of the General Council, as such, shall not be held liable for any debts contracted on behalf of the Alliance; and no funds of the association shall be disbursed, nor any liability incurred, except under a minute of the Executive Committee.

VII. GENERAL BASIS.—The Alliance, basing its proceedings on broad and catholic grounds, shall, at all times, recognize its ultimate dependence for success on the blessing of Almighty God.

At the first meeting of the General Council, held in Manchester in October, 1853, when the society was publicly inaugurated, the following propositions were unanimously adopted as a basis for the agitation, and as indicating the character and scope of the movement :

1. That it is neither right nor politic for the state to afford legal protection and sanction to any traffic or system that tends to increase crime, to waste the national resources, to corrupt the social habits, and to destroy the health and lives of the people.

2. That the traffic in intoxicating liquors, as common beverages, is inimical to the true interests of individuals and destructive to the order and welfare of society, and ought, therefore, to be prohibited.

3. That the history and results of all past legislation, in regard to the liquor-traffic, abundantly prove that it is impossible satisfactorily to limit or regulate a system so essentially mischievous in its tendencies.

4. That no considerations of private gain or public revenue can justify the upholding of a system so utterly wrong in principle, suicidal in policy, and disastrous in results as the traffic in intoxicating liquors.

5. That the legislative prohibition of the liquor-traffic is perfectly compatible with rational liberty, and with all the claims of justice and legitimate commerce.

6. That the legislative suppression of the liquor-traffic would be highly conducive to the development of a progressive civilization.

7. That, rising above class, sectarian, or party considerations, all good citizens should combine to procure an enactment prohibiting the sale of intoxicating liquors, as affording most efficient aid in removing the appalling evil of intemperance.

Signed on behalf of the Council,

WALTER C. TREVELYAN, Bart., *President.*

GENERAL OPERATIONS.—The Council of the Alliance set themselves vigorously to the work of enlightening the public mind, of creating a

correct public sentiment upon the liquor-traffic, and of organizing the same, so as eventually to embody it in a legislative enactment.

The methods adopted by the Alliance to promulgate its principles and promote its objects are :

1. Lectures and public meetings.
2. Essays, tracts, placards, handbills, and periodical publications, including a weekly organ, the *Alliance News* (price 1d.)
3. Petitions and memorials to Parliament, to Government, to local authorities, and to religious bodies.
4. House-to-house canvasses, to ascertain the opinions of heads of families and other adult members.
5. Conferences of electors, ministers of religion, Sunday-school teachers, the medical profession, and other important bodies.

The public meetings held by the Alliance have been usually convened in the largest buildings in the cities, towns, and villages; have frequently been called and presided over by the local authorities; have been freely open to all classes; discussion has been allowed and invited; resolutions have been submitted embodying the principles and aims of the association, and in nearly all cases have been affirmed by enthusiastic and unanimous votes of the people.

Resolutions and memorials from public meetings are being continually sent to the Home Office and to various influential members of her Majesty's Government, urging them to bring in a comprehensive measure dealing with the whole licensing question, and giving the rate-payers of each parish a power of veto on the local issue of licenses by a vote of two-thirds.

PRIZE ESSAY.—In the year 1855 the executive offered prizes of one hundred guineas, fifty guineas, and twenty guineas for the three best essays of those sent in, advocating and defending the principle and policy of the organization. The essay that gained the first prize was published in 1856. It constituted a volume of 320 pages, and an edition of 11,000 was rapidly sold off. Second and third editions followed, large issues of which were absorbed by the growing demand. Subsequently, to meet the still increasing applications, a condensed edition of the prize essay argument was issued, and since then two other editions have been called for, making in all upwards of 100,000 copies. In addition to these, a sequel to the argument, containing an answer to all objections, and a history of the Maine Law, written by the same author, Dr. F. R. Lees, has been issued by the Alliance, and several large editions have been called for. •

CONFERENCE OF MINISTERS OF RELIGION.—In June, 1857, a conference of four hundred clergymen, and other Christian ministers of all denominations, was held in the Town Hall, Manchester, during three days. The circular convening the conference received the written sanc-

tion of not less than 11,000 ministers of religion. Among the resolutions adopted was the following declaration :

"We, the undersigned ministers of the Gospel, are convinced by personal observation within our own sphere, and authentic testimony from beyond it, that the traffic in intoxicating liquors as drink for man is the immediate cause of most of the crime and pauperism and much of the disease and insanity that afflict the land ; that everywhere, and in proportion to its prevalence, it deteriorates the moral character of the people, and is the chief outward obstruction to the progress of the Gospel ; that these are not its accidental attendants, but its natural fruits ; that the benefit, if any, is very small in comparison with the bane ; that all schemes of regulation and restriction, however good so far as they go, fall short of the nation's need and the nation's duty ; and that, therefore, on the obvious principle of destroying the evil which cannot be controlled, the wisest course for those who fear God and regard man is to encourage legitimate effort for the entire suppression of the trade by the power of the national will, and through the form of a legislative enactment."

The foregoing declaration has received the adhesion in writing of upwards of 3,000 ministers of religion.

HOUSE-TO-HOUSE CANVASS.—During the year 1858 and 1859 a system of house-to-house canvass was adopted in numerous localities in England, Ireland, Scotland, and Wales, the result being as follows :

Favorable to the permissive prohibitory liquor-law,	. 147,821
Neutral,	. 32,140
Opposed,	. 11,894

This expression of opinion was in every case recorded in writing, on printed papers explanatory of the principle and object of the proposed law ; the canvass was conducted by voluntary agency, and all replies to the queries were carefully scrutinized by local committees of clergymen, Sunday-school teachers, and other well-known and respectable persons having the confidence of the community, the results being immediately published, and all enquiries frankly responded to.

THE PERMISSIVE BILL.—At the annual Council meeting of the Alliance in October, 1857, a draft of suggestions for a permissive prohibitory liquor-law was adopted and put into extensive circulation. At the Council meeting in 1863 the draft of a permissive prohibitory liquor-bill was agreed to, and, in the session following, a bill, similar in character, was submitted to the House of Commons by Wilfrid Lawson, Esq., member for Carlisle, and Thomas Bazley, Esq., member for Manchester.

The preamble of the bill sets forth that—

"Whereas, the sale of intoxicating liquors is a fruitful source of crime, immorality, pauperism, disease, insanity, and premature death, whereby not only the individuals who give way to drinking habits are

plunged into misery, but grievous wrong is done to the persons and property of her Majesty's subjects at large, and the public rates and taxes are greatly augmented; and

"Whereas, it is right and expedient to confer upon the ratepayers of cities, boroughs, parishes, and townships the power to prohibit such common sale as aforesaid; be it therefore enacted," etc.

The bill itself provides that, on application of any district, the votes of the ratepayers shall be taken as to the propriety of adopting the provisions of the act; but that a majority of at least two-thirds of the votes taken shall be necessary in order to decide that question in the affirmative. The act itself would, when once adopted, prohibit within that district all traffic in intoxicating liquor for common purposes.

The first reading of the bill, though opposed by the friends of the liquor-traffic, was carried by a large majority after a brief debate. The second reading, as expected, was defeated by a large majority, although forty members voted and paired off in favor of the bill. This was a much larger number than had been calculated upon by the promoters and movers of the measure. Petitions in favor of the bill were sent in bearing upwards of 482,000 signatures; whilst the opposing petitions were but few, and chiefly emanated from the interested traffickers.

In 1869, on the motion for a second reading of the bill, 94 voted and paired in its favor (an increase of 54), whilst 200 voted and paired against it (a decrease of 97 hostile votes), reducing the majority from 257 to 106. In 1870, on the vote for the second reading, 115 votes and pairs were recorded in support, and only 140 against, reducing the hostile majority to 31. In the session of 1871, Sir Wilfrid Lawson again divided the House, on a motion for a second reading of the bill, when 136 votes and pairs were given for the bill, and 208 against it. In 1873, the vote in favor of the second reading, including the pairs, was 90, and 240 against.

In the session of 1872, 6,489 petitions (including 1853 from corporate bodies and officially signed) were presented in support of the bill, having nearly one million four hundred thousand signatures.

SOCIAL SCIENCE CONGRESS.—The agitation promoted by the Alliance is not only popular amongst the masses of the sober and industrious part of the community, but is being taken up by large sections of the clergy, magistracy, and by politicians and the social reformers of the country. The late Lord Brougham, when president of the National Social Science Association, gave his adhesion to the movement in 1861, and eloquently advocated its aims in most of his annual inaugural addresses. His lordship also allowed his name to be placed at the head of the list of vice-presidents of the Alliance. At the Social Science Congress held in Manchester in 1866, the liquor-license question, in nearly all its phases, was discussed, after the reading of able papers in the Economy and Trade Department, presided over by Sir James Kaye-Shuttleworth, Bart. At

the close of the debates the following resolution was carried by a vast majority, only a few hands being held up against it :

“That the necessities of the country call loudly upon the Legislature to pass a general measure to amend the laws regulating the sale of intoxicating liquors ; this section would therefore respectfully request the General Council of the association to consider the propriety of memorializing Government to amend the license laws, and to insert clauses in any measure enabling the inhabitants of townships and parishes to entirely prohibit the granting or renewing of licenses whenever a large majority so desire.”

At the congress held in Leeds, October, 1871, an equally emphatic resolution, in support of the principle of permissive prohibition, was unanimously affirmed.

CONVOCATION REPORT.—A committee of Convocation of the province of Canterbury, consisting of some of the most influential dignitaries of the church, issued in 1869 an able and elaborate report on “Intemperance and its Remedies.” Amongst its recommendations was the following :

“Your committee, in conclusion, are of opinion that as the ancient and avowed object of licensing the sale of intoxicating liquors is to supply a supposed public want without detriment to the public welfare, a legal power of restraining the issue or renewal of licenses should be placed in the hands of persons most deeply interested and affected—namely, the inhabitants themselves—who are entitled to protection from the injurious consequences of the present system. Such a power would, in effect, secure to districts willing to exercise it the advantages now enjoyed by the numerous parishes in the province of Canterbury where, according to reports furnished your committee, owing to the influence of the land-owners, no sale of intoxicating liquors is licensed.

“Few, it may be believed, are cognizant of the fact—which has been elicited by the present enquiry—that there are at this time within the province of Canterbury upwards of one thousand parishes in which there is neither public-house nor beer-shop, and where, in consequence of the absence of these inducements to crime and pauperism, according to the evidence before the committee, the intelligence, morality, and comfort of the people are such as the friends of temperance would have anticipated.”

By a friendly arrangement with Convocation, through the chairman of the committee, the venerable Archdeacon Sandford, B.D., the Executive Council of the Alliance has been permitted to publish a people's edition of this invaluable report, with its appendix, price 1s.

ALLIANCE TEST FOR CANDIDATES.—At most contested elections the candidates are waited upon by deputations, and informed that very many of the electors take a deep interest in this question of the suppression of the liquor-traffic. The following question, or one to the same effect, is usually submitted :

"Will you support a proposition to give to towns or parishes power to prevent the granting or renewing of licenses for the sale of intoxicating liquors, when the owners and occupiers of property within the district vote by a majority of two to one to that effect?"

Many elections are thus made to turn, more or less, on this issue; and now the newly-enfranchised householders are able to vote, it is confidently anticipated that still more electoral pressure will be brought to bear upon candidates who wish to be elected and sent to Parliament.

THE ALLIANCE TACTICS.—The Alliance opposes all extensions of facilities for the sale of intoxicating liquors, whilst it welcomes and aids every measure for limitation or reform of the licensing system. The Permissive Bill is perfectly consistent with all schemes and efforts to amend the license laws, and is indeed the just and needful complement of measures falling short of its grand aim. In 1860 the Alliance led the opposition to Mr. Gladstone's Wine License Bill; and every measure that has been before Parliament for the limitation of the traffic has had the earnest and consistent support of the association, both in and out of Parliament.

ALLIANCE FUNDS.—The Alliance is sustained by voluntary annual subscription from its members, who now number upwards of ninety thousand. The first year's subscription list amounted to £1,310, whilst the list for 1873 exhibited nearly £20,000. A guarantee fund of £100,000, to enable the executive to carry forward the movement during five years, was resolved on at the Council meeting in October, 1871, and upwards of £90,000 were promised during the first year.

GENERAL COUNCIL.—The General Council of the Alliance consists, at the present time, of upwards of six hundred gentlemen in various parts of the country, who meet once a year, in October, to receive the report of the executive, discuss the policy of the movement, give a general direction as to its operations, appoint an executive council to act during the year, and to aid the executive in raising funds to sustain the agitation.

DISTRICT AGENCIES.—The entire country throughout England and Wales is laid out in districts and placed under the charge of confidential agents of the Alliance, who lecture, organize electoral committees, correspond with the press, promote petitions, and in every legitimate way seek, under the direction of the central executive, to create and extend an enlightened public opinion hostile to the liquor-traffic. Scotland is being worked through the agency of a special organization, called the Scottish Permissive Bill Association, having its headquarters at Glasgow, in close alliance with the executive of the United Kingdom Alliance. In Ireland the work is carried forward by aid of the Irish Temperance League and Permissive Bill Association, having its headquarters at Belfast, and by the co-operation of the Irish Permissive Bill Association, Dublin.

MEMBERSHIP.—The Alliance has no test of membership bearing upon the personal habits of its members, their religious creed, or political

party. It invites the aid and co-operation of all good citizens, whether abstainers or not. It has but one object—the annihilation of the liquor-traffic by a law, enacted by Parliament, and enforced by public opinion, armed with executive power.

Persons may join the United Kingdom Alliance, and receive cards of membership, on subscribing one shilling and upwards. This may be forwarded to any of the agents, or to the Secretary of the Alliance, 44 John Dalton Street, Manchester, from whom documents and tracts explanatory of the movement may be had, gratis, on application.

A copy of the *Alliance News* is sent gratis to every subscriber of ten shillings and upwards.

A copy of the Permissive Bill may be had, gratis, from the Secretary of the United Kingdom Alliance, 44 John Dalton Street, Manchester.

THE NATIONAL TEMPERANCE LEAGUE.

BY ROBERT RAE, ESQ., CORRESPONDING SECRETARY.

ALTHOUGH the National Temperance League has existed only twenty years under its present designation, it is a direct descendant of the earlier temperance organizations, having been constituted in 1856 by an amalgamation of the two chief metropolitan societies then in existence—the National Temperance Society and the London Temperance League.

The object of the League is described in its constitution to be “the promotion of temperance by the practice and advocacy of total abstinence from intoxicating beverages.” This object it has sought to accomplish by means of public meetings, lectures, sermons, tract distribution, domiciliary visitation; conferences with the clergy, medical practitioners, schoolmasters, magistrates, and other persons of influence; deputations to teachers and students in universities, colleges, training institutions, and schools; missionary efforts amongst sailors, soldiers, the militia, the police, and other classes; and its efforts have been attended with a gratifying degree of success.

Amongst the special efforts that have been put forth to lead the educated and influential classes to examine the great questions involved in the temperance reformation, none have been attended with more encouraging results than the numerous select conferences and drawing-room meetings which have been held in London and the larger provincial towns; and the special conferences held by the League from year to year with ministers of religion have been the means of bringing about definite action in relation to the temperance question in all the principal denominations. The Church of England Temperance Society has been reorganized on a basis which admits, to a limited extent, of united action by moderate drinkers and abstain-

ers, and a large addition has recently been made to the ranks of the abstaining clergy. The Wesleyan Conference has officially sanctioned Sunday-school Bands of Hope, which are being formed in large numbers; and a committee of Conference is to report during the present year as to further measures that may be adopted throughout the connection. Temperance associations, composed of ministers and deacons who are abstainers, have been formed in connection with the Congregational and Baptist denominations, and sermons in behalf of total abstinence are now preached in the largest and most influential ecclesiastic buildings, including St. Paul's Cathedral, the City Temple, Mr. Spurgeon's Metropolitan Tabernacle, and Westminster Abbey. It is believed that upwards of 5,000 of the clergy and ministers of all denominations have now become formally identified with the English temperance movement.

The means employed by the League to influence the medical profession have not been less successful. In 1869 a conference of medical abstainers was held in London, and in the same year was commenced a series of conferences with members of the British Medical Association, which have been held during the annual meetings of that body at Leeds, Newcastle-upon-Tyne, Plymouth, Birmingham, and Norwich. The *Medical Temperance Journal*, which was first published in the same year, is still continued, and furnishes, once a quarter, the latest and most valuable information upon the medical and physiological aspects of the temperance question. In 1871 the League promoted the celebrated medical declaration respecting alcohol, which was signed by two hundred and sixty-nine of the most eminent physicians and surgeons of the day. In 1874 it initiated arrangements which led to the delivery of the "Cantor Lectures on Alcohol," by Dr. B. W. Richardson, at the Society of Arts; and numerous meetings have also been held in Exeter Hall and in many large towns, at which invaluable testimony to the benefits of total abstinence has been borne by medical practitioners who are total abstainers. One result of these attempts to influence medical opinion has been to extend the discussion of the

subject from the temperance platform to the meetings of medical societies and to the pages of the ordinary medical journals; and a "British Medical Temperance Association" has just been formed by a number of leading medical abstainers, whose investigations, it is hoped, will lead to the settlement of those disputed questions relating to alcohol which have a practical bearing upon the health and morals of the people.

The promoters of the League have long been impressed with the importance of enlisting the co-operation of teachers of youth in the work of temperance reform, and have frequently endeavored, by conferences with schoolmasters and schoolmistresses, and by deputations to training colleges and other educational institutions, to gain their sympathy and help, which has been freely and cordially rendered. A public meeting to point out the necessity of combining temperance training with the great work of education was recently held at Exeter Hall; chemical and physiological lectures have been delivered at a large number of collegiate schools and public institutions; and a missionary, who has for several years visited the elementary schools of London, delivered during last year 547 addresses at schools which had an aggregate attendance of 42,140 children. The subject is being pressed upon the attention of members of the various school boards, and several eminent publishers have come to the conclusion that the time has arrived when temperance lessons and facts may be safely and judiciously introduced into our national school-books.

The efforts which have been made to promote temperance in the various branches of the military service have been attended with a large measure of success. The latest returns obtained from regiments are only partial, but they clearly indicate an advance in the work, and a more general appreciation by thoughtful men of the special efforts which are made to promote sobriety in the army. During the past year a large amount of correspondence has been received from foreign stations, and branches have been formed at Malta, Gibraltar, China, and British North

America. Encouraging accounts are received monthly from India, where the work is carried on with great efficiency and vigor by the Rev. J. Gelson Gregson, whose latest return shows that in January last there were seventy-one regimental, brigade, and garrison societies in India, with a membership of 5,060 men and 1,106 women and children. No more decided proof of the confidence and approval of the military authorities could have been given than the permission granted to the League to arrange for refreshment and recreation tents within the camps at Dartmoor and Cannock Chase during the autumn manœuvres three years ago; and the success that attended the experiment was of so decided a character that the Duke of Cambridge promised that arrangements should be made to place tea and coffee within the reach of soldiers who might be appointed to take part in future manœuvres. The temperance work carried on in the army has, in numerous cases, been instrumental in bringing under the influence of the Gospel men who resisted the most fervent appeals which were addressed to them when in the habit of using intoxicating drinks.

Nor has the progress of the League's naval branch been less cheering. There are now one hundred and sixty-five temperance branches in connection with the navy, with a membership of nearly five thousand, exclusive of a number of practical abstainers who have not yet signed the pledge. The year 1873, in which the League's work afloat commenced, showed twenty-four branches gained on board the Queen's ships. The year 1874 showed forty-eight floating branches. The three first months of 1875, up to May of last year, showed ninety-eight, but during the past year up to the present date, the floating branches have reached the number of one hundred and fifty-one, more than two-thirds of the ships in her Majesty's service being now on the muster-roll of the League, in addition to fourteen branches in training ships, marine barracks, and naval hospitals; and a branch, to consist exclusively of officers, has also been formed. The lady who superintends this important work, in her latest report, says: "Temperance, by which I mean

'total abstinence,' is Jack's great safeguard, and in hundreds of instances has been the blessed means, under God, of leading him to the Saviour of sinners. He is detached from his old evil associates, he joins the steady and Christian men, he is led to the Bible-class and the prayer-meeting, and there he receives the truth according to his nature, 'as a little child.' "

There has for some time been a growing conviction in the minds of the Christian women of Great Britain that they ought to take a more active part than they have yet done to arrest the evil of intemperance, and several associations have recently been formed for the purpose of promoting this object. Following up the efforts of previous years, the League made arrangements for a Ladies' National Temperance Convention, which assembled in London on May 22 and the two following days, at which many valuable papers were read, and arrangements were made which will probably lead to an increase in the number and efficiency of the Women's Temperance Associations.

Amongst the means employed to influence public opinion in favor of temperance great public meetings have always held a prominent place, and the League has been fortunate in securing a number of well-known public buildings that have not been frequently used for temperance purposes. Important conferences and meetings have been held in the Egyptian Hall of the Mansion House (the official residence of the Lord Mayor of London), and in the ancient Guildhall of the city of London, by permission of the civic authorities; and large gatherings have also been held in public halls in all parts of the kingdom. A national demonstration takes place once a year at the Crystal Palace, which is generally attended by about 50,000 persons, the sale of alcoholic liquors at the public drinking-bars being suspended for the day, in order to show the public that great masses of people can thoroughly enjoy themselves without the aid of any kind of intoxicating liquors.

The conductors of the League have great confidence in the power of the press, and have expended a large share of the means placed at their disposal in disseminating infor-

mation upon the moral and scientific bearings of the temperance question. Several years ago an excellent volume, by a clergyman's wife, entitled "Haste to the Rescue," was sent by post to ten thousand of the clergy; suitable publications have since been forwarded to every medical practitioner in the United Kingdom; and an immense mass of temperance literature has been scattered amongst all classes of the people. The weekly organ of the League—the *Temperance Record*—is warmly appreciated by a large body of readers, who regard it as an able exponent of the principles which it strives to propagate.

The ordinary operations of the League have been sustained chiefly by annual subscriptions and donations; the average amount received from that source during the past ten years having been £1,900 per annum. In 1858 a generous and intelligent friend of temperance bequeathed a handsome legacy to the League, which has enabled its conductors to carry out many useful schemes for the advancement of the cause which would otherwise have been impossible; and the League has been fortunate enough to secure a large amount of honorary service of a more valuable character than could be purchased with money.

British temperance reformers are not inclined to take a gloomy view of the prospects of the great enterprise in which they are engaged. Their work has hitherto been hard and the progress gained apparently slow, but the Christian conscience of the nation has at length been awakened to the necessity for decisive action with regard to intemperance, and the hope is confidently cherished by many earnest toilers that the temperance reformation will now advance with more rapid strides than it has done in the past.

THE BRITISH TEMPERANCE LEAGUE.

BY FREDERIC ATKIN, CORRESPONDING SECRETARY.

IF the readers of this volume had been able to look in at the Exchange Dining-rooms, in the city of Manchester, on the 24th of September, 1834, they might have beheld a gathering of deputies from the various temperance societies in Lancashire and the neighboring counties, presided over by Dr. Hall, which unanimously adopted six resolutions, all bearing on the promotion of the abstinence cause. The chief promoter of the above meeting was R. Guest White, Esq., formerly High-Sheriff of Dublin, who had just come over to England.

A second conference was held the year after in Oak Street Chapel, Manchester, on the 15th of September, 1835, which lasted two days. Thirty-two of the principal towns in Lancashire and adjoining counties sent representatives. The Rev. Joseph Barker, of Chester—who recently died at Omaha, U. S. A.—was chairman, the Rev. F. Beardsall and Mr. Joseph Martin acting as secretaries. At this conference twenty-two resolutions were passed, and an address—the first address on temperance—to the public was adopted and ordered to be printed. The following is a copy of the address:

ADDRESS TO THE MEMBERS OF TEMPERANCE SOCIETIES:

FELLOW-LABORERS: It is with unfeigned pleasure we congratulate you upon the progress and prosperity of your societies, and rejoice in the hope that, by a mutual increase of zeal and devotedness to the cause, our principles will shortly be spread over the length and breadth of the land. It is with pleasure we state that the deliberations of our conference have been conducted in the spirit of unity and peace, and that every resolution has been carried without a dissenting voice. We beg your attention to the resolutions in general, and especially invite your co-operation in favor of our newly-formed society, "The British Association for the Promotion of Temperance." Intemperance, you well know, is the bane of England's happiness, and is neutralizing the efforts of all our benevolent institutions; and we know of no means so likely to

supply an antidote and afford a free course for education, morals, and religion as temperance societies.

Let us, brethren, work while it is day, for the night cometh when no man can work. Let us endeavor, with the help of God, to extirpate the great curse of our country, and aid in promoting, to the utmost of our power, the glorious effects of a temperance reformation.

Signed on behalf and at the request of the conference,

J. LIVESEY.

MANCHESTER, Sept. 17, 1835.

A notice was also issued convening a meeting of the members of the British Temperance Association (now League) for Sunday, September 6, in Oak Street Chapel, at two o'clock in the afternoon, "to elect officers, to confirm the appointment of those already recommended, and to adopt a code of rules and regulations for the ensuing year. All committee-men and officers of temperance societies having signed the abstinence pledge are members, and it is therefore hoped that as many as possible will attend." The above meeting was held at the time and place appointed, Robert Guest White, Esq. (late High-Sheriff of Dublin), in the chair, and the following gentlemen were appointed officers of the Association for the first year:

President—Robert Guest White, Esq., Dublin.

Vice-Presidents—James Silk Buckingham, Esq., M.P.; Joseph Brotherton, Esq., M.P.; the Rev. J. Cheadle, A.M., Colne; John Cropper, Esq., Liverpool; R. B. Grindrod, Esq., Manchester; Samuel Thompson, Esq., Darlington.

Treasurer—Thomas Harbottle, Esq.

Sub-Treasurer—Mr. William Ellerby, 31 Piccadilly, Manchester.

Secretaries—Rev. Francis Beardsall, Manchester; Rev. Richard Kenney, Macclesfield; Mr. Joseph Livesey, Preston.

Committee—Rev. Joseph Barker, Chester; Rev. James Hawkes, Nantwich; Rev. Jameson Brown Sheppard, Salford; Rev. Alex. Mackey, Antrim; Mr. John Stutterd, Huddersfield; Mr. Joseph Andrews, Leeds; Mr. Edward Sayce, Stockport; Mr. John Thompson, Halifax; Rev. Mr. Stott, Donegal; R. S. Nichols, Esq., London; John Finch, Esq., Liverpool; W. C. Chapman, Esq., Birmingham; C. H. Clarke, Esq., Nottingham; Mr. Henry Jones, Liverpool; Mr. Isaac Grundy, Preston; Mr. W. C. Beardsall, Sheffield; Mr. J. Eaton, Bristol; Mr. Thomas Ormerod, Bolton; Mr. W. S. Nichols, Wilsden, Bradford; Mr. John Dean, Macclesfield; Mr. Peter Phillips, Warrington; Mr. A. B. Salmon, Ulverston; Mr. James Fielden, Todmorden; Mr. J. Neild, Oldham.

And the following were appointed the Executive Committee, five to form a quorum :

Rev. J. B. Sheppard, R. B. Grindrod, Esq., Messrs. W. Ellerby, Joseph Thompson, William Kennedy, John Sparrow, Israel Levers, Joseph Martin, Edward Sayce, George Hesketh, Thomas Dewsnap, William Morris.

As this is the first list of officers of the British Temperance Association, we give it in full.

THE FIRST ANNUAL MEETING.

The first annual meeting of the British Association was held in the Temperance Hall, Preston, on the 5th, 6th, and 7th of July, 1836, R. B. Grindrod, Esq. (now Dr. Grindrod), in the chair. This meeting lasted three days. Several delegates spoke most encouragingly of the success of the cause. The following account of the procession, etc., on the afternoon of the first day, as it appeared in the *Temperance Star*, will no doubt be interesting, and will give some idea of the enthusiasm which was manifested by the early adherents of the movement :

“The neighborhood of the Temperance Hall and hotel assumed at various parts of the day a most lively and interesting appearance. The bells of the parish church were several times merrily ringing a welcome peal to the delegates and friends of temperance. In the evening, whilst the delegates were taking tea, the band played several lively airs, and the members of the society began to congregate, in order to form the procession. Between seven and eight o'clock it started from the hotel, and paraded through the various streets of the town. Two bands were actively engaged in playing. Various banners and colors, with appropriate mottoes, were placed at short distances. The children walked first, then the females, and afterwards the male members of the society. The crowds of people witnessing the procession were evidently pleased, and we only saw one interruption to the general feeling of pleasure expressed. This was in a man with a jug of ale in his hand, and who, pointing it at the procession, uttered some unintelligible jargon which few seemed to notice. After walking in the largest streets of the town, the procession, as advertised, moved toward the Marsh, where it was arranged that a beautiful balloon (made under the direction of Mr. Booth) should ascend. An unfortunate accident prevented this interesting exhibition taking place that evening; one of the colors was incautiously dashed against the balloon, and it burst. About this time it was supposed that at least

10,000 individuals were congregated on the Marsh. A temporary platform was erected, and a meeting commenced as soon as possible. Messrs. Swindlehurst, Grindrod, Hughes, Bramwell, and others addressed a large audience. On visiting another part of the field we found some of the delegates had formed a second meeting, and were warmly advocating the cause. Further on we found a third meeting collected, in which Dicky Turner was taking a prominent part. Dicky was busily engaged in proving the injury done to Sir John Barleycorn by the malsters, and the best way of using the malt without their agency. On proceeding still farther we found a fourth meeting collected, and Mr. Fargher, from the Isle of Man, addressing the audience. In fact, the whole scene was one of interest and commotion."

The next annual meeting was held at Leeds, and these annual gatherings have been continued unbroken to the present time, the last being held at Leeds, and for numbers and influence was quite equal, if not superior, to any of its predecessors.

The British Temperance League is the oldest temperance general organization in Great Britain, and its organ, the *British Temperance Advocate*, the oldest periodical, having been commenced on January 1, 1834.

THE PLEDGE.

There is no subject connected with the temperance reformation which has elicited more discussion amongst its members than the pledge.

The executive of the British Temperance League has ever considered a uniform pledge as a vitally important question affecting the purity, stability, and efficiency of the society. "The pledge," say the executive in one of their earliest reports, "may be justly considered as the corner-stone of the towering and massive superstructure that we are attempting to rear, as the keystone of the arch which holds together in beautiful harmony the truthfulness and sublimity of the principles by which we profess to be governed. We regard the pledge as the grand test by which alone we can know who are the temperance reformers of the age. Without it there could be no union, no co-operation, no gathering strength. This is the standard around which the temperance heroes gather. Here its thousand witnesses inscribe their truths; here they arm

for battle ; here they bring their triumphs and sing their victories."

Believing, therefore, in the absolute necessity of having a pledge as the bond of union, they were exceedingly careful to have it so worded as to proclaim uncompromising war with all intoxicating liquors, and to strike at the drinking customs which had interwoven themselves into the domestic and social habits of the people. There must be no parleying with the enemy, no concessions, no half-reforms ; no sluice or avenue must be left open through which the enemy can pour the bitter waters of his pollution.

A pledge which binds its members to determined and uncompromising hostility against strong drink has been proved to be the most *efficient*, and is acknowledged on all hands to be the *most consistent* ; and we rejoice in the fact that the British Temperance League has from its commencement pursued a straightforward and dignified course. It has always been a "long-pledge" association. It took at first a lofty and advanced position, and it has been enabled to maintain it "through good and evil report."

THE AGENTS.

From the commencement the British Temperance League has regarded the platform agency of first importance in the dissemination of temperance principles, and hence they have never failed to secure the best available talent for this purpose.

The earliest agents employed by them were Messrs. Thomas Whittaker, Ralph Holker, R. Winter, Biscombe Grubb, Greenbank, Conder, and Mogg, three of whom are now living ; two are still actively engaged in the temperance crusade, and the third is occupying a high position in one of the largest educational institutions of the country.

At present the British Temperance League has six regular agents and six occasional ones, all of whom are men of average intellectual culture and unblemished reputation.

This organization has numbered amongst its presidents and vice-presidents some of the most distinguished names in England. We need only mention the Rt. Hon. John

Bright, Jacob Bright, M.P. ; J. S. Buckingham, M.P. ; Joseph Brotherton, M.P. ; Lawrence Heyworth, M.P. ; Joseph Thorp, Esq. ; Joseph Eaton, Esq. ; James Barlow, Esq. ; Edward Dawson, Esq. ; W. Hoyle, Esq. ; Dr. T. Beaumont, Dr. Higginbotham, Dr. Gordon, Dr. Mudge, Rev. Newman Hall, Joseph Livesey, Esq., etc.

The office of financial and corresponding secretary has been successively filled by Messrs. Joseph Barker, Dr. F. R. Lees, G. Greig, John Andrew, F. Hopwood, John Cunliffe, E. F. Quant.

We subjoin a list of the principal officers for the present time :

President—James Barlow, Esq., J.P.

Treasurer—W. Hoyle, Esq.

Chairman of the Executive—D. Crossley, Esq.

Hon. Secretary—Edward B. Dawson, Esq., LL.B., J.P.

Financial and Corresponding Secretary—Frederic Atkin.

We have already referred to the first meeting of “deputies” in the Exchange Dining-rooms, Manchester, and to six resolutions which were unanimously adopted by that meeting. The first of these marks the rising tide of the then temperance movement on the disuse of fermented liquors.

The following are the terms of the resolution :

“It is expedient in the present circumstances of this country, for the purposes of united and efficient exertions, that, in addition to the present temperance pledge, the societies in this and the adjoining counties be recommended to adopt a pledge of total abstinence from all intoxicating liquors.”

The second resolution is as important to-day as it was when it was first adopted :

“That it is desirable that the societies adopt a more careful system of admitting members, and that an efficient system of visitation be adopted.”

The third resolution ran thus :

“That the manufacturing and vending of ardent spirits as a common beverage are auxiliaries to intemperance, and that the societies en-

deavor to influence public opinion to the discouragement of the trade in *all its branches*, and especially on the Sabbath-day."

This was the seed-bud which must vitalize and energize the prohibitory agitation till "public opinion" has been "influenced" to forge and fling the bolts of law against this tremendous power for evil—the liquor-traffic in this country.

Following out the first course of procedure, the tenth conference passed a resolution—

"That, in the opinion of this conference, the time has arrived when the Legislature of the country should be petitioned on the subject of total abstinence, and that a sub-committee be appointed to prepare a petition for the consideration of a future sitting, praying that measures may be immediately adopted for greatly diminishing the number of licensed houses, and that as the greatest amount of evil results from the facilities afforded for drinking on the Sabbath, the sale of intoxicating liquors on that day, as far as possible, be entirely prohibited."

A petition embodying the sentiments contained in the above resolution was prepared, and copies were sent to both Houses of Parliament from almost every town and village of over 1,000 inhabitants in the United Kingdom. The enthusiasm was immense, and from this movement sprang that agitation on the "Sunday-closing movement" which was carried on exclusively by the British Temperance League until the united sentiment found an embodiment in what is now known amongst us as the "Central Association for Closing Public-houses on the Sunday," and since that period even the League has given, and still gives, the most vigorous support to the movement for rescuing the "pearl of days" from the grasp of the liquor-traffic.

Meanwhile, the British Temperance League has successfully prosecuted its labors in other directions as well. The reproduction of the following resolutions will be interesting and instructive as matters of history, and serve to show that the doctrine of prohibition in reference to the traffic in intoxicating liquors is not a discovery of modern temperance times, but traces its origin to a period when most of the great facts on which the movement is based were first

promulgated and defended. The following are the preamble and the resolutions :

"This association being fully persuaded of the immorality of the traffic in intoxicating drinks, and consequently of the laws which license such traffic,

"*Resolved*, That this meeting would earnestly urge upon all the friends of temperance to use their utmost exertions—in their individual and relative capacity—to destroy the respectability which the sanction of law now throws around a traffic so inimical to the welfare of the community."

It was further resolved :

"That it is the duty of every friend of temperance to promote petitions to the Legislature embodying our views on the immorality of the liquor-traffic, and urging respectfully but earnestly the consideration of this subject, and the enactment of such laws as will speedily terminate the traffic in all intoxicating drinks."

These records fully demonstrate the views of the supporters of the League so early as 1838, on a subject which is now commanding such wide-spread attention, and it is exceedingly gratifying to witness the present race of workers endorsing so cordially the teachings of the first champions of the cause.

It is hardly needful to add that there is not a branch of the temperance enterprise which is not cheerfully supported by the British Temperance League.

We have already referred to the platform efforts of the League, but, although the executive has given special attention to that department, they have not neglected the press as a means of awakening thoughtfulness and reflection in the minds of the people. In addition to the *British Temperance Advocate*, which is published monthly, and the illustrated tracts with a monthly circulation of thirty thousand copies, and the world-renowned "Ipswich series of tracts"—which is now published by the League—they have sent forth volumes, pamphlets, and tracts on the chemical, physiological, social, political, and ethical branches of the temperance question, until they have well-nigh deluged the land with information on those subjects ; and the known results have demonstrated the wisdom of such a course, while the actual but unknown results of such an expendi-

ture of time and money and energy must be something marvellous.

It may be necessary to add that the British Temperance League does not exist so much as a publishing institution as a society for the diffusion of temperance information, and hence most of the publications issued by them, the "Melodist," the "Pictorial Tracts," etc., are published at a loss, but the gain is in the consciousness which the supporters feel that they are doing something to enlighten public opinion on one of the most important topics of the day, and to continue the conflict with the strong-drink errors of the world, until they are for ever banished from human thought and human practice. "In this patriotic and Christian struggle the officers and members of the British Temperance League will doubtless cheerfully take a part, and, encouraged by the success with which the Divine Being has been pleased to crown the past, they may look forward to a more glorious future in dependence on the same gracious aid."

In closing this imperfect sketch of the senior temperance organization in Great Britain, we would reciprocate the friendliness of feeling which we have from time to time received from our co-workers in the science of human improvement on the American continent, and we do most earnestly pray that the time may soon arrive when the wide-spread evils of intemperance may be entirely banished from both your land and ours, and when we shall be able to join in one united song of praise to God for the great deliverance he hath wrought out for us.

THE SCOTTISH TEMPERANCE LEAGUE.

BY WM. JOHNSTON, ESQ., CORRESPONDING SECRETARY.

THE Scottish Temperance League was formed at Falkirk, a town situated midway between Edinburgh and Glasgow, on the 5th of November, 1844, by nine gentlemen, chiefly belonging to the two cities above named, and has thus nearly completed its thirty-second year. As its name imports, the League is a national association, and, though it has its headquarters in Glasgow, its operations extend to all parts of Scotland. Its object is the entire abolition of the drinking system ; and it seeks to accomplish this by disseminating correct views regarding the nature of alcoholic liquors, creating a public sentiment against them, and persuading the people to abstain from them. It also seeks the entire suppression of the liquor-traffic by law. The following is the bond of union :

“ That the League shall consist of such individuals as have already subscribed the pledge of a total-abstinence society requiring them neither to take nor give intoxicating liquors, or have adopted a pledge to that effect, and who annually subscribe to the funds of the League a sum not less than two shillings and sixpence. Abstinence societies may be admitted to the League on payment of an annual subscription of ten shillings, and shall be entitled to send one representative to the annual meeting for every ten shillings thus contributed.”

For twenty-seven years the League has issued an *Annual Register* containing a complete list of its members and its affiliated societies, and other useful information bearing on the temperance question. The *Register* issued in December, 1875, is the largest ever issued. The lists are as follows : Members, 9,749 ; societies (including a number of Templar lodges), 402. The increase of members, as compared with the previous year, is 626, being the largest increase in any single year since 1857, when the increase was 1,112. While 2s. 6d. is the minimum subscrip-

tion, many of the members subscribe larger sums, from 5s. to £100 and upwards. It may be stated that the numbers given above do not represent the number of abstainers in Scotland connected with the League through its affiliated societies; but only members who subscribe annually not less than 2s. 6d., and young abstainers who subscribe 1s., to the funds of the League. There are thousands of abstainers connected with the abstinence societies in Scotland who are not members of the League in the sense of being individual subscribers to its funds, though they are members of societies which are affiliated with the League. The *Register* has done much to sustain and give stability to the League.

The agencies by which the League seeks to accomplish its object are the pulpit, the platform, and the press. It has succeeded in securing a large amount of co-operation from the pulpit. The number of sermons annually preached in connection with its anniversary, held on the first Sabbath of May, is about 150, many of them in the largest and most popular churches in the city of Glasgow. By means of these anniversary sermons alone, from 60,000 to 70,000 persons are simultaneously brought under the influence of the teaching of the League. Besides these there are courses of sermons delivered during the winter months, which are well attended. The influence of the pulpit is gradually being won over to the side of abstinence. The League now numbers in its membership 320 ministers of the Gospel, connected with the various denominations in Scotland, many of whom have long been the ablest and most unflinching advocates of total abstinence. Besides these there are some hundreds of ministers in Scotland connected with the church societies who are personal abstainers, but are not prepared to adopt the pledge of the Scottish Temperance League, which includes abstinence from giving as well as taking. As regards the platform, the League employs from seven to ten travelling agents, who devote their whole time to the work. They traverse the length and breadth of Scotland in summer and winter, and lecture in connection with the different societies

in all the cities, towns, villages, and hamlets throughout the land. They deliver annually an aggregate of about 2,000 lectures. These visits are highly appreciated, and do much to sustain the cause in localities remote from the great centres of population. In addition to the work of the stated agents, the League is favored with the services of many ministers and laymen, who visit the cities and larger towns as special deputations. These deputations are highly appreciated and productive of much good. During the years that Mr. J. B. Gough spent in this country he lectured much for the League and rendered noble service to the cause. His visit did much to extend and increase the influence of the association. The League has also held county conferences and formed county unions for the promotion of the cause. It has also held numerous meetings with students attending the universities and theological halls of Scotland; special meetings with medical men, with ladies, with Sabbath-school teachers, and other official classes in the community. It recently issued an appeal to non-abstaining ministers of the Gospel in the form of a large quarto circular, and posted a copy to every minister of the Gospel in Scotland, of all denominations, numbering in all three thousand six hundred. It has also taken considerable interest in the question of introducing the teachings of chemical and physiological science in reference to alcoholic liquors into our national schools and school-books, and, with a view to this, has recently issued an address to all the school boards of Scotland. The League also rendered noble service in the defence of the "Forbes-McKenzie Act," which became law in 1854, and which closed all public-houses in Scotland during the whole of the Sabbath, and on other days of the week from 11 o'clock P.M. to 8 o'clock A.M. When the publicans raised an agitation for the repeal of the act and demanded enquiry by parliamentary committee, the Scottish Temperance League, along with other associations interested in the maintenance of the act, demanded enquiry by royal commission. The demand was successful. The act was vindicated and rendered more efficient by the passing of the "Public-Houses (Scotland)

Amendment Act," in 1862. The passing of said act was also largely due to the efforts of the League. As the result of the passing of the "Forbes-McKenzie Act," drinking, drunkenness, and crime were reduced one-third all over Scotland. The League has carried on a vigorous citizen agitation in the licensing courts for the reduction of the number of public-houses; and if it has not been successful in reducing the number, it has done much to prevent increase and to educate public opinion on the question. Much as the League has accomplished by the pulpit and the platform, it has done still more by the press. The publication department is a very marked feature in the operations of the League. This department includes three periodicals—viz., the *League Journal*, a weekly paper, which is ably conducted, and highly appreciated by temperance reformers in all parts of Scotland; the *Adviser*, a monthly illustrated magazine for the young, with a circulation of nearly 100,000; a monthly pictorial tract with a circulation of from 30,000 to 250,000, forty-five separate volumes on the temperance question in its varied aspects, three separate series of tracts, and a large assortment of pamphlets, hymn-books, and smaller publications.

Wherever the temperance movement has gained a footing, there the literature of the Scottish Temperance League is known. In various parts of the continents of Europe and Africa, in America, in India, China, Australia, New Zealand, the islands of the Pacific, and all parts of the United Kingdom, the publications of the League are more or less known and circulated. By means of its literature this association is exerting an influence in favor of temperance that extends to all quarters of the globe. The various publications are largely in demand. Some of these publications have reached an immense circulation. "Danesbury House," the £100 prize tale, by Mrs. Henry Wood, has attained a circulation of 170,000; "Nelly's Dark Days," by the author of "Jessica's First Prayer," has attained a circulation of 64,000; "The Gloaming of Life," by the Rev. Dr. Alex. Wallace, has attained a circulation of 30,000. "Alcohol: its Place and

Power," and "Nephalism the True Temperance of Scripture, Science, and Experience," by the late Professor Miller; and "The City, its Sins and Sorrows," by the late Dr. Thomas Guthrie, and many of the other volumes, have reached an immense circulation. The total number of volumes issued during the year ending March last was 60,000, and the number of tracts upwards of 600,000. The general income last year, including all sources of revenue except publications, was £2,666 3s. 2½d. The income from publications was £5,080 15s. ½d. The total income from all sources was £7,746 18s. 3d., and the total expenditure £7,689 5s. 3d., leaving a balance in the hands of the treasurer of £57 13s. The total income was £444 13s. 11½d. higher than that of last year. The total amount of money spent by the League during the thirty-two years that it has been in existence is £155,140. The League has a working capital for its publication department of £5,000, which adds greatly to its influence and usefulness. It will be seen from the preceding details that the agencies of the League are touching society at very many points, and exerting a powerful influence in many quarters upon individuals, institutions, and the nation at large. The influence, direct and indirect, which it has exerted during the last thirty-two years cannot be estimated. It has done much in the way of reforming the drunkard, preventing the young and the sober from becoming drunkards, and in creating a public sentiment against the drinking customs and the liquor-traffic. The little sapling planted on a chill November day by nine individuals has survived the vicissitudes and weathered the storms of thirty-two years, and is now a great temperance tree with its branches extending over the length and breadth of Scotland. Much of its success is due to the eminent Christian character, social position, and liberality of the late Robert Kettle, Esq., and the late Robert Smith, Esq., two of its highly-esteemed presidents, whose names were household words. Their influence did much to commend the association to the confidence and favor of the best classes in the community. Its prospects are as hopeful as at any former period. At no

former time has there been such wide-spread interest in the temperance cause. The church and the state are moved by the question as they never have been before. In every department of social, political, and Christian life the temperance question is coming more and more to the front, and this is due, in no small measure, to the unwearied and energetic efforts of the Scottish Temperance League.

THE IRISH TEMPERANCE LEAGUE.

BY DAVID FORTUNE, CORRESPONDING SECRETARY.

It is now (1876) about forty years since the total-abstinence movement was first introduced into Belfast and the North of Ireland, and a little later—viz., in 1838—the adhesion and eloquent advocacy of the Rev. Father Mathew gave an immense impetus to the cause, more especially amongst the Roman Catholic population of the south and west, so that within two years it is estimated about two millions of adherents had been obtained—a result which is probably without parallel in the history of temperance in any part of the world.

The number of gallons of Irish spirits on which duty was paid fell from twelve millions in 1839 to seven and one-half millions in 1841, and to five and one-quarter millions in 1843; whilst the committals for crime, which had been 12,049 in 1839, sank to 8,620 in 1843. This most eminent of temperance reformers died on the 8th of December, 1856, but for many years previously he had ceased to take a very active part in the good cause, and the footing which had been obtained in Ireland by his powerful advocacy was, to a large extent, lost.

In the year 1859 a few earnest philanthropists instituted in Belfast the Irish Temperance League, which has continued since to flourish and develop, and is now undoubtedly the foremost organization in Ireland in connection with the cause of temperance. Its object is broadly defined by its constitution to be “the suppression of drunkenness by moral suasion, legislative prohibition, and all other lawful means.” Its president is Marriott R. Dalway, Esq., M.P.; chairman of Executive, H. Chas. Knight, Esq.; treasurer, Hugh I. Wright, Esq.; secretary, Mr. David Fortune; and its affairs are controlled by an Executive Committee, who meet weekly for the despatch of business. The headquar-

ters and offices of the League are in Lombard Street, Belfast. It publishes a monthly organ of its own, entitled the *Irish Temperance League Journal*, commenced in the year 1863. The annual income from all sources is about £1,700. Three regular agents are employed, who address meetings for the promotion of temperance in its various phases, under the auspices of local societies and lodges, throughout the country. Special lecturers of eminence are also employed during the season as opportunity offers. In addition to its own *Journal* the League circulates temperance literature of a varied description and to a large extent.

The annual meetings are held in Belfast in the spring, generally during Easter week, and extend over several days. They are large and most inspiring *réunions*, the Prohibition and Band of Hope meetings, which are held in the noble Ulster Hall, being specially interesting and enthusiastic.

The League has from its commencement advocated the entire legal suppression of the liquor-traffic, and has uniformly co-operated with the United Kingdom Alliance in supporting Sir Wilfrid Lawson's Permissive Prohibitory Liquor Bill. It has been highly successful in obtaining the votes of Irish members of Parliament for this measure, and particularly those representing the constituencies of Ulster, where the League's influence is most strongly felt. As an illustration of this the Parliamentary division in 1875 showed the following results :

	For the Bill.	Against.	Majority.
Ireland.....	26	23	3
Ulster only.....	13	4	9

while in 1876 the numbers were :

	For the Bill.	Against.	Majority.
Ireland.....	31	21	10
Ulster only.....	14	3	11

The total closing of public-houses in Ireland on Sunday has for many years past been actively promoted by the Irish Temperance League, which works collaterally with the association established in Dublin for the attainment of this special object. The twenty-nine Ulster M.P.s gave

a unanimous support to this measure, and it can command the vote of a large majority of the members for all Ireland. Great hopes are entertained that it will be passed into law during the Parliamentary session of 1877.

The Irish Band of Hope Union, at one time existing as a separate organization, was incorporated with the League about the year 1860, and of the three agents now permanently employed one gives his entire time to this important department. Numerous meetings are held and choirs of children trained to sing temperance melodies.

Among the varied means employed by the League for the promotion of temperance, special mention may be made of the coffee-stands which have been erected in Belfast on the quay, and adjacent to the markets, for the supply of hot coffee and light refreshments at a low rate of charge. These stands are patronized by thousands weekly, chiefly of the industrial classes, and are undoubtedly a most important counter-attraction to the public-houses. It is at present in contemplation to erect a Temperance Institute in a central part of Belfast, which would embrace as a leading feature a *café* for ladies and gentlemen who now find it difficult to obtain temperance refreshments except in establishments where intoxicating liquors are also sold.

The League has about 110 local temperance societies connected with it by affiliation and subscription, some of them comprising a large number of members. It has upwards of a thousand immediate subscribers, whose contributions vary from one shilling to £100 per annum. Only those, however, who are personally total abstainers are allowed by the constitution to have any voice in the management.

WOMEN'S BRITISH CHRISTIAN TEMPERANCE ASSOCIATION.

BY MRS. MARGARET E. PARKER, PRESIDENT, SCOTLAND.

ONE of the most important, if not the most important, event in the history of the temperance work in Great Britain has been the formation during this year of the Women's British Christian Temperance Association. Ever since the Woman's Crusade in America a great interest has been evoked in the old country, especially among the women of the churches. One of the first aggressive movements was in the town of Dundee, Scotland. A number of earnest women resolved to petition the magistrates to reduce the number of licensed public-houses for the sale of intoxicating drinks. Their petition was in the name of the wives, mothers, and sisters, and was signed by upwards of nine thousand of them. These signatures were obtained in six days ; a deputation of about seventy ladies presented it, three of them supporting the prayer of the petition in forcible speeches. The result was that next day not a single new license was given, and many were withdrawn. Thus commenced the first Women's Temperance Prayer Union, and first one town and village and then another followed the example of Dundee in establishing Women's Temperance Unions, until nearly every town was doing something, and many Friendly Inns or British Workmen's Public-houses were planted. Still, there was no attempt at national organization, although it had been a cherished thought in many hearts. One of the ladies who had been foremost in the Dundee deputation had been in America last summer, and seen the efficient Woman's Christian Temperance Union, and, feeling assured that the time had come for a similar union in Great Britain, she ventured to issue a call, which was nobly responded to. A conference of about one hundred and fifty ladies, including influential

delegates from various parts of the kingdom, assembled in the Central Hall, Newcastle-on-Tyne, on Friday morning, April 21, 1876. On the motion of Mrs. Lucas, Mrs. Parker, of Dundee, was called to the chair. After singing, reading the Scriptures, and prayer, Mrs. Parker, in opening the proceedings, said: "In accordance with the earnestly-expressed wish of the Woman's Christian Temperance Union of America, and the firm conviction in our own minds that God has already prepared the hearts of Christian women throughout the land to do a great work for him in the cause of temperance, this convention has been called. We trust that it will be the means of gathering together and utilizing the now scattered forces which already exist, and that by prayer and union of effort and purpose such a fire may be kindled in our own hearts as shall never die out until God shall wipe away from our land the evil of intemperance which makes us a reproach among the nations. We believe that there is such a power and might in the influence of women that, if it were exerted aright, would shake the kingdom to its centre on this important subject, and the country is in perishing need of it," etc., etc.

The circular of call was then read. Various interesting addresses were delivered by Mrs. Lucas, of London; Mrs. Posslethwaite, of Stroud; Mrs. Bevington, of Clay Cross, Derbyshire; Miss Richardson, of Bristol; Mrs. Durrant, of London. Letters and telegrams of greeting and cheer were read from all temperance bodies and leading temperance men and women all over the kingdom.

It was resolved that the meeting form itself into the British Women's Christian Temperance Association, and at once elect its office-bearers. The following ladies were appointed to hold office, and conjointly to form an Executive Committee, with power to add to their number:

President—Mrs. Margaret E. Parker, Dundee, Scotland.

Vice-Presidents—Mrs. Margaret Lucas, London; Mrs. S. C. Hall, London; Mrs. Woyka, Glasgow; Mrs. Scolefield, Newcastle-on-Tyne; Mrs. Benson, Newcastle-on-Tyne; Mrs. Morrison, Gateshead; Mrs. H. Clapham, Gateshead; Mrs. Guidé, Tynemouth; Mrs. Robb, Hexham;

Mrs. Temperley, Hexham ; Mrs. M. Crisp, Middlesboro' ; Mrs. Shorter, Middlesboro' ; Mrs. Tanner, Sidcot, Somerset ; Mrs. Posslethwaite, Stroud ; Miss Eliza Wigham, Edinburgh ; Mrs. Nellie Wightman, Rye ; Mrs. Dorothy Sturge, Birmingham ; Mrs. Jones, Wrexham, Wales ; Mrs. Eliza Stewart, Glasgow ; Mrs. Mary Henderson, Dundee ; Mrs. H. Wigham, Dublin ; Mrs. Mary Edmondson, Dublin.

Secretary—Miss Mawson, Gateshead.

The following ladies were appointed delegates to the International Conference to be held in Philadelphia on the 10th of June :

Mrs. Margaret E. Parker, Dundee ; Mrs. Margaret Lucas, London ; Mrs. Woyka, Glasgow ; Mrs. Wellstood, Edinburgh ; the Misses Mawson, Gateshead.

A pleasing incident in connection with the day's proceedings was the presentation of a beautiful ivory hammer to the president, with her name and the name of the Association engraved on it.

Never was a more harmonious and delightful conference held. The women of Great Britain are now fairly at work ; already a number of auxiliary Unions have been formed in connection with, and under the auspices of, the British Women's Association, and much good has been effected.

The proceedings already described were brought to a conclusion by a most interesting and enthusiastic public meeting, presided over and addressed entirely by ladies. It was a new sight for the people of Newcastle to see a platform occupied entirely by ladies. The audience was large and enthusiastic. Nine ladies occupied the platform—the newly-elected president in the chair. Seven of the ladies addressed the meeting, and each speech was forcible and earnest, and, as one gentleman said, "a gem in itself." Four of the ladies had never spoken in public before, and yet they did it easily and well. One lady, a Christian Jewess, spoke so beautifully on the duty of women working for the Master in the cause of temperance that a gentleman, ex-Mayor of Gateshead, rose, and, in proposing thanks, said that he would give a guinea to any of the re-

porters present who would report it for him in full. And so the work spreads and grows; but so, alas! does the liquor-traffic. May God hasten the day when the sale of alcoholic poisons shall be held as a crime in every Christian land and punished accordingly!

The inspiring motto adopted by the British Women's Temperance Association is, "The Master is come, and calleth for thee."

BANDS OF HOPE.

BY FREDERIC SMITH, SECRETARY OF THE UNITED KINGDOM
BAND OF HOPE UNION.

THE term "Band of Hope" was first given to a society of young persons pledged to abstain from intoxicating liquors by the Rev. Jabez Tunnicliff, of Leeds, who formed a society under this designation in the year 1847. His attention was called to the importance of training children in the habits of total abstinence by a visit he paid to a young man on his death-bed, who had formerly been a scholar and teacher in Mr. Tunnicliff's school, but whose early end was hastened by habits of intemperance.

Mrs. Carlile, an excellent Irish lady, happened to be in Leeds shortly after this event, for the purpose of addressing children on temperance, and on the last evening of her stay in the town the first meeting of the first Band of Hope was held. Prior to this time youths' temperance societies had been in existence and accomplished much good.

The term "Band of Hope" seemed, however, to have something very attractive in it, and societies soon multiplied. At the present time, as far as can be ascertained, it is computed that in the United Kingdom there are nearly 6,000 Bands of Hope, with 810,000 members, 7,000 honorary speakers (including the latter), 35,000 officers, members of committees, and workers in the movement.

The United Kingdom Band of Hope Union was formed in May, 1855. Its object is the promotion of total abstinence among the young by the following and such other means as the committee from time to time shall deem desirable :

(a) Assisting in the formation of county, town, and district Band of Hope Unions and Bands of Hope.

- (b) Aiding existing Band of Hope Unions and Bands of Hope.
- (c) Engaging qualified agents and lecturers.
- (d) Employing competent authors in the production of works adapted to advance the movement.
- (e) Arranging for public meetings, conferences, sermons, etc.
- (f) Facilitating the formation of lending libraries of temperance and other useful books in connection with societies.

The Union has branches, which manage their own affairs, in all parts of the kingdom. It will afford an approximate idea of the work accomplished by the society, with a very small income, when it is stated that, during last year, besides arranging for a great deal of other work, 2,800 meetings were attended by its representatives, and that the income from subscriptions was only slightly over £1,000.

It may be interesting to friends in America, engaged in a similar work, to have their attention called to two or three of the special modes of work for bringing the movement before Christian workers and securing the adhesion of young people, which have been adopted with success by the committee of the Union.

SUNDAY AND DAY SCHOOL TEACHERS AND BANDS OF HOPE.

From the formation of the Union the committee have fully appreciated the importance of securing the adhesion of Sunday and day school teachers, and it is a proof of the gratifying results of their own labors, and those of kindred organizations, that so many Bands of Hope are directly in connection with schools. This remark applies all over the country. In London there are 299 societies, whose entire management devolves on day or Sunday school teachers. Many special meetings of Sunday-school teachers have been arranged for, those at Exeter Hall (London) having been especially successful. On these occasions opportunity has been afforded for the teachers to sign the temperance pledge, and an average of one hundred signatures has usually been secured. The committee also arrange for deputations to address the training-colleges for masters and mistresses of day-schools.

MEETINGS OF MEMBERS OF BIBLE-CLASSES AND CHRISTIAN ASSOCIATIONS.

The committee have frequently invited the above-named classes of individuals to attend meetings. On a recent occasion, at a meeting in London at which three thousand young men and women were present, over two hundred, from seventeen to twenty-five years of age, signed the pledge.

BANDS OF HOPE IN THE ARMY.

For many years Miss Robinson, a lady who has labored most earnestly to promote temperance in the army, has co-operated with the committee in forming Bands of Hope for children of the soldiers, and with excellent results. This work has been most interesting, and the children have proved very devoted members of the societies.

SINGING.

The committee have given great attention to singing, as it has proved to be a most important adjunct in connection with the work they have in hand. At every annual meeting of the Union at Exeter Hall a choir of six hundred young people, all members of Bands of Hope and over fourteen years of age, add to the interest of the occasion by singing a selection of temperance and other pieces, and for the past fourteen years choirs provided by the committee have sung at the Crystal Palace. In the first year, the choir numbered nine hundred; some years afterwards there were ten thousand singers. As more than half of the singers were over fourteen years of age, the choir presented an impressive proof of the enduring character of the work which the committee have been enabled to perform, and the claims it has on friends of the young. The conductor who has had charge of these choirs from the beginning has had under his care more than 100,000 young people, and, as opportunity is taken at the rehearsals of imparting moral as well as musical instruction, it is believed that great good has been done. The choirs at the Palace have represented societies in various parts of the country within one hundred miles of London.

SENIOR SOCIETIES AND MEMBERS.

The committee are doing all they can to interest the senior members of societies—those over fourteen years of age—and are glad to say that separate societies for these are now formed in many places. Two crowded gatherings of senior members have been held at Exeter Hall, and the enthusiasm of the young men and women present conclusively proved their fervent attachment to their principles. In connection with these meetings competitive essays had previously been written by those who were willing to compete for prizes offered by the committee. This gave additional zest to the meeting. Many of the writers belonged to societies in distant parts of the country. The attention the committee have been enabled to bestow upon this department of their work has done great good.

DISSOLVING VIEWS AND PANORAMAS.

In a movement the chief aim of which is to secure the adhesion of young people, it is necessary to present the teaching in a very attractive form, and also to provide entertainments for festival and other occasions. For many years the committee have possessed a magnificent series of dissolving views, illustrating twenty interesting lectures on temperance and other subjects all, however, whether bearing directly on the temperance question or not, are of such a character as to enable the lecturer to say more or less on that theme. The committee now possess four complete apparatus and eight hundred slides, painted by first-class artists, and are thus enabled to fulfil several engagements on the same evening. Since the Union became possessed of this valuable means of usefulness more than three thousand exhibitions have been given, and in many places nearly the whole series have been exhibited at one time and another. Another mode more recently adopted by the committee, in connection with this department of their work, has been the preparation of panoramas, of which the society now possesses three.

The dissolving views and panoramas are most useful in providing suitable entertainments for Bands of Hope, but

from their excellence are often hired for Sunday-school and other meetings. The lecturers in such instances are careful to suitably introduce the subject of temperance, and thus it is brought before the minds of many thousands who might not otherwise hear of it.

PUBLICATIONS.

The publications of the Union embrace prize tales (for which the committee awarded £150), manual on Band of Hope management, pledge-books, minute-books, cash-books, registers of members, attendance-registers, pay-books, parents' certificates, members' cards, library-cards, pledge-cards, hymn-books, tune-books, recitations and dialogues, tracts, pamphlets, mottoes, medals, etc.

CONSTITUTION OF BANDS OF HOPE.

The rules recommended by the committee for the government of Bands of Hope are as follows :

GENERAL RULES OR CONSTITUTION OF THE SOCIETY.

1. That this society be called the Band of Hope.
2. That its object be the promotion of total abstinence from all intoxicating drinks (and tobacco) amongst the young.
3. That the following pledge be signed by each person joining the society: "I agree to abstain from all intoxicating drinks as beverages (and tobacco)."
4. That all officers and members of committee of the society be pledged abstainers from intoxicating drinks (and tobacco).
5. That the affairs of the society be managed by a president, a vice-president, and a committee of twelve persons, with power to add to their number (half of whom may be ladies), to be elected at the annual meeting of the society. The committee shall further elect from its own members the following additional officers: treasurer, superintendent, secretary, registrars (two), visitors, librarian, and collector. Two auditors shall also be appointed at the subscribers' meeting, one of whom shall be a member on the committee.
6. That the committee meetings be held monthly on (It is desirable to hold the committee meetings on one of the meeting nights of the society, after the members have been dismissed.)
7. That all meetings connected with the society be opened and closed with devotional exercises.
8. That the accounts be audited at the close of each year, in time for presentation at the annual subscribers' meeting.

9. That the annual meeting of the society be held in January, when the report of the treasurer and secretary shall be presented, the officers for the ensuing year elected, and such other business transacted as will promote the welfare of the society.

10. That no alteration be made in these rules except at the annual meeting, and that notice of any proposed alteration, etc., be given in writing to the secretary at least fourteen days before date of meeting, and that only subscribers be entitled to vote on any proposed alteration.

RULES FOR MEMBERS.

1. Young people of both sexes and all classes, from the age of seven years, may become members.

2. Any young person under fourteen years of age desiring to become a member must obtain from the registrar a copy of the rules to show to his parents, and a printed form, to be signed by one or both parents, signifying their willingness for him to join. This paper is to be taken to the registrar at the next meeting of the society, and in his presence the young person will write his own name on it, under the following declaration or pledge: "I promise to abstain from all intoxicating drinks as beverages (and tobacco)." Those over fourteen years of age are not required to obtain the *written* consent of their parents, but will sign their names in a pledge-book belonging to the society.

3. When the pledge has been kept for a month, the young person will be an acknowledged member, and should purchase his card of membership, price one penny: this card should be carefully preserved, and, if possible, framed.

4. Young people *may* be members without making any weekly payment, but it is recommended that all become *paying* members. The contribution of such will be one half-penny per week, or sixpence half-penny per quarter. A copy of a temperance magazine will be presented to paying members each month, and they will be permitted to attend the quarterly teas and entertainments, and the summer excursion, and to have books from the library gratuitously. Those becoming members when the quarter has partly expired must complete the whole quarter's payment, if they wish to be present at the next quarterly meeting. These payments are to be made to the collector, who will be near the door to receive them as the members enter, and who will mark the amounts paid on the card which will be supplied to paying members.

5. The meetings of the society are held on _____ evenings, commencing at _____ o'clock, and members are expected to attend regularly, taking care to show the paying-in or attendance card, that their correct number may be noted by the registrar as they enter the room. The meeting must not be left without permission.

6. Young people, on becoming members, are expected to purchase the

book of melodies, price one penny, and this book should be always taken to the meetings.

7. Boys are recommended to prepare recitations to repeat at the meetings. The pieces proposed to be learnt must have previously received the approval of the superintendent.

8. Members removing to a new residence should inform the registrar, who will give those leaving the neighborhood a note of introduction to the society (should there be one) in the locality to which they are removing.

THE INDEPENDENT ORDER OF RECHABITES, SALFORD UNITY.

BY R. HUNTER, ESQ., CORRESPONDING SECRETARY.

THE Independent Order of Rechabites was established in the town of Salford, in the county of Lancaster, on the 25th of August, 1835, as a necessary adjunct to the temperance movement. The title is taken from the Bible, as recorded in the 35th chapter of Jeremiah. There we find the interesting and beautiful narrative of Jonadab, the son of Rechab, who commanded his sons to drink *no wine for ever*; and they obeyed his injunction, and the Lord approved of their conduct: "Therefore thus saith the Lord of Hosts, the God of Israel: Jonadab, the son of Rechab, shall not want a man to stand before me for ever"; and to this day they continue a distinct people.

Our Order is composed solely of such as abstain from all intoxicating liquors, and is a friendly or benefit society, providing for all its members in time of sickness and at death. Persons of healthy constitution and good moral character, from fifteen to fifty years of age, may become members. Those abstainers who do not require to join a benefit society for the sake of the sick-pay and funeral allowance, and yet wish to countenance and help in the management of such an institution, may become honorary members by paying a small sum per annum. Such members may fill any office either in Tent or District, and thus render good service to the cause.

The advantages of the Order are very great. Its benefits embrace all the good results of the most respectably-conducted friendly societies.

The scale of contributions is adapted to every one's circumstances and requirements. The sick and funeral fund being divided into shares, each can take from one to six in the sick fund and from one to four in the funeral

fund. For every penny per week paid into the sick fund, two shillings and sixpence per week are received in time of sickness; and for every fivepence per quarter paid into the funeral fund, five pounds are paid at death. In this way the ability and wants of all parties are met.

A graduated scale of contributions has lately been introduced as a permissive measure, and by this means entrance-fees are abolished, and the contributions are according to age. The justice of this measure cannot be doubted; for as people advance in life they become more liable to disease and death, and consequently the rate of contribution should not be the same at eighteen years of age as at forty or forty-five.

The meetings of the Tents and Districts are all held in school-rooms and halls, or such other places as may be found convenient. Beer-shops and public-houses are everywhere avoided, according to our general rules. This is an important feature of our Order, and one that should commend it to all abstainers. We can truly rejoice that no one's morals are endangered by his connection with us.

Districts and Tents are established throughout the United Kingdom, Isle of Man, Channel Islands, Australia, Tasmania, and New Zealand; and lately our standard has been unfurled in Port Elizabeth, South Africa; Bridgetown, Barbadoes, West Indies; Georgetown, British Guiana; and St. John's; Newfoundland; and enquiries are being made for information from other distant places.

We are also a united body, and are thus able to give clearance-cards to those who have occasion to remove to any place where the Order exists, either at home or abroad. In such cases no expense is incurred, and the brethren maintain their status in the body.

The executive power is vested in a Board of Directors, composed of nine members, including High Chief Ruler, High Deputy Ruler, Past High Chief Ruler, and High Treasurer.

A biennial movable conference is held, composed of representatives from the various Districts into which the Order is divided. At this conference the high officers and

members of the Board of Directors are elected and all important business transacted.

The fact of the Order having existed over forty years, and surmounted all the obstacles incidental upon the formation of a new Order, and at this day is in a very flourishing condition, both as regards numbers and funds, clearly proves that the financial basis is sound. We have over thirty thousand paying members, and funds to the amount of more than £140,000.

The late Registrar of Friendly Societies, Mr. Pratt, spoke of the Order in the highest terms, declaring it to be "the healthiest and wealthiest society in the kingdom." The *Quarterly Review*, in an article on benefit societies, says: "One of the principal bodies of this kind is the Independent Order of Rechabites. We believe that the financial arrangements of this Order are carefully made, and that their business is conducted with judgment and ability." It was also demonstrated before the Royal Commission on Friendly Societies, in 1871, that our Order is financially sound.

We have thus given an epitome of our constitution, history, and present position, and trust our fellow-workers in the great temperance enterprise now assembled in conference will bestow such an amount of attention on our Order as it deserves, and also give this paper a place among the documents that may be published.

THE DRINK-TRAFFIC AND TEMPERANCE REFORM IN AUSTRALIA AND NEW ZEALAND.

BY HON. WM. FOX, M.A.

I HAVE been requested to furnish information as to the position of the temperance question in the Australian colonies. The colony in which I reside, and where I have spent nearly thirty years of my life—New Zealand—is not, properly speaking, one of the Australian group, being distant from the continent of Australia fully twelve hundred miles. My acquaintance with the condition of Australia is less precise than my knowledge of New Zealand. The few notes, however, which I have to record may be considered as representing generally both New Zealand and Australia.

It is well established that the British nation seldom undertakes any great work without paying obeisance to the god Bacchus. If missionaries are sent to the heathen, the vessel which bears them commonly goes freighted also with a cargo of intoxicating liquors. If an army is despatched to fight the national battles, it cannot proceed to vindicate the national honor, or hope to cover itself with glory, unless a fatherly commissariat has provided for every soldier his rations of rum. And so when the work of colonizing a new country is undertaken, and a new province is to be added to the empire, one of the first things to be done is to make provision for the establishment of the liquor-traffic. Whether the colonizing work is carried on in a systematic manner or in a haphazard fashion, one element is never left unprovided—the fundamental basis of alcohol, on which it would seem the success of all is expected to rest. Perhaps, however, the promoters of such national undertakings exercise no direct forethought in the matter. None is required—as the French say, “The thing goes without telling”; and this is how it

goes. The great brewers and distillers, the wine-merchants, the bottlers and purveyors of alcohol in general, are, like other traders and manufacturers, ever on the look-out for the chance of extending their markets, and they lose no opportunity by which that end may be promoted. Where their fellow-countrymen go it is assumed there will be thirst and the hereditary taste for strong drink. The humanity of the dealers and their anxiety to do business are security that the departing emigrant shall never be an hour without the means of gratifying his taste. The emigrant-ship is too often a floating saloon, and probably the very first building erected on the shores of the adopted land will be a public-house. In accordance with this custom, the Australian colonies have from the very first been fully supplied with the inducements to intemperance; nor have they failed to prove themselves in this respect worthy children of the parental state. The drinking habits of those colonies have become as great a curse and as fearful a national evil as they have proved in Great Britain.

The thing, having got there, had to be dealt with by the colonial governments. Recognizing the traffic as a dangerous one, different from any other trade, it was, as in England, handed over to the magistrates and the police, who, it was supposed, would check its undue growth, apportion it to the "reasonable wants" of society, and limit the amount of evil which was expected to flow from it. They have done so with about as much success as in other places where the attempt to regulate the traffic has been made. The exercise of magisterial discretion has sown the land broadcast with drink-shops. A great standing army of police is maintained, at a vast cost to the taxpayers, for scarcely any other purpose than to watch the liquor-traffic and to deal with the mass of crime which results from it—tasks to which it proves itself quite unequal.

While, however, the legislatures and the bulk of the community have got no further towards appreciating and remedying the evils of strong drink, the colonies are not without men and women whose moral sense has been

seriously affected by the magnitude of the emergency. We have our temperance reformers and progressing temperance reform, as in Great Britain and in the United States. In the direction of moral suasion, there are the established Orders of Good Templars, Rechabites, and Sons of Temperance, and the principle of prohibition has been the subject of earnest contest at the ballot-box and in the colonial Parliaments. The number of pledged abstainers in the various colonies is probably not far from one hundred thousand. In Victoria, with a population of nearly a million, they may be estimated at fifty thousand souls. In New South Wales, with a population of six hundred thousand, there are probably fifteen to twenty thousand; and so in the other colonies of Queensland, Tasmania, South and West Australia. In New Zealand there are about one hundred and sixty lodges of Good Templars, averaging, I suppose, fifty members each; and the temperance sentiment is increasing in area and force.

The form in which prohibition has been proposed has been that of local option—the principle of the Permissive Bill of Sir Wilfrid Lawson, as proposed in the English Parliament. In Victoria it has once, at least, passed the Lower Chamber of the Legislature, but failed to secure a passage through the Upper. It has been nearly successful in New South Wales. In New Zealand, after being twice ignominiously rejected on its second reading, on the third occasion it passed through that stage without a division, conferring the prohibitory veto on all adult males and females, and recognizing the right of the people to put away the liquor-shop from their doors. The opposition, however, contrived to mutilate the measure in committee by striking out the clauses for taking the votes, and for the present, though in that shape it became law, it practically remains almost a dead-letter. A few years' more agitation will, it is hoped, restore the requisite clauses, and the act become a self-working machine.

On the whole, I think it may be asserted that as genuine and hopeful a spirit of temperance reform prevails in the Australian colonies and in New Zealand as in any of the

English-speaking nations. We are fellow-workers, in all sincerity, with those who are carrying on the war in Great Britain and America. Success in Great Britain, should it precede ours, will give our efforts a greater impetus, and we may hope that, if we achieve an earlier success, it will not be without effect in the larger arena of the Old World, where vested interests and combinations (shall I say conspiracies?) of bad men are more formidably strong. In the meantime I venture, on behalf of the Australian colonies and New Zealand, to offer the warmest and most earnest sympathies with the noble band of workers, men and women, who are seeking to rescue the United States and the United Kingdom from this great curse.

TEMPERANCE AND LIFE ASSURANCE.

BY J. BROOMHALL, ESQ., J.P. OF SURREY, ENGLAND.

I HAVE been requested to prepare a brief paper on the benefits of temperance as shown in the returns of the Temperance and General Mutual Life Assurance Office of London.

The office originated in the year 1840 from a conviction in the mind of R. Warner, the first and present chairman, that temperance is favorable to longevity, and from that period to 1850 no policy was issued except to men who declared themselves to be total abstainers from all alcoholic beverages; but in 1850 it was resolved to throw the office open to non-abstainers, the accounts of both classes to be kept separate and distinct, but each class to pay the same premium. Hence the office has two books, in one of which are entered the policies of those who do abstain, and in the other the policies of those who do not.

The total number of policies issued has been more than 60,000, of which 34,130 are still in force; £1,241,661 has been paid in claims, and the office has an accumulated capital of £2,000,000; and on the 23d of May, 1876, the directors announced the distribution of a bonus of £348,458 among the assured.

All the directors and the medical men are total abstainers, but the actuary is not a total abstainer, into whose hands the books are placed quinquennially, and his report for the years 1871 to 1875 is as follows:

MORTALITY, 1871-75.

TEMPERANCE.					GENERAL.			
YEAR.	EXPECTED.		ACTUAL.		EXPECTED.		ACTUAL.	
	No.	Amounts.	No.	Amounts.	No.	Amounts.	No.	Amounts.
1871, . .	127	£24,051	72	£13,065	233	£46,105	217	£40,158
1872, . .	137	26,058	90	13,005	244	48,883	282	50,575
1873, . .	144	28,052	118	22,860	253	51,463	246	49,840
1874, . .	153	29,648	110	24,683	263	54,092	288	57,006
1875, . .	162	32,010	121	24,160	273	56,907	297	57,483
5 Years, .	723	£139,819	511	£97,773	1,266	£257,450	1,330	£255,062

These are facts which speak for themselves, and require no comment; in the Temperance Section the deaths being 212 less than expected, but in the General Section they were 64 above the expectation.

The following is a summary showing the financial position of the institution as a whole:

Value of £6,651,254, sums assured and annuities, less re-assurances,	£3,606,586
Value of £322,566 bonus,	200,663
Surplus,	£3,807,249
	£4,155,707
Value of £210,625 premiums,	£2,946,400
Less reserve for future expenses and profit,	745,277
	£2,201,123
Cash balance in all departments,	1,954,584
	£4,155,707

The general results show the very large surplus of £348,458, of which the temperance men get from 35 to 114 per cent., and the non-abstainers from 20 to 64 per cent., both classes being governed by age and the amount paid by them in premiums.

The following table contains examples of the bonus additions on ordinary whole life policies for £1,000 in the Temperance and the General Sections for the past five years:

Date of Policy.	Age at Ent.ance.	Premiums Paid, 1871-1875.			Bonus added to each £1,000 in Temperance Section.			Bonus added to each £1,000 in General Section.		
		£	s.	d.	£	s.	d.	£	s.	d.
1871.	15	83	2	6	76	14	0	43	10	0
"	20	93	6	8	80	16	0	46	1	0
"	25	106	9	2	85	16	0	48	17	0
"	30	122	1	8	90	8	0	51	9	0
"	35	138	19	2	94	18	0	54	1	0
"	40	162	5	10	100	12	0	57	3	0
"	45	188	10	10	107	10	0	61	0	0
"	50	226	5	0	118	3	0	67	6	0
"	55	284	3	4	136	10	0	77	10	0

Total abstainers venture to think that these facts are conclusive as to the longevity of those who do not drink alcoholic beverages, and it is a wonder to me, considering how readily America improves on all European discoveries, that you have not availed yourselves of our experience. I see the names of innumerable life assurance offices at the corners of all your principal streets, and every temperance man assured in them is paying, on every payment he makes, a certain premium to those who do not abstain.

NON-ALCOHOLIC TREATMENT OF DISEASE—LONDON TEMPERANCE HOSPITAL.

ONE of the most formidable obstacles which the temperance reform has had to encounter has been the indiscriminate use of alcohol by the medical profession, and as self-prescribed by many people, for the cure of disease. In the autumn of 1873 an important experiment was inaugurated for the treatment of disease without alcohol by the founding of a Temperance Hospital in London. By submitting the question to the test of clinical experience, it was resolved to determine scientifically whether the use of alcohol can be safely and advantageously omitted from the treatment of ordinary ill-health and disease. The number of patients admitted as in-door cases up to December 31, 1875, was 285, and among these 15 deaths. The number of out-door patients was 2,540, making a total of 2,825. . Many of these, and especially the in-door patients, came from remote country places, the hospital not being in any way limited to the inhabitants of London. The non-alcoholic treatment has been strictly adhered to, careful observations made, and with results thus far most gratifying and encouraging to the founders of the hospital and to friends of temperance generally. The medical staff of the hospital consists of Dr. James Edmunds, M.D., M.R.C.P., M.R.C.S. ; Dr. Robert J. Lee, M.A., M.D., F.R.C.P. ; Dr. J. J. Ridge, B.A., B.Sc., B.S., M.D. ; and Dr. S. L. Smith, House Surgeon. At the close of the year 1875, Dr. Lee, in response to a request from Dr. Edmunds as to his opinion of the results of the hospital experiment, writes :

“As to the results of the Temperance Hospital, now that I have had time to become acquainted with them, it gives me pleasure to say that in all respects my experience agrees with yours as to the benefits which the hospital affords the public and the profession. I have formed my opinion entirely on the results of clinical observation and actual practical experience in the non-alcoholic treatment, separating distinctly the

question of the effects of alcohol in daily life on healthy persons from the therapeutic value of alcohol in the treatment of the various forms of disease.

"The size of our hospital allows at present of somewhat limited observation, but those cases which have been under my care, as those under yours, have been such as are admitted into other London hospitals, and may be taken to have been quite as serious in their nature.

"In the progress they have nearly all made in improvement, the ordinary remedies have been employed which are regarded by the profession as most appropriate to the several cases, and I have fully taken into account the natural tendency to recovery in many maladies which we observe so frequently under whatever treatment the cases be placed. Briefly taking a retrospective view of this experience, which has afforded me considerable interest, I have no hesitation in asserting that the London Temperance Hospital is one which deserves the warm support of the public, and if we can hereafter impartially place before the medical profession the results of careful observation, I feel sure that a general support and sympathy will be readily given to it by medical men."

Dr. Ridge, also at the close of 1875, writes :

"I must confess that when I first heard of the intention to start a hospital for the non-alcoholic treatment of disease, now some years ago, I had grave fears of an utter collapse and conspicuous failure. My fears originated from the universal employment of alcoholics in the general hospitals in which I had been instructed, and from the positive and repeated opinions as to their value, and even necessity, so frequently insisted on by respected and able teachers. It is a common saying that we never know the value of anything until we lose it. I certainly had no idea of the little value of alcohol in the treatment of disease until I endeavored to do without it.

"It would be rash for me at present to state my estimate of the value of alcohol as a drug; my impression, derived now from considerable experience in all kinds of cases, is decidedly derogatory thereto, but I will not give a more definite statement until our Temperance Hospital, by a large increase in its size and results, can furnish figures upon a larger scale and a more solid basis for argument, and I do not think that I ought to do so. I trust that we may soon have the necessary increased accommodation, and then I am sure the medical world will be astonished at the result." •

Dr. Edmunds, at the same time, writes :

"For many years I have scrutinized the practical results of treating disease, on the one hand under the general administration of alcoholic

compounds, and, on the other, almost entirely apart from the use of alcohol. While I am obliged, as a matter of principle, to reserve to myself the power to prescribe any potent drug—alcohol, mercury, chloroform, arsenic, or opium, in cases where it might seem to me to be necessary for the successful treatment of disease or for the saving of human life—yet in practice I have never once thought it even desirable to use alcohol in any of the numerous cases which have been in my charge at the London Temperance Hospital. With my private patients I have now followed a similar course of practice for many years with continually-increasing confidence and satisfaction.”

Dr. Edmunds cites from the period of about fourteen years of his professional work in London—1860–1874—“during which time,” he says, “my convictions have been gradually maturing as to my duty with reference to the prescription of alcohol to patients whose lives and health may, for the time, be in my hands. I am now convinced that by the practical disuse of alcohol I have gained immensely in mere clinical results, and that great ulterior benefits must have accrued to the patients, and especially to the young, in whom the formation of sound dietetic habits is of great moral and physical importance.”

The results of the hospital have thus far been so satisfactory as to encourage more extended efforts, and the Board of Managers have secured an eligible permanent site, and propose now to raise a building and extension fund of £20,000.

The officers of the institution for the year 1875–6 were as follows :

President—Sir Walter C. Trevelyan, Bart., M.A.

Trustees—Thomas Cash, Esq., Chairman of Board ; John Hughes, Esq. ; Rev. S. D. Stubbs, M.A.

Board of Management—Rev. Dawson Burns, M.A., Hon. Sec. ; John M. Cook, N. B. Downing, Andrew Dunn, Vice-Chairman ; John Hilton, John Hutton, John Kempster, John Mann, Captain Phipps, R.N., W. R. Selway, E. C. Tisdall, F. Wright, and the trustees.

Treasurer—John Hughes, Esq., 3 West Street, Finsbury Circus, London, E.C.

Bankers—The Alliance Bank.

Visiting Medical Officers—James Edmunds, M.D.,

878 *Non-Alcoholic Treatment of Disease.*

M.R.C.P., M.R.C.S., 5 Savile Row, W. ; Robert J. Lee, M.A., M.D., F.R.C.P., 28 Maddox Street, W. ; John James Ridge, B.A., M.D., B.S., B.Sc., Carlton House, Enfield.

House Surgeon—S. L. Smith, M.R.C.S., L.R.C.P.

Matron—Miss S. E. Orme.

Auditors—J. Broomhall, Esq., J.P. ; Josiah B. Meredith, Esq.

It should also be added that the use of alcohol, even as a pharmaceutical agent, has been superseded by the use of glycerinated solutions, which have answered efficiently and economically as vehicles for the extraction, preservation, and administration of those drugs which are usually given in alcoholic tincture.

THE TEMPERANCE REFORM IN SWEDEN.

BARON OLAF HERMELIN, of Sweden, was introduced to the International Temperance Conference, and, being unable to speak at length in English, presented a sketch of the rise and progress of the temperance reform in Sweden, prepared (at the request of the United States Minister Resident for the Massachusetts State Board of Health) by O. Carlheim Gyllenskiöld, Secretary of the Swedish Temperance Society, and Chief of the Statistical Office at the Royal Department of Justice. The first half of the sketch gives a very interesting historical account of the drinking usages in Sweden, and of the initial efforts for temperance reform. Prior to 1830 there had been much inebriety, and increasing solicitude for the public welfare in consequence thereof on the part of "the philanthropist and sound-thinking statesman." In 1830 intelligence of the rise of societies in the United States of North America for the promotion of total abstinence from spirituous liquors, and of their methods of work, reached Sweden and awakened much interest in the subject. The first temperance society, on the basis of total abstinence from distilled liquors, was instituted in Stockholm in February, 1831, and was soon followed by others in different parts of the country. The good influence of these societies soon became apparent. Efforts were made in the Diet to restrict and discourage the liquor-traffic, but they met with powerful opposition on the part of those whose pecuniary interests were involved. During the first ten years about five hundred temperance societies were organized. They had the sympathy and encouragement of King Oscar, who became himself a member of the Swedish Temperance Society. Passing over other details of the first part of the sketch, and omitting the elaborate and carefully-prepared tables, we extract the following:

The Swedish Temperance Society requested and obtained in the

years 1860, 1864, and latest in 1867, from the clergy and other authorities and private friends of temperance, accurate reports touching the state of temperance and morality within the country, and to what the alterations that had taken place therein could be chiefly ascribed. The great number of answers received universally agree therein that a most remarkable and happy change had taken place, not only in the respects just mentioned, but even with regard to the religious, domestic, and public life, to which many causes had conduced, but as the principal cause was alleged the revival which by temperance societies and their activity had been called forth. The report published by the Society in 1861 contains, with regard to this, "that the change for the better which commenced from the time of the appearance of temperance societies, and, according to a very generally-pronounced conviction by the clergy, caused essentially by such societies, is so extraordinary, even in the fullest sense of the word, cheering, and, by its general as well as deep-rooted Christian quality, so promising for the future, that the Swedish people can therefore never sufficiently praise Him from whom all good gifts come, and who, in our time, so visibly suffers his spirit to rest over the Northern lands." "Nevertheless," is added at the end of the report, "it is evident that, in several places, a relapse to former intemperate habits has already commenced, and that the danger of losing that which is now gained can by no means be said to be removed; and it is evident that, if the moral reform and other advantages aimed at by the labors of the friends of temperance are to be obtained in any perfect degree, without doubt this work must be continued still for a long time with vigor and perseverance."

The experience of the last ten years has added increased weight to this opinion. By the new law, passed in 1855, relating to ardent spirits, amongst other things was enacted that public-houses should be taxed according to the quantity of spirits sold. By this means, and by the power given to the governors of provinces of suppressing such, as also the right vested in the communities to refuse the opening thereof, the number of public-houses in country-districts has considerably decreased, and the evil they were wont to produce proportionally abated. With regard to towns, the unfortunate mistake was made of conceding to them the largest part of the duties arising from the sale of spirits in public-houses within their precincts. The consequence of this has been that the town authorities, who can thus derive a larger income from a larger sale of ardent spirits, have been tempted to favor the same. It is generally understood and acknowledged that hence arises also the greater part of the drunkenness which, unfortunately, is still prevalent in this country. Country people of the laboring classes have seldom ardent spirits in their homes, if not, exceptionally, at certain more toilsome employments or at festivals. But upon their visits in towns where the products of their industry are usually disposed of, they are tempted by the public-

houses to exceed moderation, which, the more seldom it occurs, the surer and to a higher degree causes intoxication. It is, therefore, not unusual, in the streets and vicinity of towns, to meet intoxicated country people, amongst them even such as in their homes observe a sober mode of life.

Among the laboring classes in towns intemperance is not so rare an occurrence. Most men, at least from their seventeenth or eighteenth year, are in the daily habit of consuming spirits—many of them to excess—to an amazing degree. Some make it a custom to be daily intoxicated; others periodically, for several days or weeks together, while at intervals they lead a sober and decent life, deeply deploring their own weakness; others, on the other hand, generally lead a sober life, but exceptionally suffer themselves to be tempted to excess. The danger is the same for all, and the pernicious consequences never fail. No small number, especially amongst the more prosperous laborers, may daily consume one or more glasses without exceeding this limit, or falling into what may properly be called drunkenness. These are the people who principally support the credit of ardent spirits and the habit of consuming them. The number of absolutely abstinent amongst the laboring classes in towns is yet small, and, since the activity of temperance societies has of late almost ceased, does not appear to be on the increase.

Regarding the better-educated classes, the daily use of distilled liquors is certainly not so common as amongst the workmen; there are but few, however, who do not at times take a glass of brandy, punch, liqueur, grog, etc. Intemperance is looked upon as a disgrace, even though at a good table or in cheerful company a certain excitement may pass off without remark; such, however, is far from common, and appears at least not to be increasing. But a custom has of late sprung up here which for temperance amongst the higher classes is very injurious—namely, the habit of spending the evenings at *cafés*, there indulging in some finer sorts of alcoholic liqueurs. This is a bad custom, to which, however, the particular attention of the friends of temperance is drawn, and for the abolition of which it were desirable they could act with the same success as eighteen years ago, when the custom of drinking warm punch in the forenoon within a short time was absolutely abolished.

A comparison with the case, in these respects, before the existence of temperance societies, shows the extent of the change which has taken place. Previously, the immoderate use of intoxicating liquors was, by all classes, and particularly at festivals and parties, something of everyday occurrence. At every visit, for every service, if ever so small, as often as it depended upon gaining the favor of anybody, or to settle a bargain, great or small, ardent spirit or some other distilled drink was offered. Even in enlightened and respectable circles, at weddings, funerals, christenings, and other public or private assemblies, spirituous

liquors flowed and were immoderately consumed. People were pressed and forced to drink whether they would or not, and the hospitality of the host was estimated and valued in proportion as he had succeeded in liberally supplying his guests. It was not unusual to find whole assemblies intoxicated, and two sayings were generally prevailing which stamped the customs of the time: "He that fails in drinking fails in other things"; and "He may take a glass too much in good company, but, when sober, he is as good a man as before." This was not only said, but was also meant, and in accordance therewith people generally acted. Women, also, even in more respectable circles, might certainly occasionally and exceptionally be found excited by strong liquors; but intemperance, in its proper sense, has never, to our knowledge, been a practice amongst the female sex in Sweden, excepting an occasional example from the very dregs of the community. At the present time it is a cause of surprise, sorrow, and reproach if, in the upper classes, any one is found inebriated, especially if there be a suspicion that such has become a habit with him. This refers also to the more enlightened and wealthy of the middle class and the better peasantry in the country districts; whereas, within the lower grades of the mechanics and their equals, as also amongst the unemployed population, who live for the day, intemperance is, unfortunately, not yet a rare occurrence, unless, however, the influence of a good education, and especially Christian motives, be incentives, which is often the case.

Most striking is the change amongst the soldiery. Amongst garrisoned troops, or such as are assembled for military practice, as also amongst sailors when on shore, intemperance was formerly so common that it could not be punished as deserved, and is now the case. The standing garrison troops, for the most part enlisted, were usually looked upon as the dross of the community, and were treated accordingly, and the expressions, "a guardsman," "an artilleryman," and "a marine," were in most cases equivalent to rogue. The soldiers of the Guards, at least, are now, in general, a credit to their class, and often men of conspicuously good qualities, though the use of spiritous liquors, even amongst them, is certainly very customary; but when the inclination for intemperance becomes a habit, it is a sure cause of dismissal from the service. The same refers to the other regiments of the army, unless distinguished military qualifications and general good conduct may, in exceptional cases, lead to a greater leniency. In the regiments of the line—that is, the country regiments, horse as well as foot—sobriety is at the present time so general that colonels, after a service of many years, have resigned, without ever having punished a single man for intoxication, and at military rendezvous and on marches several regiments may be seen together without there being one man amongst them intoxicated. As a consequence of this greater temperance and better spirit may be considered, partly, that in the year 1869 not one single individual of the

Second Regiment of Royal Guards, consisting of 800 enlisted soldiers, had been arraigned before the court of the regiment for an offence, and that at all the courts-martial of the Guards the criminal cases had been incomparably less than thirty to forty years ago. Several measures also have been taken, after the commencement of the temperance reform, in order to promote abstinence amongst the military. Several regiments, even single companies, have had their own private temperance societies. Temperance eating-houses are provided for them. H. M. the King has commanded that the Swedish Temperance Society's periodical shall be distributed, at his expense, to every company of the garrison or small detachment of troops, as also to every battalion of the line. Several colonels of regiments and captains of companies in the country districts have commenced, and decided upon a still more extensive spreading of, the same. Since it has been tried, at some regiments, to serve out coffee instead of ardent spirits, as formerly allowed by the state dietary scale for the army, and these experiments have turned out to the great satisfaction not only of the soldiers themselves, but also of the officers, H. M., upon the humble petition of the War Office, on November 25, 1870, graciously ordained that, until further notice, such a change should take place in the dietary allowance, not only for the army of the line, but also for the conscripts in general. With regard to the navy, no general enactment of the kind has been made; but it is as remarkable as cheering that, from the autumn of 1867, the commanders of the Government ships fitted out for winter expeditions have all petitioned H. M., and received his gracious permission, to serve out to their crews coffee instead of ardent spirits or ale, as granted for breakfast by the naval dietary scale; as also that a great number of the crew availed themselves of the privilege granted them, instead of ale and spirits, to receive their equivalent in money. Amongst the men-of-war where these arrangements have been adopted, may be named the steam schooner *Sophia*, on her passage in the Arctic Sea in the year 1863, when, during this voyage, rough and adventurous in many respects, she reached a higher latitude (81° 42') than any seafaring man is known to have reached before. The unanimous opinion of the officers is that these arrangements had a most beneficial influence on the health and morality of the crew, and that the same gave general satisfaction to the sailors. It may be hoped, in consequence, that it will not be long before ardent spirits are struck out from the dietary scale of the navy, as has already been done from that of the army. The present chief of the Royal Naval Board has expressed this wish to the writer, and, at the same time, as one of his reasons, referred to his own experience while serving on board of United States ships, when, during the space of five years, he did not see any spirituous liquors, excepting at a dinner given to the naval officers of several foreign nations, when the commander, "as a curiosity," ordered a bottle of French brandy to be brought in.

It has before been remarked that the temperance societies after the year 1848 have become "enfeebled," and that their operations "have of late almost ceased." With regard to this, it is stated in the annual report of the Swedish Temperance Society of June 19, 1861: "Moreover, in the year 1849, the hope was expressed that the temperance reform had attained such stability that it would, even without the contribution of the temperance societies, continue of itself. Such may also be said since to have happened. For the indifference or abated warmth with which the societies have both worked themselves and been treated by the public there have been many causes. Amongst these the most generally spread, perhaps also the most effective, especially in other countries, has been the revolution-mania in 1848, which generated the suspicion of governments and people against all activity within private societies, which caused not only the loss of the support that the friends of temperance had in many places received from the official authorities, but many amongst their most zealous private supporters were rendered silent, or withdrew within their own private sphere. In Sweden, where this cause, fortunately, had not directly operated, it had, however, indirectly, and by the want of encouraging examples from other countries caused by it, also been disheartening.

"Special causes, in general flattering for our country, have been:

"1. The first open vindication of the cause by the friends of temperance at the Diet in 1847-48, renewed at the Diet in 1850-51, and the extraordinarily fortunate success which at the following Diet, in 1853-54, crowned their appeal to the legislative powers, by which, partly, the individual zeal from other quarters for the promotion of temperance was abated, and partly, after the new laws came in force, the fortunate results that were speedily obtained, particularly in country districts, appeared to make the individual efforts of the friends of temperance almost unnecessary.

"2. In latter times the greatly-increased scarcity of clergymen, by which great difficulty has arisen in obtaining travelling temperance agents, and the clergy officiating in the respective parishes have been so occupied by their spiritual and other official duties, that they have had little or no leisure to devote any particular activity to the cause of temperance.

"3. The generally-spread activity of spiritual life, from which such blessed fruits have been plentifully reaped, has, especially during the last years, diminished the sympathy and zeal for the comparatively more limited and less profound subject of temperance, which, nevertheless, where the spiritual revival has been in right earnest, has sprung up as the good fruit of the same tree.

"With the spiritual movement are connected:

"4. The separatistical and schismatic movements, to which even some of the former friends of temperance have not remained quite

foreign, by which is nourished a certain vacillation for partaking in a contest amongst whose champions are found such as have placed themselves under a banner foreign to the friends and defenders of the Swedish Church."

Finally is adduced the loss, through death, of some of the oldest and most zealous friends of temperance in the kingdom, amongst whom are the chairman of the Swedish Temperance Society* and four others of the most active and influential members of the direction,† three of the honorary members of the Society, besides many others amongst the most distinguished advocates of temperance, without there being found any worthy successors to them in the ranks of the openly-avowed friends of temperance.

In these circumstances there occurred no material change until 1867. But since at that time the wish was expressed from many quarters that temperance societies would again exert themselves, in the month of May that year the Swedish Temperance Society addressed to the public their before-mentioned request for accurate particulars concerning the state of temperance, together with an enquiry if, and in what manner, it was considered that the work for the cause of temperance could and ought to be further continued by the Society. When, upon this, the most friendly encouragement was given the Society to recommence their activity in every respect in the same manner as before, the Society also decided to do so. It has since published a monthly newspaper, *Notices from the Swedish Temperance Society* (*Svenska Nykterhets-Sällskapets Meddelanden*), of which 3,000 to 5,000 copies have been printed, and which are, by the secretary to the Society, as well as by Government officials, extensively spread. Thus—independent of what has been already said concerning its distribution amongst soldiers—the Chief Board of Customs defrays the expense of forwarding it to all the custom-house stations; the Commissioners of Prisons have ordered that it shall be procured for the prisons; to the stations of the Government railways, post-offices, public hospitals and schools, amongst working people, sailors, etc., it is distributed gratis; and good results have in many cases been perceived from this distribution. During the last three years new temperance societies have, in various country districts, either been instituted or former ones revived, amongst which some, extending over a larger space of country, have divided themselves into smaller ones. Several societies, as well as private individuals, have had printed and extensively spread both old and new temperance tracts. At the suggestion of the bishop in Norrland, a travelling temperance agent was

* Augustus von Hartmansdorff, President of the Royal Court of Exchequer, Chairman of the Society, 1837-56.

† John Harder Backman, Councillor at the Chief Court of Justice, Vice-Chairman of the Society; Gustavus Theodore Keyser, merchant, Treasurer of the Society; the eminent Andrew Retzius, Professor of Physiology; William Laven, captain of the Royal Navy.

appointed there last summer. Last midsummer a numerous-attended "patriotic abstinence meeting" was held in Westgothland (at Mössberg's watering-place, and in the town of Falköping), when the temperance question, though not exclusively, yet was the main subject discussed. Finally may be mentioned, as a hopeful proceeding in the interests of temperance, that lists have been issued for the signatures of the friends of temperance, with a separate column for entering contributions towards the "Friends of Temperance Farthing-Fund," by which it is intended to procure "a complete exposition of the influence of spirituous liquors on mankind in general, but especially on the people and country of Sweden." The lists of this kind hitherto signed and returned give a result favorable beyond all expectation, and show how general and sincere is the wish to banish from our country the misery of intemperance.

The hopes of new and successful endeavors by societies for the promotion of temperance, to which what has already been said may give encouragement, are supported by several indications of the times, as also by the combination of the present direction or Executive Committee of the Swedish Temperance Society. The chairman, for instance, is Count Henning Hamilton, who, both as an official and private gentleman, is one of the most distinguished men in the kingdom, with Christian sincerity and energy, many times tried in different public capacities, as the governor of the present king during his infancy and youth, secretary to the Scientific Military Academy, governor of a province, Speaker in the House of Nobles at several Diets, Councillor of State, and Chief for the Ecclesiastical Department, envoy to the Royal Danish Court, and at present member of Parliament in the First Chamber, and Chairman to the Commissioners of the National Debt Office ("Riksgäldskontoret"), in certain respects the greatest post of trust Parliament can confer; the vice-chairman, Doctor Berg, Chief of the Royal Central Statistical Office, Councillor at the Royal Board of Health, official representative for Sweden at all the meetings hitherto held of the International Statistical Congress, formerly professor at the Royal Medico-Surgical Institute at Stockholm; treasurer, Mr. Fehr, Councillor at the Exchequer, a man of an equally firm and Christian character and settled reputation as a Government official; and, further, the rector of the German Church in Stockholm, member of the committee of the Swedish Bible Society, Chief of the British and Foreign Bible Society's agency in Sweden, and Chairman of the Gustavus Adolphus Institution (for the relief of distressed Evangelic Christians); a retired captain in the army, a *genre* and marine painter amongst our most distinguished artists, the correspondent in Sweden of the Evangelic Alliance; two officials of the Record Office of the kingdom, the one the superintendent of a grammar-school (the "Stockholm Lyceum"), the other a journalist and historian; a professor, the successor of the great Ling (the originator of Swedish

gymnastics) as superintendent of the Royal Central Gymnastic Institute; a professor at the Medico-Surgical Institute, Councillor at the Royal Board of Health, a man of great civic reputation in Stockholm; a very gifted and learned young clergyman, officiating in Stockholm, formerly the superintendent of the only institute in our country for the education of missionaries amongst the heathens; and, last, the undersigned, Secretary of the Society, the only representative of the original founders of the Society still living.

The profound knowledge and great experience, the warmth of heart and Christian earnestness, the extent and variety of their spheres of activity, and the patriotism and philanthropy represented by these directors of the Society, are a guarantee that they will do all that is possible for the promotion of the great object which the temperance societies have made their aim.

But great difficulties still arise. The greatest of these is, no doubt, the still prevailing supposition in the nation, especially amongst the better educated and those less affected by the horrors of intemperance, that spirituous liquors are a serviceable means to animate and refresh even the healthy. In spite of all that science and experience have jointly proved against it, this supposition is still very prevalent. Yet it appears more and more to give way for another, less pernicious, but also less easy to vanquish—that spirituous liquors, being most commonly accessible and easily kept, are, in preference to others, a suitable means of entertainment. People seem to have taken their retreat to this view, since the error of retaining the former has been more generally acknowledged. Yet it may truly be said that the use of ardent spirits, as well as of other alcoholic liquors, appears to be on the decline, in some places more, in others less.

Amongst the masses in this country the most common of intoxicating liquors is Swedish whiskey ("Brännvin"), especially when used to cause intoxication. Amongst the laboring class ale probably takes the second place, especially that called Bavarian, of which large quantities are consumed; then come arrack, punch, French brandy, rum, and other spirituous liquors, with or without the addition of sugar, water, coffee, and even milk. Swedish wines, in most instances made at manufactories specially constructed for the purpose, but sometimes also prepared at home, have of late come into very general use. The manufactured wines, in most cases, contain spirits—the home-made less frequently. Porter is produced in the country in rather large quantities, and is consumed by the higher classes as well as the lower. English porter, pale ale, and Scotch ale are also used, though not so generally. The quantity of ale consumed in the country cannot, even approximately, be stated.

All the above-mentioned drinks, but especially those consisting of different kinds of ardent spirits (arrack, French brandy, rum, etc.) or

intoxicating drinks prepared from them, are also used amongst the better educated or more prosperous classes: ale, chiefly Bavarian, but more commonly, amongst the laboring classes, home-brewed; mead, birch, or maple-sap wine; fruit-wines, mostly made in the country; as also foreign wines of all ordinary sorts, mostly, however, port, sherry, Bordeaux, Bourgogne, champagne, Rhine-wine, and, of late, Hungarian. One or more kinds are seldom wanting at entertainments given by the wealthier, and especially the higher classes. Even Italian, Greek, Russian, and descriptions of wines from still more distant countries, as Constantia, etc., are met with, though not so frequently. Cider, which formerly was offered by the more wealthy, now rarely occurs.* In proportion to an increased cultivation of fruit-trees and a taste for gardening, which are promoted by special gardening and agricultural societies, as also by the public schools, the production of home-made wines from fruits, in a very slight degree intoxicating, has increased, and the friends of temperance, who have hitherto made it a maxim to direct their activity in particular against the use of distilled spirits as a means of nourishment or entertainment, as also against all immoderate use of other less intoxicating drinks, have favored and recommended the use of these home-made productions, which seldom contain above 4.6 per cent. alcohol.

Concerning the effect of the use of intoxicating liquors on the state of health and prosperity of the people in general, and especially its influence on crime, it has been proved in the before-mentioned tract, "On the Desire for Ardent Spirits and Drinking of Spirits in Sweden," published in 1850, by Professor Magnus Huss, M.D., then chief physician at the principal hospital in Sweden, the Royal Seraphim Hospital, how, during the first half of the present century, the consequences of the abuse of ardent spirits have plainly shown themselves in more and more enfeebled or failing bodily strength and stunted growth than in that of our nearest ancestors; and amongst these specially (as a consequence) how, during the last preceding twenty to twenty-five years, the green sickness, or chlorosis, has become more and more indigenous amongst the growing generation of the peasantry of Sweden most in those districts where the consumption of ardent spirits has been most prevalent, least in those where least have been consumed. In connection with this is also noticed that, at the annual musterings of the youths bound as conscripts at the age of twenty, until the year 1840, an increasing number have been found unfit for military service on account of low stature or general debility; further, how debility of the mind or spiritual degradation, indigence and poverty, unhappy marriages, neglected education of children, inveterate diseases, madness, suicide, and a premature

* That which is mentioned in the customs returns since the year 1864, under the name of cider, consists principally of the juice of fruits, without the addition of sugar or alcohol.

death evidently have shown themselves as deplorable consequences of the abuse of ardent spirits, and, at last, an increase of crimes and over-filled prisons; to which may, until the year 1831—the year before the institution of temperance societies in Sweden—be added an increased number of civil law-suits and litigations.

In the above-mentioned circumstances a remarkable improvement has since taken place.

The inspections of the conscripts have shown that, whereas the percentage of those unfit for military service during the decennary 1841–1850, upon an average, amounted to 36.46, it has since almost uninterruptedly diminished, and during the years 1851–1860, upon an average, amounted to 35.80; 1861, 32.40; 1862, 27.80; 1863, 28.12; 1864, 27.26; 1865, 24.47; 1866, 24.43; 1867, 25.97; 1868, 25.69; and thus, upon the whole, showed a more and more favorable result. The green sickness is certainly still very prevalent in most of the provinces; but being formerly, on good grounds, considered to originate from the abuse of ardent spirits, it has since appeared to be rather a consequence of an immoderate consumption of coffee and unsuitable clothing too thin for our climate.

A spiritual elevation, as already mentioned, has pervaded the nation, and one may confidently hope that the same, supported by a further improved instruction of the people, will still continue.

The general prosperity has in a very considerable degree increased; and though, in consequence of defective poor-laws, the number of those thus relieved has, until of late, increased, experience proves that this, in a great measure, is owing to the still remaining intemperance, and it will probably soon be seen that the new poor-law, which will be in force from the 1st of November next, and the strict legislation at present relating to drunken idlers, will very materially decrease the number of the relieved.

The number of divorces has, from 1834 included, diminished. In that year they amounted to 146, but decreased in 1835 to 102; in the years 1836–1840, upon an average, to 100; in the years 1841–1845 further decreased to 98—this during the actual time of activity of temperance societies. They increased again in the years 1846–1850 to 113; in the years 1851–1855 to 115; in the years 1856–1860 to 124; in the years 1861–1865 to 136; in 1866 to 137—all during the decreasing activity of the temperance societies. With their revival in 1867 a diminution of divorces has again taken place, so that their number has been: in the year 1867, 128; in the year 1868, 115; in the year 1869, also 115. Shall we consider this coincidence between the vivacity in the work of the friends of temperance and the diminution of divorces as merely casual? The diminution is the more remarkable as the population of the kingdom, in the aggregate, was augmented in the years 1834–1868 from 2,983,055 to 4,173,080, an increase of 1,190,075 persons, or more than one-third

With regard to the education of children, one may say with satisfaction that it has made very considerable progress during the last thirty years, with the exception of no small number of children whose parents or guardians are addicted to intemperance, or thereby impoverished; but for the unfortunate offspring of such people the parish authorities are, according to the school and poor laws, bound to provide, and this duty is every year more strictly performed. The official reports show, from 1863 to 1868, an increase in the number of children attending school from 461,990 to 520,546, consequently an increase of not less than 58,556 children.

Concerning the frequency of such diseases as are especially generated by the consumption of ardent spirits, our official accounts are not so arranged that we can come to any certain conclusion in what proportion they have generally occurred more or less frequently after or before the temperance reform. The annual reports of the public hospitals and watering-places, however, show a considerable diminution of cases of *alcoholismus chronicus* treated there—viz., from 1862 in the following yearly proportion: 272, 190, 183, 176, 159, 163, and finally, in the year 1868, 102. Still greater is the diminution of cases of *delirium tremens* occurring there from the year 1864 to 1868, annually, from 400 to 360, 339, 256, and 126.

That mortality is decreased in proportion as the consumption of ardent spirits ceases has already been remarked. Mr. Huss points out the near connection between them when he quotes that in a town where the abuse of spirits is considered to be carried to the extreme, of the male population has died annually every thirtieth person, and in the province to which the town belongs every forty-seventh; while in another province, where the consumption of spirits is less, of the male population has died annually, upon an average, one in fifty-four; and in a third province, where ardent spirits are little used, has died, upon an average, only one in seventy-eight of the male sex.

It is estimated, upon an average, that of the male inmates of the madhouses 25 to 30 per cent. of the whole number have become insane in consequence of the abuse of ardent spirits. This refers, however, also to the disposition for madness caused by the intemperance of parents and ancestors. According to the official reports of our public madhouses, delivered since 1862, the number of lunatics remaining from the preceding year was, at the beginning of 1862, 36, who had, no doubt, become insane by the abuse of strong liquors. In the same year 14 similar persons were received; in the year 1863, 18; in 1864, 17; in 1865, 20; in 1866, 20; in 1867, 15; in 1868, 4; and in 1869, 8—these figures thus showing a diminution at which the philanthropist must rejoice.

The number of suicides has, on the other hand, in no small proportion increased. In the year 1861 they amounted to 288; in 1862, 294;

in 1863, 284; in 1864, 312; in 1865, 330; in 1866, 309; in 1867, 371; in 1868, 366; in 1869, 356; and in 1870, 368.

But, in case special attention is attached to the number of suicides which may be considered as directly proceeding from the abuse of strong liquors, the result will not appear so deplorable. Returns thereon for the years 1841-1864 show that thus perished :

In the years 1841-1845, upon an average 46.6			
"	1846-1850	"	62.2
"	1851-1855	"	63.5
"	1856-1860	"	18.3
"	1861-1864	"	11.8

The effect of the new spirit-laws that came in force in 1855 is here evident. Any later returns bearing on this subject have not been issued.

It is presumed and asserted by persons best acquainted with the circumstances, such as judges and directors of prisons, that at least three-fourths of the crimes annually committed in Sweden originate, more or less, from a desire for strong liquors. He that expresses himself most clearly in this respect is the most experienced director of prisons probably in the kingdom, who has held appointments at houses of detention, as well as at ordinary prisons and cell-prisons for solitary confinement. His words are : " Murder, and other crimes caused by an excited mind, may almost exclusively be attributed to the vice of intemperance as the direct cause; on the other hand, I consider that theft and fraud, in general, are only indirectly attributable to it. Parents addicted to intemperance usually bring their families to poverty and misery, and it follows that the moral feelings of the children are blunted, so that it is not clear to them what is right or wrong. Being allowed to rove about for the purpose of begging a livelihood for themselves and parents, they become, from their childhood, accustomed to idleness and immorality, to which latter vice they are often enticed by the parents themselves. As they grow older, they feel ashamed to beg and find it more convenient to steal. Hence we derive most of our thieves, whom I consider almost incorrigible, inasmuch as few, perhaps hardly two in a hundred, have returned from that path. The root and origin is consequently a neglected education, most frequently caused by the parents' desire for intemperance."

The Gothenberg system of license, under which a responsible commercial company assumes the entire control of the liquor trade, paying over to the town treasurer all profits arising from liquors sold, while it is restrictive and favorable as compared with the former period of "free trade" in liquors, still permits a large traffic. During the year 1875 the profits realized by the company on liquors

sold and paid into the town treasury amounted to £35,000, or \$175,000. The consumer of intoxicating liquors pays his money, not to swell the gains of the individual liquor-seller, but to the common treasury of tax-paying citizens. Valuable to the extent that it is restrictive, the system does not provide a panacea for the crying evil of intemperance, which license in any form for drinking purposes aggravates, and which prohibition only is adequate to remove.

TEMPERANCE IN INDIA.

WITH the advent of the British army and representatives of British commerce in India intoxicating liquors were also introduced, greatly to the detriment of the soldiers, the commercial traders, and the natives. To counteract their evil results temperance societies have been organized. In 1862 a "Soldiers' Total-Abstinence Association" was established. It was reorganized in 1872, and is now in a flourishing condition, with seventy-three branch societies and an aggregate membership of 8,217. The effect of this temperance effort upon the condition of the army is most salutary, both in a physiological and moral sense. Most of the leading societies have established temperance rooms, where the members can meet and read and take their tea and coffee, just as their non-abstaining comrades congregate at the canteen where intoxicating liquors are dispensed. Where these temperance rooms have been established and fairly tried they have become very popular with the men. The climate of India is unfavorable to the health of the British residents without great care. The army records show a much greater immunity from sickness and death, as well as an almost entire absence of disorder and crime, among the men who are teetotalers, as compared with those who use intoxicating liquors. The Prince of Wales was so much impressed, on the occasion of his late visit in India, with the usefulness of the Soldiers' Total-Abstinence Association, that he left a donation of three hundred rupees to its funds, as a recognition of the services of the Association in promoting the best interests of the soldier by suppressing drunkenness in the service. A temperance magazine, *On Guard*, is published monthly, and circulated among the members of the Association and others interested in the cause of temperance. It contains much instructive and entertaining reading matter, and its influence for good is felt beyond the limits of the army.

The President of the Soldiers' Total-Abstinence Association for 1876 is Brigadier-General J. S. Bell, of Bombay. There are forty-eight vice-presidents, representing Calcutta, Agra, Morav, Lucknow, Cawnpoor, Merut, Benares, and other Indian towns. The Chairman of the Executive Committee is Lieut.-Col. C. Ball Acton; Secretary and Treasurer, Rev. J. Gelson Gregson, of Agra.

The following "Rules" are the constitutional basis of the Soldiers' Total Abstinence Association:

I. That this Association be called "The Soldiers' Total-Abstinence Association."

II. That the object of the Association be the formation of total-abstinence societies for the suppression of drunkenness in the British army in India.

III. That the Association be managed by an Executive Committee of nine members of the Association, to be elected or re-elected annually.

IV. That no branch society be formed in any regiment or battery without the sanction of the commanding officer.

V. That the following pledge be used by all societies:

"I promise, with God's help, to abstain from all intoxicating liquors, except when administered medicinally or in a religious ordinance, so long as I retain this pledge."

VI. That no political or religious discussions be allowed at any of the meetings, and that membership be open to all ranks, women and children.

VII. That every branch society be managed by a committee, consisting of a president, treasurer, secretary, and a member from each company, to be elected or re-elected for six months.

VIII. That every branch society have its own code of rules, respecting subscriptions, etc., subject to the approval of its commanding officer.

IX. That temperance honors be conferred upon members who have been pledged abstainers and had their names off the canteen-roll for six months, and twelve months, and five years, from the date of joining the Association.

Temperance honor for six months: the Association illustrated card of honor.

For twelve months: the Association silver medal.

For five years: the Association silver star of the Order of Good Merit.

X. That all claim to a temperance honor, either card or medal, be forfeited when the member of the society breaks the pledge before receiving it, although he may have abstained the required time. The member must be an enrolled abstainer to be eligible for honors.

XI. That the Association present one medal annually to each society, to be given to the most deserving member.

XII. That the Association supply all branch societies with cards of honor and one copy of *On Guard* monthly, and a packet of temperance papers to societies of upwards of fifty members gratuitously.

XIII. That all branch societies forward a monthly return of the members to the secretary, not later than the 15th of every month, and contribute a quarterly subscription of three rupees when the membership is under fifty, and five rupees when over fifty, towards the funds of the Association.

SPECIAL REQUEST FOR PRAYER.

The second Monday in every month is observed by the members of Soldiers' Prayer-Unions and Bible-Classes for special prayer on behalf of the Association, that the blessing of God may attend its operations in the army.

The operations of the Association are not exclusively confined to the army. A civil branch has been organized, known as the Indian Temperance League. Branch societies have been formed also among the employees of the East India and other lines of railways. Many of the railway guards and drivers are as great sufferers from intemperance as the non-abstaining soldiery. In Bombay there is a Temperance League, and another at Madras, both of which co-operate with the Indian League, forming one association for the promotion of temperance in the civil community.

The following are the associations which constitute the Indian Temperance League, with their respective presiding officers :

THE INDIAN TEMPERANCE LEAGUE

CIVIL BRANCH.

Bengal Temperance League—Baboo Bhoolum Mohan Sircar.

Bombay League—J. McLaggan, Esq.

Madras League—Rev. T. P. Hard.

Allahabad E. I. R.—Mr. Maynee.

Toondla E. I. R.—Mr. Porter.

Delhi E. I. R.—Mr. Bath.

Lahore S. P. D.—Rev. J. Serriff.

Saharunpore S. P. D.—Mr. Hill.

Agra R. S. R.—Mr. O'Brien.

Bundeekui R. S. R.—Mr. Cook.

TEMPERANCE IN CHINA.

THE use of intoxicating liquors has of late years increased among the Chinese. Observing this unfavorable tendency, and the injury involved to both the native and the foreign population, Christian missionaries and others have sought to organize a counteracting temperance movement. Shanghai has a temperance society with about four hundred enrolled members. A society has been organized at Chefoo; another in Yokohama; another in Nagasaki. At other of the open ports of China, and also in Japan, societies have been started which are doing already a very useful work. At Ningpo Dr. S. P. Barchet, of the American Baptist Mission, a medical man and a total abstainer, has published a tract in the Chinese language, called "Ka-Tsiu-Leng," an exhortation to total abstinence, in which he proves that the alcohol found in the native liquors is a poison, that it is not in any sense a food, that it injures digestion, gives no strength, increases disease, and leads to poverty, crime, and death. Each point is ably illustrated and applied, and the tract closes with a powerful appeal to abstain altogether from alcoholic drinks. It is having a large circulation, and will be the means of blessing to many. At Ningpo another efficient apostle of temperance is Mr. Wheatley. He does much useful work among sailors. At a late meeting on board the United States steamship *Monocacy*, after he had delivered an address upon "The Pros and Cons of Total Abstinence," twenty-six signed the total-abstinence pledge. At Shanghai several ladies have actively interested themselves in temperance work, and through a very successful series of "tea-meetings," given to the sailors and others, have done much to extend an interest in the temperance movement there. The Christian missionaries and Good Templars especially are sowing good seed, from which there will be an assured harvest of beneficent results.